
H. Holbein p.
Vertue S.
D. ERASMVS ROT:
Inscrib'd to M^r. Benj: Marriott.


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THE LIFE OF ERASMUS,

More particularly that part of it, which He ſpent in ENGLAND;

WHEREIN AN

Account is given of his Learned Friends, And the State of RELIGION and LEARNING At that Time in both our UNIVERSITIES.

WITH AN

APPENDIX

Containing ſeveral

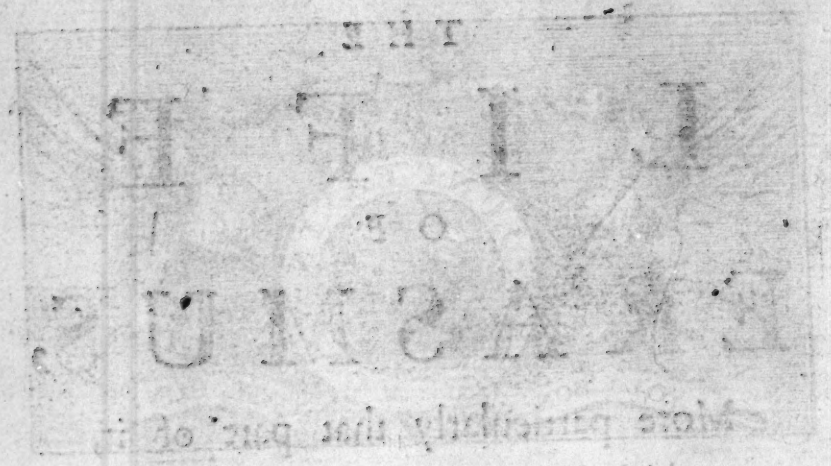
ORIGINAL PAPERS.

By *SAMUEL KNIGHT*, D. D.
PREBENDARY of ELY.

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TO THE RIGHT HONOURABLE

Sir SPENCER COMPTON,

SPEAKER TO THE HONOURABLE

HOUSE OF COMMONS,

KNIGHT OF THE MOST HONOURABLE

ORDER OF THE BATH, &c.

SIR,

YOUR favourable Acceptance of a former Work encourages me to make a Ten-

der of another, which, as it continues the Hiſtory of the ſame obſcure Period of Time, and alſo revives the Memory of the great ERASMUS (a Name that muſt live, as long as any regard is paid to good Senſe and Learning) I hope will not be unpleaſing to your HONOUR. We owe ſo much of the Reformation, both of Religion and Learning, to the zealous Endeavours of this incomparable Perſon, while he reſided in

England,

England, that it is a Debt due, and, may I add, not hitherto paid to him in this Way.

I have not omitted, as occaſion offered, to give an account of thoſe Worthies of our own Nation, with ſome others, who were engaged with him in the ſame laudable Deſign; which, as it may ſerve to revive the Honour they juſtly acquired, ſo will it alſo, even at this Diſtance of Time, raiſe our Admiration to behold the inſu-

perable

perable Difficulties they conflicted with, and over which they at laſt triumphed. Tho' I have induſtriouſly avoided enlarging upon any thing, that does not fall within the Verge of our *Engliſh* Hiſtory, confining my ſelf chiefly to our own Country-Men.

I can't but with Pleaſure obſerve, that as both Dean *Colet* and *Eraſmus* had, while Living, the Countenance and Favour of a great Man abroad, Monſ.

De

De Loine, Preſident of the Parliament of *France*; ſo when dead, Your HONOUR, who bears the ſame Relation to the Auguſt Body of our *Britiſh* Parliament, has been pleaſed to admit into your Patronage the Memoirs of two ſuch excellent Men, who for Piety and Learning are not eaſily to be match'd. I ſhall, under ſuch Encouragement, think my Pains well beſtowed, having no higher Ambition, than to ſubſcribe my

ſelf,

ſelf, as under the greateſt Engagements,

Sir,

Your HONOUR'S

in all dutiful obſervance,

SAM. KNIGHT.

THE INTRODUCTION.

HAVING in my former Eſſay of the Life of Dean *Colet*, endeavoured to do Juſtice to ſo very eminent a Perſon, who was not ſo well known as he deſerved, and to whom I was under ſome private engagements as being Founder of the School, I had the good Fortune to be Educated in, a Native of the ſame City, and Born in the ſame Pariſh [a] as my ſelf: The Satisfaction I had in that Undertaking, has made me forget the Pains I took therein, and Encouraged me to ſet about a Work of the ſame nature, the Life of the Great *Eraſmus*, which falling in with the ſame Time, made it even Neceſſary to the Compleating the Hiſtory of that Period. And this I was the more willing to engage in, ſince in no Language we have any that deſerves to be called ſo. It might juſtly have been expected in the Magni-

a St. *Dunſtans Stepney London.*

ficent Edition of his Works Printed at *Leyden* in 1703, that as the Undertakers thereof had taken Laudable Pains to Publiſh all they could think of to his Advantage, they ſhould not have fallen ſhort of what wou'd have been ſo very entertaining, as well as Uſeful, to all the admirers of this famous Man. We have there indeed, Prefixt to *Vol.* 1. ſome few Epiſtles of his own, and others, wherein are good hints, as well as Materials, towards the Compiling of his Life, which have been of ſome Service to me in the enſuing Work, but could be of little to the Reader, till reduced to ſome Method, and Chronological Order. Hence about twenty Years ago, a Learned *French-Man* Monſieur *Claude Joly*, *Canon* and *Official* of *Paris*, did take the pains to Reduce into Annals, what he had met with Relating to the Actions, Writings, *&c.* of *Eraſmus*; (in the ſame manner as *Fabricius* has done the Life of *Tully*), by this Method rendring it more Eaſy to refer to upon any Occaſion: And that he might Publiſh to greater Advantage he read over all the Voluminous Works of this Celebrated Author no leſs than ſeven Times, had well nigh finiſhed his Deſign before his Death, but it proved at laſt an Abortive Piece: amongſt many others who have undergone the ſame Fate, by Authors Brooding over their Works too long, and (I had almoſt ſaid) Superſtitiouſly Affecting of Perfection, not conſidering the ſhortneſs of Humane Life, and how much better they would Conſult the Good of the

the World to even Publiſh what is not quite ſo Perfect, as they could Wiſh, rather than thereby to deprive us of ſo many very Excellent and Uſeful Writings: But this by the by. However had the aforementioned Work of Monſieur *Joly* been extant, it being Writ in *French*, and having had no particular Relation to *England*, or the Friends *Eraſmus* had here, it needed not to have prevented me in this Hiſtory; the profeſt deſign of which is not only to do Juſtice to *Eraſmus*, but alſo to very many famous *Engliſh-Men* his Cotemporaries; moſt of whom have been long Buried in Obſcurity, and have hardly a Name in our Hiſtories, tho' this is very much to our Shame and Scandal. Having then particularly Conſidered all thoſe Paſſages in his Writings, that refer to *England*, the State of Learning and Religion at the Time he Lived here, and many other incidental Matters, which naturally fell in with them both, I doubt not of the Readers finding an agreeable Entertainment in the following Work: I am not aſhamed to own that many, or moſt of my Materials are gathered out of *Eraſmus*'s own Works, yet till I had ranged them under proper Heads, and reduced them to ſome Order, they were of little Service to my preſent undertaking.

Many Things in this Eſſay will be alſo found relating to our Univerſities, which having eſcaped the Notice of moſt of our Antiquaries, muſt needs be Agreeable to the taſte of the preſent Age, wherein there is a commendable Emulation to exceed in this ſort of Knowledge,

and to Cultivate the Study of our *Britiſh* Antiquities, and particularly what relates to thoſe *Learned Bodies.* As each of theſe in their turns, by their being too fond of aſſuming the Honour of having *Eraſmus* among them, have fallen into ſome Miſtakes about the time he ſojourned at each Univerſity, ſo I have Impartially endeavoured to rectifie them, and to fix the exact Time of his coming to, abode with, and leaving them; plainly proving that the Univerſity of *Cambridge* had much the advantage in this particular, and that as She had more of his Company, ſo alſo greater helps from his Learning, which was more conſiderable in his laſt Viſits to *England*, than could poſſibly be Expected in his firſt. One Reaſon why I could not Digeſt this Life into *Annals*, (which was my firſt Deſign,) was, becauſe I found it neceſſary lightly to paſs over thoſe Years he ſpent Abroad in his own Country, *France*, *Italy*, *Swiſſerland*, &c. for though we doubt not, that every Portion of his Time, was Spent very accountably to himſelf, as well as Uſefully to the World, yet as he Lived to the Age of ſeventy Years, ſhould every Paſſage thereof be minutely Conſidered, the Characters of his Friends and Enemies enlarged upon, the Volume would have ſwoln to an unreaſonable bulk, and perhaps the greateſt Part of it at laſt been nauſeous to the *Engliſh* Reader, ſince the Characters of his Foreign Friends though highly Deſerving, would have been accounted an Entertainment not very agreeable,

we

we being more affected with Things and Perſons of our own growth. But however leſt the chaſm ſhould be too great, and inſtead of being Tedious and Prolix, I ſhould appear Deficient in the ſeries of the Hiſtory, I have juſt touched upon the firſt Thirty Years of his Life, which were Spent before he ſaw *England*, and the laſt Twenty after he left it, beginning at his Birth in 1467, and ending with his Death which was in 1536, leaving the enlargement upon thoſe 50 Years to Learned Foreigners, who ſhall think it worth their while, for the Honour of their reſpective Countries, to revive the Characters of any of their Worthies, who were joint Labourers with *Eraſmus* in that great Work of the Reſtauration of Learning, which alone ought to Immortalize their Memories. Would any of them, I ſay, engage in parcelling out amongſt themſelves, the ſeveral Periods of his Life ſpent in their ſeveral Countries and Cities, we ſhould have, and it is Impoſſible till then to have, a full Account of *Eraſmus*, and the Riſe and Progreſs of good Literature in his Time through *Europe*; I may add of Religion alſo, the Bleſſed Reformation thereof dawning about the ſame time. I have been Informed by a moſt Reverend Prelate, that there is at this time, a very Learned *French-Man*, who has been for ſome time engaged in ſuch a Work as this; but who knows not the Difficulty of Speaking Truth in a *Popiſh* Country? If the *Index Expurgatorius* has affixed in the Front of *Eraſmus*'s Works, *Author Damnatus*, and this harſh Note upon

the whole, *Opera omnia* Eraſmi, *caute legenda, tam multa enim inſunt correctione digna, ut vix omnia expurgari poſſint* : What Quarter can be Expected by any of the *Romiſh* Communion, if they Venture to Speak Favourably of *Eraſmus*, or his Opinions? ſo that whoever does this in a *Popiſh* Country muſt have the Spirit of a *Martyr* to bear him out, or he will make no thorough work of it. But as this is not our unhappy Caſe, I have very largely Conſidered his Theological Conflicts with ſeveral of our bigotted Country Men, and it muſt afford a pleaſing Spectacle to ſee how he Triumphs over them, and Foils them with their own Weapons. There is (as Dean *Colet* calls it) *Eraſmicum quiddam* ſomething inimitable in all he ſays, and he appears amongſt his Adverſaries — *ut Luna inter minores ignes.* And I can't but Obſerve, that though he appears ſo Superior to his Adverſaries, and Triumphs over them in good Senſe and Argument, yet he entred the Liſts unwillingly, and not till he was forced to it by their impetuoſity, as he ſays, *non niſi impetitus,* and this was after he was 50 Years Old, till which time he went on ſedately in his Studies, leaving wherever he came, choice *Specimens* of his Laborious Learning; but when once *he drew Blood in Controverſy*, he had hardly a quiet Day afterwards, his Enemies Charged ſo thick upon him, and *Perſecuted him from City to City.* It is indeed to be Lamented that ſo much of his precious Time was loſt in cleanſing the *Augæan* ſtable of ſuch Barbarious and wretched Stuff, with which their Diſputations

tations abounded. No doubt we might have had ſome other choice Lucubrations in Philology beſides thoſe which are now Extant, had he not been employed in thoſe Divinity Scuffles: but whatever was loſt to Learning, was gained to Religion, and we may juſtly Attribute a great Share of the Reformation to him. Biſhop *Stillingfleet* in his 2*d*. Conference of the Idolatry of the Church of *Rome* in the 6*th* Vol. of his *Works* ſays, 'it was not *Luther* or *Zuinglius* that Contributed ſo much to the Reformation, as *Eraſmus*, eſpecially among us in *England*. For *Eraſmus* was the Man who awaken'd Mens Underſtandings, and brought them from the *Fryers* Divinity, to a Reliſh of general Learning: He by his Wit laught down the imperious Ignorance of the Monks, and made them the Scorn of *Chriſtendom*: And by his Learning he brought moſt, of the Latin Fathers to Light, and Publiſht them with excellent Editions, and uſeful Notes, by which means Men of Parts ſet themſelves to Conſider the Antient Church from the Writings of the Fathers themſelves, and not from the Canoniſts and Schoolmen. So that the moſt Learned and impartial Men were prepar'd for the Doctrines of the Reformation before it broke forth. And in another Place he ſays, there was not above one Greek Teſtament to be found in all *Germany*, till *Eraſmus* printed it with Notes, which Infinitely took among all Pious and Learned Men, and as much enrag'd the Monks and Fryers, and all the faſt

'Friends to their Dulneſs and Superſtition. And 'therefore *Eraſmus* is in far greater Eſteem a-'mong the Divines of our Church, than either '*Luther* or *Calvin*. He adds alſo, 'that to 'Prevent the Extravagancies of the People in 'the Interpreting the Scripture, his moſt excel-'lent Paraphraſe was ſet up in Churches.'

I could run (ſays he) thro' all the Errors of the Church of *Rome* which ſtand Confuted by *Eraſmus*, but it ſhall Suffice to mention one or two of them, '*Eraſmus* Expreſsly ſays that the 'Gift of Miracles (which was Neceſſary to the 'firſt Ages of the Church, for the Converſion 'of Infidels, as Speaking with ſtrange Tongues, 'Miraculous Cures, Propheſying and ſuch like 'Miracles) is now Ceas'd, *&c. Vindication* of the '*Proteſtant* Grounds of Faith p. 234 *5th* Vol. 'of his *Works*.'

Eraſmus declared fully, that when *Luther* began to Write, there was Occaſion and Juſt Cauſe of Reformation: The Chriſtian [a] World

a Mundus oneratus eſt conſtitutionibus humanis, oneratus eſt opinionibus & dogmatibus Scholaſticis, tyrannide fratrum mendicantium, qui cum ſint ſatellites ſedis Romanæ, tamen eo potentiæ ac multitudinis evadunt, ut ipſi Romano pontifici, atque ipſis adeo Regibus ſint formidabiles. His cum pro ipſis facit Pontifex, pluſquam Deus eſt. In his quæ faciunt adverſus eorum commodum, non plus valet quam ſomnium. Non damno omnes, ſed plurimi ſunt, qui ob quæſtum & tyrannidem, data opera illàqueant conſcientias hominum. Ac perfricta fronte, jam cæperant omiſſo Chriſto nihil prædicare niſi ſua nova, & ſubinde impudentiora dogmata, de indulgentiis ſic loquebantur ut nec idiotæ ferre poſſint. His & ejuſmodi multis rebus paulatim evaneſcebat vigor evangelicæ doctrinæ: & futurum erat, ut rebus ſemper in deterius prolabentibus, tandem prorſus extingueretur illa ſcintilla Chriſtianæ pietatis, unde redaccendi poterat

(ſays

(ſays he) is burdened with humane Ordinances, burdened with Scholaſtical Opinions, and Determinations, and above all with the Tyranny of the *Mendicant* Fryers, who though they are the Slaves of the *Roman* See, yet are grown up to that Power and Figure in the Church, that they are Formidable to Princes, and to the Pope himſelf. In thoſe Things wherein the Pope was on their Side, He was more than a God; but in other Things wherein he was againſt their Intereſt, they valued him no more than a Dream and a Shadow. I would not Condemn them all, but moſt of them are ſuch, who for Gain and Dominion, Labour to inſnare the Conſciences of Men. And with hardned Faces they have now began not to Preach Chriſt, nor any Thing but their own Inventions, and the moſt inſolent Tenets: They have Preach't up Indulgences to that extravagant Height, that even Fools muſt Deſpiſe them: By theſe and the like means the Power of the Goſpel did in a manner Vaniſh away, and things were come to that Paſs, that they have grown worſe and worſe, and every Spark of Chriſtian Piety muſt have been Extinguiſht, nor could Charity be ever again rekindled; the Subſtance of Religion was dwinled into Ceremonies more than Judaical, theſe

extincta Charitas: ad ceremonias pluſquam Judaicas ſumma Religionis vergebat. Hæc ſuſpirant ac deplorant boni viri, hæc ipſi etiam Theologi non Monachi, et Monachi quidam in privatis Colloquiis fatentur, hæc, opinor, moverunt animum Lutheri, ut primum auderet ſe quorundam intolerabili impudentiæ opponere. Quid enim aliud ſuſpicer de eo, qui nec honores ambit, nec pecuniam cupit, &c. *Eraſmus Ep. Arch. Mogunt.*

Things

Things are bewailed and Lamented by good Men, by the very Divines that are not Monks, nay ſome of the Monks themſelves Complain of them in Private Converſation: Theſe are the Things that rais'd the Spirit of *Luther*, and gave him Courage to Oppoſe the intolerable Impudence of ſome Men. I can ſuſpect no Worſe of him, when I know he was neither Ambitious of Honour, nor Covetous of Gain.

[a] *Eraſmus* upon theſe Principles, tho' he durſt not openly Eſpouſe the Cauſe of *Luther*, yet he ſpeaks of him with all that Reſpect and Tenderneſs that was Conſiſtent with his own ſafety in a Perſecuting Church. I am *Says he*, neither the Accuſer of *Luther*, nor Advocate, nor his Judge, of the Spirit of the Man I dare not Determine, that's a hard Matter. But where were the Fault if I ſhould Favour him as a good Man, which his very Enemies acknowledge him to be: Or if I ſhould Vindicate him as a Party accus'd, an Office of Charity which the Laws allow to ſworn Judges: Or if what Humanity requires, I ſhould cover him from the

[a] Ego *Lutheri* nec accuſator ſum, nec patronus, nec Judex: de Spiritu hominis non auſim judicare eſt enim difficillimum, præſertim in partem pejorem. Et tamen, ſi illi faverem ut viro bono, quod fatentur & hoſtes: ſi ut reo, quod juratis etiam judicibus permittunt leges: ſi ut oppreſſo, quod dictat humanitas ab his, qui ſimulato prætextu, devotis animis tendunt adverſus bonas literas, quæ tandem eſſet invidia? modo ne me cauſæ admiſcerem. Poſtremo *Chriſtianum* eſt opinor ſic favere *Luthero*, ut ſi innocens eſt nolim improborum factionibus opprimi: Sin errat, velim ſanari, non perdi: hoc enim magis congruit cum exemplo *Chriſti*, qui juxta prophetæ teſtimonium, *linum fumigans non extinxit, neque baculum confractum comminuit*. Ibid 474.

Oppreſſion

Oppreſſion of thoſe who under a Pretence of Zeal are devout Adverſaries to Knowledge and Truth? why ſhould I not Pity the Man, at leaſt when I do not meddle with his Cauſe. In a Word, I think it is a Chriſtian Duty ſo to Favour *Luther*, that if he be Innocent, I would not have him run down by a wicked Faction, and if he be in an Error, I would rather have him Reclaim'd than Deſtroy'd; for this is moſt Agreeable to the Example of Chriſt, who in the Words of the *Prophet would not Bruiſe the broken Reed, nor Quench the Smoaking Flax.*

[a] He doth in many other Places gives honourable Teſtimony of *Luther*, and would no doubt have been his Second in all that noble Conflict had he been Endued with the ſame courage and Reſolution; but 'tis Plain that he did not Love Suffering, his Delight was in a Studious Eaſe and Safety. Some have Objected againſt *Luther*, that he was an enterpriſing Man, of a forward, bold and what they call'd a turbulent Temper: It is Happy he was ſo, for without a Warmth of Zeal, a Preſence of Mind, and an intrepid Courage, purſuing Truth with invincible attachment to it, he could never

a *Lutheri* vita magno omnium conſenſu probatur, jam id non leve præjudicium eſt, tantam eſſe morum integritatem ut nec hoſtes reperiant quod Calumnientur. Quod ſi maxime vacaſſet legere, non mihi tantum arrogo, ut de tanti viri ſcriptis velim pronunciare etiam ſi nunc paſſim pueri magna temeritate pronuntient, hoc erroneum, illud hæreticum. Imo adverſus *Lutherum* aliquando fuimus iniquiores, ne quid invidiæ recideret in bonas literas, quas nolebam amplius onerari, &c. *Eraſmi* Epiſt. Thomæ Arch. *Ebor. Antwirpiæ* xv *Cal Junias.*

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have perſiſted in that immenſe Difficulty of beginning the Reformation in *Germany*. we have had the ſame Objection made in *England*, that K. *Hen.* viii. was a Bluſtering Prince, Haughty and Reſolute, and affecting his own Will and Pleaſure. It is enough to ſay, that a Milder Prince could not have done much in ſo rugged a Work. When God has his Providential Works to do, he knows how to raiſe up ſuch Inſtruments as are beſt adapted to attempt, Proſecute, and perform them in his own Time.

It required infinite Courage, and a Body and Mind prepar'd for Martyrdom, to Oppoſe the Roman Church and Clergy. When once a Man was ſuſpected for a *Heretick*, he could Write or Speak nothing but what was immediately turn'd to an Heretical Meaning. *Hoc minuit authoritatem theologorum recentium : hoc adverſatur laudabili conſuetudini : hoc redolet Waldenſium : illud affine eſt hæreſi pauperum de Lugduno : illud ſapit aliquid Wayclevicum hoc non abhorret ab articulis Huſſi : hoc reſipit neſcio quid Lutheranum. Ita ſub omni lapide dormit ſcorpius.* Eraſmi *Apologia adverſus* Sutorem *Op. Tom. ix. p.* 639.

Eraſmus enough, plainly Confeſt, that tho' in many Opinions he was a Friend to *Luther*, yet he did not care to be a Martyr for him.

There was a Diſpute lately in *France* concerning this Queſtion, whether *Eraſmus* was a good Catholick ? the Abbot *Marſollier* Publiſhed an Apology for *Eraſmus* [a] on the Affirmative which

[a] Apologie ou Juſtification d'Eraſme, par Mr. l'Abbe *Marſollier*, Chanoine & ancien Prevôt de l'Egliſe d'Uſez. *Paris.* 1713 in 12.

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he grounds upon infinite paſſages taken out of his Writings, and ſets off the Merit of *Eraſmus* to the greateſt Advantage: takes Notice of all his valuable Qualities, and the great Services he has done to the Church of *Rome*. This Apology has been Confuted in the Memoirs of *Trevoux*, and indeed it muſt be Thought that the anſwerer has the better of the Argument, we being willing to take him in amongſt us Hereticks: this furious Writer falls very Foul upon him, Branding him with the moſt opprobious Names inſtead of Anſwering his Arguments, giving him no better Character than that of an Excommunicated Perſon, that he gave no Proof of his Faith in his laſt Will, *&c.* that what he had of the Catholick Religion was owing to his Fear and Timerouſneſs: indeed he does not directly ſay, he was a Proteſtant, but lays it down as ſelf Evident that he was a *Latitudinarian*, and that he gave Birth to that Sect of Men, and therefore thinks his Books very Peſtilent and Dangerous, and commends the Proceſs that had been made againſt ſome of them, nay he ſeems to be moved with a Catholick Zeal to give Warning to the Flock of Chriſt, that they may be turned away from ſuch infected Paſtures, and that the Maſk may be thrown off from Wolves appearing in the Diſguiſe of Sheep. 'In what Danger '(ſays he) would the Faithful be, if after Read-'ing of Mr. *Marſollier's* Book, they ſhould 'reckon *Eraſmus* among the Doctors of the 'Church?——Shall I ſuffer the Faithfull 'to fall into the Snare laid for theſe Inno-

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'cent but well meaning Men? No, I muſt 'Diſcover the true Character of *Eraſmus*, *&c.*' Then having commended *Eraſmus* in a few Pages following, he comes in with a back Stroke, and adds, that he is one of thoſe dangerous Writers, who cannot be read without running the Hazard of loſing, or weakning ones Faith: and ſince, ſays he, *Eraſmus* Boaſted of keeping a Medium *between* Luther *and the Catholick Church*, let no one dare to repreſent him as an Orthodox Doctor. In the next Place, this Author Obſerves, that *Eraſmus* appeared in the World as an Apoſtate; 'for he left the Monaſtery of the 'Canons of St. *Auſtin*, and therefore proceeds 'to ſay, he was a rambling Monk, a Deſerter, 'an Excommunicated Perſon, and ſhall he be re-'preſented as a Doctor of the Church, and a Tea-'cher of the Spiritual Life? He dies in an Heretical 'Town, among Hereticks, his beſt Friends and 'Diſciples: He dies in their Arms without 'calling for a Catholick Prieſt, without Receiving 'or deſiring the Sacraments of the Church, with-'out asking for a Catholick Burial, without giv-'ving any Proof of his Faith in his laſt Will:' *Is this to Die the Death of the Righteous? Is this to Die the Death of the Faithfull? I Repeat it again. Here is a Doctor of the Church very Singular: Sure there are none like him.*

I am ſorry I am forced to go a little out of my Way, and make a ſhort break in the Series of the Hiſtory, in order to Vindicate *Eraſmus* from the Aſperſions caſt upon him by a late Writer in his Life of Cardinal *Wolſey*, wherein he

he would insinuate that *Erasmus* was of so Mercenary a Temper, that after he had served his Ends of the Cardinal, and had nothing either to Hope or Fear from him, that he gave his Pen a loose against him; I am willing to hope that what I have to Advance upon this Head, may abundantly convince any one who considers it; that such a Reflection bears too hard upon the Memory of this great Man, and that the Cardinal did not only by his general Character, but also by his harsh Usage of particular Persons; especially some who were very dear to *Erasmus*, (to say nothing of the treatment he had from him himself, and Neglect, *as well as Oppression, will sometimes make a Wise Man Mad*) force him to turn his pen very differently; nor can we, if we Consider the Circumstances, wonder at his Launching out somewhat too smartly: but as the Author of the Book I hint at is lately Dead, I shall forbear saying so much as I designed upon this Head, and the known Motives which engaged him to advance so many Paradoxes as abound in his Work. I shall only Remark here, that not only *Erasmus* then, who had by his Writings much Favoured the Reformation, (and probably was upon that very Account struck at by this Writer,) but even the Reformation it self Escapes not without a good deal of Censure and Reflection from him, and to give it the more home Strokes, he goes to the very Root of it; and does all he can to evince the unjustifyable Grounds it proceeded upon, ridicules the Instruments of it, and would insinuate that

'cent but well meaning Men? No, I muſt 'Diſcover the true Character of *Eraſmus*, *&c.*' Then having commended *Eraſmus* in a few Pages following, he comes in with a back Stroke, and adds, that he is one of thoſe dangerous Writers, who cannot be read without running the Hazard of loſing, or weakning ones Faith: and ſince, ſays he, *Eraſmus* Boaſted of keeping a Medium *between* Luther *and the Catholick Church*, let no one dare to repreſent him as an Orthodox Doctor. In the next Place, this Author Obſerves, that *Eraſmus* appeared in the World as an Apoſtate; 'for he left the Monaſtery of the 'Canons of St. *Auſtin*, and therefore proceeds 'to ſay, he was a rambling Monk, a Deſerter, 'an Excommunicated Perſon, and ſhall he be re-'preſented as a Doctor of the Church, and a Tea-'cher of the Spiritual Life? He dies in an Heretical 'Town, among Hereticks, his beſt Friends and 'Diſciples: He dies in their Arms without 'calling for a Catholick Prieſt, without Receiving 'or deſiring the Sacraments of the Church, with-'out asking for a Catholick Burial, without giv-'ving any Proof of his Faith in his laſt Will:' *Is this to Die the Death of the Righteous? Is this to Die the Death of the Faithfull? I Repeat it again. Here is a Doctor of the Church very Singular: Sure there are none like him.*

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he would inſinuate that *Eraſmus* was of ſo Mercenary a Temper, that after he had ſerved his Ends of the Cardinal, and had nothing either to Hope or Fear from him, that he gave his Pen a looſe againſt him; I am willing to hope that what I have to Advance upon this Head, may abundantly convince any one who conſiders it; that ſuch a Reflection bears too hard upon the Memory of this great Man, and that the Cardinal did not only by his general Character, but alſo by his harſh Uſage of particular Perſons; eſpecially ſome who were very dear to *Eraſmus*, (to ſay nothing of the treatment he had from him himſelf, and Neglect, *as well as Oppreſſion, will ſometimes make a Wiſe Man Mad*) force him to turn his pen very differently; nor can we, if we Conſider the Circumſtances, wonder at his Launching out ſomewhat too ſmartly: but as the Author of the Book I hint at is lately Dead, I ſhall forbear ſaying ſo much as I deſigned upon this Head, and the known Motives which engaged him to advance ſo many Paradoxes as abound in his Work. I ſhall only Remark here, that not only *Eraſmus* then, who had by his Writings much Favoured the Reformation, (and probably was upon that very Account ſtruck at by this Writer,) but even the Reformation it ſelf Eſcapes not without a good deal of Cenſure and Reflection from him, and to give it the more home Strokes, he goes to the very Root of it; and does all he can to evince the unjuſtifyable Grounds it proceeded upon, ridicules the Inſtruments of it, and would inſinuate that

that there was a Change made for the Worſe: and therefore Palliates ſome of the moſt abſurd Doctrines of the Church of *Rome*, which were happily thrown off at the Reformation.

It muſt be owned indeed, that *Eraſmus* has ſaid as keen Things againſt the *Romaniſts*, as ever any Writer before or ſince. and the Obſervation is true, that he hurt them as much, [a] *Ridendo*, as *Luther*, *Stomachando*, yet his Courage failed him, and he went not through with (what he was moſt fit for) the Reformation of the Church. but (as is before hinted) paved the way to it, and though he had not ſo much Courage, he had abundantly more Learning than *Luther*.

Eraſmus had Enemies enough while Living, and needed not a Second towards Vanquiſhing them, having ſo fully Anſwered them in his Works there has been no room left (one would think) for any freſh Onſets. But ſome Writers ſince, have much valued of themſelves at their having had a fling at this great Man; thus Monſieur *Le Clerc* for ſome (as he thought) *critical* Miſtakes, would endeavour to leſſen the credit of *Eraſmus*. but I could almoſt forgive him for having done more for the Honour of our Author, in having ſo great a Hand in the Publication of his Works, than he hath Diſhonour to him by his little Remarks upon him; eſpecially too ſince they ſtand judiciouſly Confuted by a very Learned Friend [b] to whom I take this Opportunity of paying my

a *Ridendo* dicere verum quid vebat?
b Reflections upon Learning 8vo. *London* 1714 p. 229.

Acknow-

Ackowledgments for the Aſſiſtance he has afforded me towards this Work, and thereby contributed to the farther honour of *Eraſmus*, and his learned *Engliſh* Friends. Neither muſt I forget the Obligations I owe to the R. R. the Lord-Biſhop of *Peterborough*, who, out of his ample and curious Collections of our *Engliſh* Antiquities, freely communicated what I had occaſion for towards the completing of this Work. To the improvement of which alſo my Learned Friend Dr. *Tanner* has in many Inſtances ſhewn his wonted readineſs.

I hope it will not be thought ſuperfluous, that I have inſerted the Originals under each Page, which can't but be very acceptable to the learned Reader, not only as valuable in themſelves, but alſo as they will appear Vouchers to almoſt every Paſſage of the Hiſtory, and upon that account were approved of in a former Work, to which this is a Supplement. 'Tis very certain there are many uſeful Books, which wou'd have been accounted much more ſo, if they had produced the Authorities upon which they depend. Thus for Inſtance, Dr. *Heylin*'s Coſmography, if it had been ſupported this way, wou'd probably have retained a much better Character, than at preſent it bears. Nay the more modern Hiſtories of our own Times appear lame and imperfect without them; and therefore we are like ſoon to reap the benefit of this way of writing in a noble Hiſtory of our own Times, *viz.* from the *Reſtoration* to the *Revolution*, from the valuable Collections

of an eminent Prelate. It will be obvious in the courſe of Reading the following Book, that the Epiſtles of *Eraſmus* have afforded me abundant matter towards furniſhing out my Account of him, and yet they lye under a manifeſt diſadvantage; for being under no Chronological order, a Reader is ſoon loſt in them, both their number and the variety of their ſubjects, rendering it very difficult to adjuſt them to the exact time in which they were writ; eſpecially thoſe which were penned during his ſtay in *England*, where he was three times at leaſt; and tho' he may ſeem to have made a fourth viſit, his abode appears to be ſo ſhort, that it hath been almoſt overlooked, we having ſcarcely any thing upon record tranſacted by him during this time. His Epiſtles are odly and confuſedly jumbled together in *Froben*'s Edition 1521. tho' under the Author's own direction, and (as it ſeems) deſigned by him that they ſhou'd be ſo*. They are by no means ſet in a true light, or order, in the larger Collection Printed at *London* 1642, and though there was an attempt made by the Curators (eſpecially Monſ. *Le Clerc*) of the *Leyden* Edition in 1703. to ſettle their Chronology, yet even that falls ſhort of the exactneſs which is ſtill to be wiſhed for, but can hardly be expected, unleſs from ſome *Engliſh* Writer, as to thoſe, I mean, which were wrote

* Erant amici, qui per literas monuerant ſingulas [*Epiſtolas*] juxta temporum ordinem digerendas eſſe, id etiamſi eſſet in promptu, ob certas cauſas non eſt viſum conſultum. *Eraſmi* Epiſtola præfixa operi *Epiſtolarum*.

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during his Reſidence in this Kingdom; ſomewhat towards which may be gathered from theſe Papers. In his Epiſtles now extant * (which tho' very numerous, yet are vaſtly ſhort of what he writ) as well as in his other Writings, there is eaſily diſcoverable not only an hearty Zeal towards the Advancement of Learning, and reſtoring it from that deplorable State, into which it had been long ſunk; but alſo very great efforts towards giving the World a true Taſt of the rational and genuine uſe of Religion, which was then, and had been long before, ſunk into the very dregs of Error, Superſtition, and Bigotry. In them he warns Chriſtians againſt an implicit obedience, as well as a formal Religion; preſſes them by the moſt cogent Reaſons to the exerciſe of thoſe Duties, which the Goſpel requires; and diſtinguiſhes between theſe, and the corrupt Uſages and Doctrines of the Church, which had too much eaten into the very Vitals of Religion, and wou'd, if continued longer, have deſtroyed all Morality, as well as the improvement of it by Chriſtianity. Hence he ſpeaks in great contempt of reſting in a Bead-roll of Prayers in an unknown Tongue, tedious and ridiculous Pilgrimages, in relation to which none of the unhappy Votaries cou'd be able to anſwer this Queſtion, *Who hath required theſe things at your Hands?* It is true indeed, he continued within the Pale of the *Romiſh* Church, yet at the ſame time he ſapp'd the very

* Epiſtolarum tantum ſcripſimus & hodie ſcribimus, ut oneri ferendo duo vix plauſtra ſint futura paria. *Cat. Lucub.*

Foundation of it, by the bold advances he made towards a Reformation. But (ſuch is the weakneſs of human Nature) he cou'd not overcome his fears of the Alteration and Confuſion of Affairs that might enſue, which, as he apprehended, wou'd render impracticable what he earneſtly wiſhed for, a thorough Reformation. And he did the more dread this from the frantick Scene, which about this time was opened by the Anabaptiſts in *Germany*, which had like to have given him almoſt a fatal prejudice to the Reformation then enſuing. But yet *Eraſmus* prov'd wiſe enough to diſtinguiſh between Zeal and Madneſs, tho' others of weaker Capacities, and ſtronger Prejudices could not. But I had rather refer the Reader to his excellent Writings, than enlarge any farther on theſe Matters, eſpecially ſince there are ſhort tranſcripts in the following Work, which can't but give a noble Idea of his great Soul. No one inſiſts more clearly on the true genius of Chriſtianity, than himſelf; or launches out with more warmth againſt that which is the very bane of any Religion whatſoever; I mean the *opus operatum* (as the Schools ſpeak) or reſting in the outward Forms of Religion, which may be of ill Conſequence to the Reformed, as it has been to the Church of *Rome:* it being too viſible that even many Proteſtants pleaſe themſelves in what is of the leaſt Conſequence towards the favour of God and Eternal Life; unhappily imagining that if they do but ſhew their Zeal for things, which are of little

little account, in Compariſon of *the weightier Matters* of the *Law*, *Juſtice*, *Mercy*, &c. they are in a ſafe way to Happineſs; and yet ſtill live in the neglect of *Chriſtian* Graces and Virtues, abſolutely neceſſary towards the rendring them Favourites of Heaven; and without which an *Orthodox* Belief, and the moſt nice Obſervance of Rites and Ceremonies, will be of little Service towards their main Intereſt. His *Enchiridion Militis Chriſtiani* * is of all his Books, more eſpecially levelled againſt this *Form of Godlineſs*, when without the *Power* and *Practice* of it. Therefore the *Dominican* Fryers being ſtung by his plain dealing, eſpecially in the Preface to that Book, made ſuch a Noiſe and Clamour againſt it, that *Eraſmus* never regained their Favour; taking what he writ ſo much the more heinouſly, ſince he was one of them, and conſequently had diſgraced his own Order. We are therefore told by a credible Author †, that in the Library of the *Dominicans* of St. *John* and St. *Paul* at *Venice*, there are two Rows of Wooden Statues, one of the Catholick, and the other of Heretical Doctors. Among the latter ſtands *Eraſmus* loaded with Chains, with Labels full of Reproaches againſt him, as alſo againſt *Luther* and

* *Enchiridion* non ad oſtentationem ingenii aut eloquentiæ conſcripſi, verum ad hoc ſolum ut mederer errori vulgo religionem conſtituentium in ceremoniis & obſervationibus pluſquam *Judaicis* rerum corporalium; ea, quæ ad pietatem pertinent, mire negligentium. *Eraſmi* Epiſt.

† *Bernard* de *Montfaucon* Diarium *Italicum*. ſive Monumentorum, Bibliothecarum, Muſæorum notitiæ ſingulares, Par. 1702.

Calvin; but thoſe who were more moderate, were content to Picture him as hanging between Heaven and Hell.

His *Moriæ Encomium*, to ſay nothing of his *Colloquies*, has alſo very ſharp Invectives againſt the *Religious* of that Age, as they called themſelves, when nothing was more notorious than their Irreligion and Ignorance; and yet they were taught to rail againſt *Eraſmus*, tho' few of them had *Latin* enough to read his Books; but this they were ſure of, that he was an Heretick, tho' his ſtile (it ſeems) was ſo deep, they were not able to conquer it *. And indeed they made this very plain, when they were all in an uproar for his confining Theology to *Germany* (than which they thought no place was more Heretical) becauſe he had a Paſſage in his *Enchiridion*, in which be praiſed *Germanam* † *Apoſtolorum Theologiam*, which they took in this abſurd Senſe. And no leſs Crime was it to alter in

* Quidam in frequentiſſima concione dixerat in libris *Eraſmi* eſſe quædam hæretica, digreſſus e ſuggeſto exceptus eſt a docto quodam ejus urbis Penſionario, rogatus eſt ut proferat locum hæreticum. Reſpondit ſibi libros *Eraſmi* nunquam fuiſſe lectos, tentaſſe legere opus, cui titulus eſt *Moria*, ſed ob ſtili profunditatem metuiſſe ne poſſet in aliquam prolabi Hæreſin. *Eraſmi* præfatio in Apologiam contra monachos quoſdam *Hiſpanos*.

—— Alius ſeditioſe clamarat me corrigere *Magnificat*, rogatus in convivio, quid eſſet ibi correctum, dixit quod venit in buccam, ait me vertiſſe *Abraham* & ſeminibus ejus. *Ibid.*

† Pudet memorare de illo, qui, quod in *Enchiridio* laudaſſem Apoſtolorum germanam Theologiam — publicitus vociferabatur me negare uſquam gentium eſſe Theologiam præterquam in *Germania*, quæ maxime foveret Hæreticos. Alius vociferatus eſt quod in precatione dominica apud *Lucam* pro *debita* vertiſſem *peccata*. *Ibid.*

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the Lord's Prayer, *debita* for *peccata*. The Reader will find ſome very pleaſant Paſſages of the ſame Nature in the following Hiſtory.

I ſhall not go about to vindicate *Eraſmus*, as to his Orthodoxy in ſeveral Points of Religion. Some of his Enemies have particularly charged him with *Arianiſm*, eſpecially *Lee* and *Stunica*. I will not meddle with the Diſpute between them, but refer to what *Baudius* * has ſaid in Vindication of him, as to his Notion of the Trinity. Only I ſhall obſerve, that it is unreaſonable in them to ground their Accuſation upon his firſt omitting that noted Paſſage, 1 *Joh.* 5. 7. *There are three that bear record*, &c. Since he ſolemnly profeſſes, that the Manuſcripts from whence he publiſhed his former Editions of the N. T. in 1516 and 1519. had it not in them, but in his third Edition 1522. he reſtores this Text from an *Engliſh* Manuſcript, which he ſtiles *Codex Britannicus* †. Where he found this Copy he doth not mention, and we are ſomewhat at a loſs where it is now to be met with; it is the conjecture of the learned Dr. *Bennet*, that it is in the Library of *Dublin* College, which he thinks probable from many Circumſtances. Thoſe who have leiſure to peruſe the late Controverſy that has been moved upon this Head,

* Ab Arrianiſmo ſatis ſuperque eum liberat explicatio 1*mi* cap. *Johannis*. *Baudii* Epiſt. *G. Merula.*

Def. Eraſmus Arianiſmi eſt ab illius ævi monachis, aliiſque non melioribus inſimulatus; quaſi nimio fuiſſet ingenio, quam ut Orthodoxus eſſe poſſet. *Le Clerc* Ep. Critic.

† — Teſtimonium patris, filii & ſpiritus, proxima reſtituimus editione, ex codice quodam *Britannico*, ſed recentiore. *Eraſmus contra monachos Hiſpanos.*

between two learned Men, *Emlyn* and *Martyn*, 8° 1719. muſt at leaſt commend *Eraſmus*'s Sincerity and Faithfulneſs, whatever thoughts they might otherwiſe have of him. As to what we find, he ſaies in one place that he paid ſo great regard to the Authority of the Church, that he could fall in with the *Arians* and *Pelagians*, if ſhe approved of thoſe Principles *. But I look upon that Paſſage to be rather a Banter, than any thing elſe; ſince we perceive nothing like ſuch Bigotry in any other place of his Writings. We find in them (which is much to his credit) the moſt candid Opinion of all Mankind †, however diverſified in their Notions and Opinions of Things, if he found Sincerity and Honeſty at the Bottom. And tho' he very much approved of the moſt vigorous Defenſe of Truth, yet he hated always ſcurrility and perſonal Reflections; and cou'd converſe with any *Jew* or *Infidel*, if they had the Manners not to abuſe the Author of his Religion, but was decent and well-behaved in his Deportment and Converſation ‡. It might have been of general Service to Religion, if *Eraſmus* had lived to have made one at the Council to which he was ſummoned by P. *Paul* III. a little before his Death. His Learning and Mode-

* — Quantum apud alios valeat autoritas eccleſiæ neſcio, certe apud me tantum valet, ut cum *Arianis* & *Pelagianis* ſentire poſſem, ſi probaſſet Eccleſia quod illi docuerunt: *Eraſmi* Epiſt. Ed. *Lond.* p. 960.

† Monendum ac docendum ego cenſuiſſem, ſi quis cum *Ario* ſenſiſſet, non autem protinus appellaſſem *Satanam* aut *Antichriſtum*. *Eraſmi* præfatio in *Hilarium*.

‡ Tali ſum ingenio, ut vel *Judæum* amare poſſim, modo ſit alioqui commodus convictor & amicus, nec me coram blaſphemias evomat in *Chriſtum*. *Cat. Lucub.*

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ration might have had ſome good Influence in accommodating matters between the contending Parties, but his Death prevented that Tryal.

It muſt be owned that there are in the Writings of *Eraſmus* ſome Things, that probably will not go down with a ſqueamiſh Reader, things that muſt offend a Papiſt, and yet not altogether pleaſe a Proteſtant; he being no doubt in the modeſt Senſe of the word a Free-thinker, and *wou'd call no Man Maſter*, but judge for himſelf. A noble Vein of Freedom runs through all his maſſy Volumes, unleſs ſome few Paſſages may be thought otherwiſe, which were writ upon a Surprize, or for fear of the Indignation of his Superiors, having always Enemies ready to take advantage againſt him. But however it will appear all along very plain, that tho' he unwillingly entred the liſts with *Luther*, yet in his after Writings he made him ample amends, and more eſpecially in his Epiſtles, which are writ in a free and eaſy way to his moſt familiar Friends, in which we find very bold Strokes in behalf of the Reformation; which as they muſt afford an agreeable entertainment to every Reader, ſo much more to our Selves, ſince chiefly to our Country-Men, Sir *Tho. More*, Archbiſhop *Warham*, Biſhop *Fiſher*, D. *Colet*, &c. he opened his very Soul and ſpeaks without the leaſt reſerve. *England* was his admired Place, and had he not ſome potent Enemies here, as well as many hearty Friends, we had enjoyed him as many Years as we did Months. But the time he ſtaid was

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ſpent ſo much to the advantage both of Religion and Learning, that we ſhou'd be ungrateful not to own even at this diſtance of time, what we gained by him. And although we loſt him too ſoon from *England*, yet he did not forget our Country-Men, after he was removed into foreign Parts, but ſent over many of his Books, and inſcribed them to his learned Friends here, as a Teſtimony of his Love and Affection to them.

Since then the Labours of this eminent Man by the many Dedications that he made to our Country-Men, ſeem to be calculated to the Taſte, as well as the Improvement of this our Climate, where he found the greateſt Number of Patrons; I hope it will not be unacceptable to the curious Reader to preſent them in one View, and in a proper Order. This will make it Evident that he met with the greateſt Encouragement from *England*, and that moſt of his firſt and beſt Productions were, in a great meaſure, owing to the Suggeſtion and Advice of ſome of the moſt conſiderable Perſons in this Kingdom.

Thus at the Deſire of Lord *William Montjoy*, he engaged in his firſt Work, *De Conſcribendis Epiſtolis*. And that elaborate one of his *Adagies*, tho' firſt publiſhed at *Paris*, was afterwards much Augmented and Improved in *England*, by the advantage of acceſs to Books he had not before ſeen, and by the liberal ſupplies given him by Archbiſhop *Warham*, and the Lord *Montjoy*:

to

to which two Patrons and Benefactors the World is indebted for this Work, or the preſent Enlargements of it, both the firſt and ſecond Editions of it being dedicated to the uſe of the *Montjoy* Family, the one to the Father Lord *William*, and the other to the noble youth *Charles Blount*, Son of the ſaid *William:* to whom alſo was dedicated his Edition of *Titus Livius.* To *Chriſtopher Urſwick*, Almoner to King *Hen.* VII. he dedicated *Lucian's Somnium ſive Gallus* in 1503. His Paraphraſe on St. *Paul's* Epiſtle to the *Galatians*, and *Lucian's Timon* in 1504. to Dr. *Thomas Ruthal*, then Secretary to *Henry* VII. afterwards Biſhop of *Durham.* To *Richard Fox* Biſhop of *Wincheſter*, *Lucian's Toxaris ſeu de amicitia* in 1506. To *Richard Whitford*, Chaplain to Lord *Montjoy*, *Lucian's Tyrannicida* the ſame Year. To Sir *Thomas More* his *Moriæ Encomium* in 1508. To Biſhop *Fiſher* St. *Baſil* in 1510. His *Comm. de copia Verborum & rerum* to D. *Colet*, for the uſe of his School at *Paul's* in 1512. And his Diſſertation *De tædio & pavore Chriſti*, at the ſame learned Man's deſire. To Dr. *John Young*, Maſter of the Rolls, the Tranſlation of *Plutarch*, *De tuenda bona valetudine* 1513. His beautiful Edition of St. *Jerom's* Works (which he tells us coſt him as much pains in Reviſing, as it did at firſt that Father in Compoſing *) was dedicated in *April* 1516. from *Baſil* to Archbiſhop *Warham*; as alſo afterwards the Tranſlation into Latin of the *Hecuba* and

* *Eraſm.* De Edit. ſua oper. S. *Hieron.* in Ep. ad *Leonem* X. Papam.

Iphigenia

Iphigenia of *Euripides*, and the *Saturnalia* of *Lucian*, To *John More*, Sir *Tho. More*'s Son, his *Comm.* on *Ovid de Nuce*, and ſome part of *Ariſtotle*'s Works. Two Hymns of *Prudentius* to *Margaret Roper*, Daughter of Sir *Tho. More*. His Verſion of *Lucian*'s *Comm.* on *Aſtrology* to Dr. *John Baptiſt*, ſucceſſively Phyſician to *Henry* VII. and VIII. To which laſt King he inſcribed his Paraphraſe on St. *Luke* 10 *Cal. Sept.* 1523. To his Queen *Catharine* his little Tract, *De ratione ſtudii puerilis* in 1523. and his *Inſtitutio Chriſtiani Matrimonii* in 1526. Some Tracts of S. *Athanaſius* to Dr. *Jo. Longland* Biſhop of *Lincoln*, and Confeſſor to the King, from *Baſil* 3 *March* 1527. as alſo his *Expoſitio Concionalis in* 85 *Pſalmum*. To Card. *Wolſey* his Piece, *De libero arbitrio*; his Paraphraſe on the *Epiſtles* of St. *Peter*; and a Tract of *Plutarch*, *De utilitate capienda ab inimicis*. The *Expoſition* of the *Creed*, and his Book of *Preparation for Death*, to *Thomas* Earl of *Wiltſhire* and *Ormond*, Father of *Anne Bulleyn*. All theſe were his Patrons, and how they became ſuch the Hiſtory will inform us, and give a ſhort account of them, and ſeveral others of our own Country-Men, who were alſo equally valued by him.

Having thus run over what was moſt material towards preparing the way to his Life, I ſhall only add now a Character of Him and his Writings, and, that I may not appear partial, in the words of another Perſon. 'He was 'the moſt facetious Man of his Age, and the

'moſt

'moſt judicious Critick; which are two Ta-
'lents, that as ſeldom meet together in the
'ſame Perſon, as Pedantry and good Manners.
'He carried on a Reformation in Learning, at
'the ſame time as he advanc'd that of Reli-
'gion; and promoted a purity and ſimplicity
'of Stile, as well as of Worſhip. This drew
'upon him the hatred of the Eccleſiaſticks,
'who were no leſs bigoted to their barba-
'riſms in Language and Philoſophy, than they
'were to their unjuſt Innovations in the Church.
'They murder'd him over and over in their
'dull Treatiſes, libell'd him in their wretched
'Sermons; and, what was the laſt and higheſt
'Effort of their Malice, practis'd a piece of *Me-*
'*zentius*'s cruelty upon him, and join'd ſome
'of their own dead execrable Stuff to his
'Compoſitions. Of which barbarous uſage he
'himſelf complains in an Epiſtle addreſs'd to
'the Divines of *Lovain*. He expos'd with great
'Freedom the Vices and Corruptions of his
'own Church, yet for all that cou'd never be
'induc'd to leave the Communion in which
'he was bred; which may be imputed to his
'great Candor and Moderation, or elſe to the
'ill Management and furious Proceedings of
'the firſt Reformers in *Germany*, which cannot
'be defended. Thus, by the common fate of
'all Peace-makers, while he honeſtly and cha-
'ritably intended to do all good offices to both
'Parties, he was moſt undeſervedly worried and
'perſecuted by both. Perhaps no Man has oblig'd
'the publick with a greater Number of uſeful

'Volumes

'Volumes than our Author; every thing that 'comes from him Inſtructs and Pleaſes, and 'may as eaſily be known by the maſterly Strokes, 'as his Friend *Hans Holbein*'s Pieces by the bold-'neſs of the Paint, and the freſhneſs of the 'Colours. However, he was ſuppoſed to be 'the Author of ſeveral Books he never writ, 'which has been the caſe of an hundred Wri-'ters, both before and after him; as the *Capti-'vitas Babylonica*, *Eubulus*, *Lamentationes Petri*, a 'Satyr of *Huttenus* call'd *Nemo*, *Febris*, *Epiſtolæ 'obſcurorum virorum*, which laſt from one Cir-cumſtance mentioned by Monſ. *Bayle* cou'd not be his, ſince upon his reading of it, he was put into ſo violent a fit of Laughter that it broke an Impoſtume in his Face.

Eraſmus took as much care as was poſſible to leave his Works in ſuch Hands, as he thought cou'd not fail of keeping them entire, and not ſuffer him to be abuſed after he was dead, this he conjures his Friends to do with the greateſt earneſtneſs imaginable *.

But I will treſpaſs no farther, or foreſtal any thing that the Reader will meet with more at large in the following Account of this Prodigy of Learning, to whom I have attempted to do Juſtice, at leaſt as far as I thought my ſelf more particularly obliged as an *Engliſh-man*, a *Proteſtant*, and an *Antiquary*. I have only this

* Non onerabo [vos] Pſalteriis & anniver'ariis, ſed obnixe rogo, ut inter vos partiti operas omnes lucubrationes meas evolvatis, & in ordinem digeſtas & emendatas committatis *Frobenio* excudendas, *Eraſmi* Epiſt.

Favour

Favour to crave, that as I have faithfully done my beſt in the following Work; ſo the candid Reader will forgive any Slips or Failures that have eſcaped me, and which I will readily own and amend if occaſion offers. And if this cannot be granted, I muſt beg leave to anſwer thoſe rigid Cenſors in the words of this great Maſter of Literature *Eraſmus* to a Friend, whom nothing could pleaſe leſs than Perfection in his Books, and that too from his firſt Edition of them. * *Poteras, inquies, prima ſtatim editione librum abſolutum dare. Imo, quemadmodum ipſi ſemper hoc agimus, dum vivimus, ut nobis ipſis reddamur meliores; ita non prius deſinemus noſtras lucubrationes elimatiores ac locupletiores reddere, quam deſierimus vivere. Quemadmodum nemo tam bonus eſt, quin poſſit fieri melior; ita nullus liber tam eſt elaboratus, quin reddi poſſit abſolutior. Interim alii mea ſententia gravius peccant, qui quum ſint longe doctiores, ſuperſtitione quadam aut nihil edunt, aut ſero.*

N. B. D. *Colet*'s Life having been thought deficient in not having an Index of the Matters contained in it; that this of *Eraſmus* might be the more perfect, I have not only added one at the end of it, but alſo inſtead of the Names of the Subſcribers, which were much the ſame as to that other Work, have alſo here printed an Index to the Life of *D. Colet*, which having ſome relation to this will render both the more Compleat.

* Catalogus Lucubrationum.

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Inscribed to the R^t. Honourable
Edward Earl of Orford.

THE LIFE OF *D. Eraſmus* of Rotterdam.

ERASMUS, deſervedly accounted the great reſtorer of learning through *Europe*, was born at *Rotterdam*, a City of good note for trade, and one of the biggeſt in the Province of *Holland*, in lower *Germany*; upon which B. *Rhenanus*, in his Epiſtle Dedicatory before the Works of *Eraſmus* to *Charles* the Vth, then Emperor of *Germany*, unwilling to have this honour confined to a ſingle City, congratulates the whole *German* Empire, in the limits of which it was

ſituated, upon this very Account: of having produced ſo great a Man.[a]

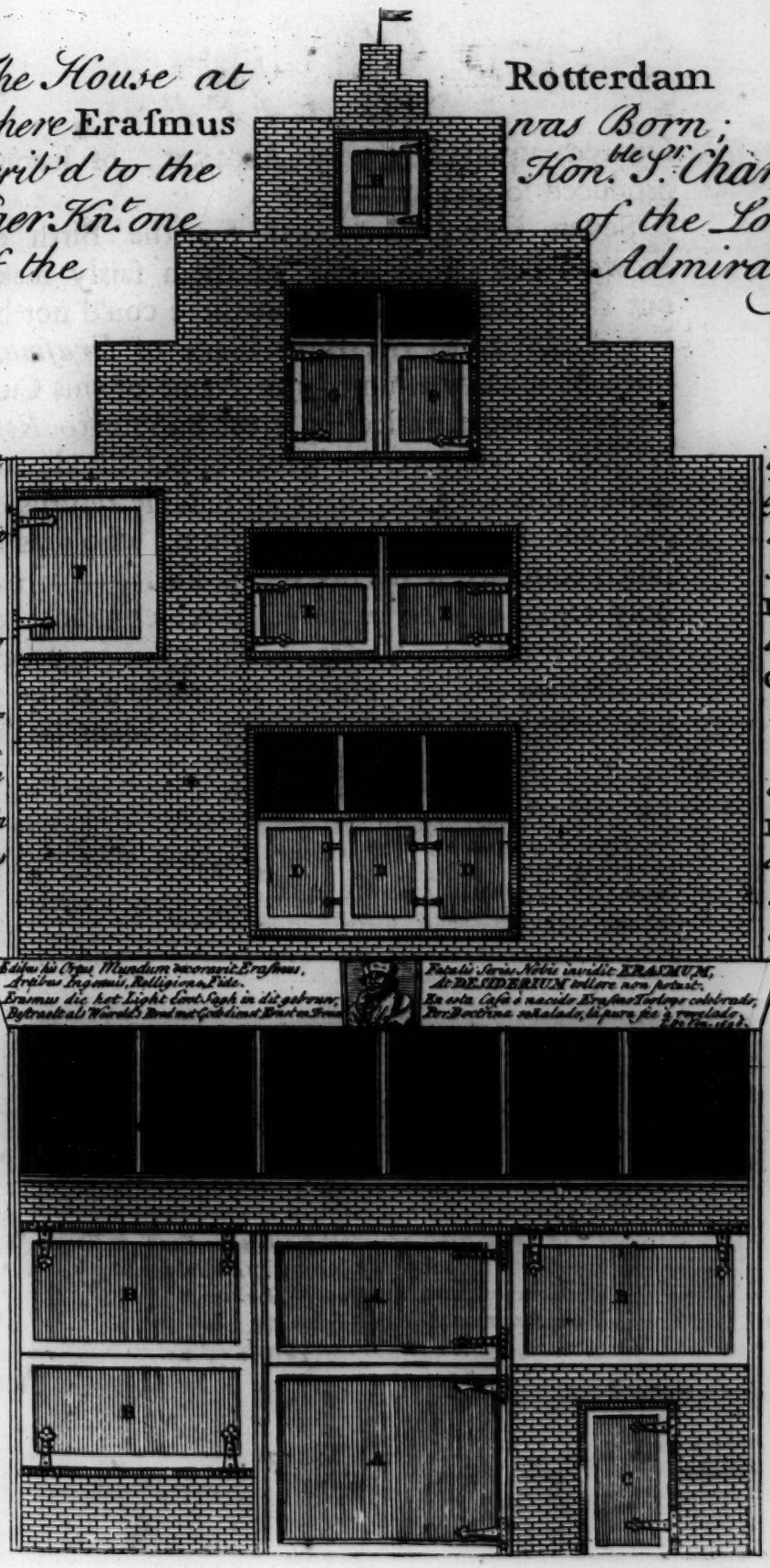
Seven Cities contended for the Birth of *Homer*, but could none of them fairly make out their Title to Him; but there cou'd not be any doubt as to the Birth Place of *Eraſmus*, ſince he always aſſumed the Name of this City for his Sirname, reflecting great honour to *Rotterdam* in whatever he wrote or publiſhed; and indeed this City has made all ſuitable returns of gratitude to the Memory of him, who has ſo much ennobled it by his Birth. For ſhe has not only taken care to preſerve a remembrance of him, by affixing Verſes, in ſeveral Languages, on the front of the Houſe[b] where he was born; but leaſt theſe ſhou'd by any accident be de-

a —Cur tua majeſtas non merito gloriari queat, *Deſiderium Eraſmum* illum *Roterodamum* in tua ditione certo natum & educatum, cujus induſtria velut poſt liminio revixere plenius literæ, non tantum in iſtis proximis *Germaniarum Galliarumque* regionibus, in quibus mira barbaries ante regnabat verum etiam in ipſa nobiliſſima terrarum *Italia*, quum inſtructius tum felicius hujus ope florere cæperunt. B. *Rhenani* Epiſt. Dedicat. *Carolo* Imp.

b *On the Old Houſe, was this Inſcription.*
In hac parva domo, natus erat Magnus *Eraſmus*.
Upon the repairing of it, in Spaniſh, Dutch *and* Latin.
En eſta Caſa es Naſcido Eraſmo *Theologo Celebrado,*
Por Dottrina Señalado, pura Fee nos a Revelado.
In dit Huys is geboren ERASMUS *vermaart*
Die Gods woord uitverkooren, ons wel heeft verklaart.
ERASMUS *die het ligt eerſt zag in dit gebouw,*
Beſtraalt als Werelds rond met Godſdienſt, Konſt en Trouw.
Ædibus his Ortus mundum decoravit *Eraſmus*
Artibus ingenuis, Religione, fide.
Fatalis ſeries nobis invidit *Eraſmum*
At *Deſiderium* tollere non potuit.

faced

The House at Rotterdam where Erasmus was Born; Inscrib'd to the Hon.ble S.r Charles Wager Kn.t one of the Lords of the Admiralty.



faced or the Tradition of them loſt, this City has not only ſtruck ſeveral Medals upon the ſame grateful Deſign, but alſo near the Principal Church dedicated to St. *Laurence*, erected a a Braſs Statue in full proportion, repreſenting *Eraſmus*, in the Habit he uſually wore, with a Book in his Hand, as may be ſeen here engraven. with the Inſcription in the Appendix N°. 1. And though indeed he has left behind him ſuch Monuments of Learning and Induſtry, as are *aere perenniora*, yet ſuch Gratitude deſerves to be mentioned with Honour, and to be copied after by its Neigbouring City of *Delft*, which I may ſay has almoſt equal reaſon to pride it ſelf in being the Birth Place of the ever memorable *Hugo Grotius*, who with *Eraſmus* his Country-Man, the Subject of our preſent Hiſtory, may be reckoned amongſt the greateſt Men which any Country ever produced. He was born in the Year 1467, on the Eve of St. *Simon* and *Jude*, in *Rotterdam* beforementioned, of which City I ſhall only make this one Remark, that as no Town in the *Netherlands* is better affected to, and abounds more with our Country-men, ſo *Eraſmus* ſeemed more eſpecially of all his Foreign Friends to reſpect the *Engliſh*,[a] as will appear in the Sequel of this Hiſtory.

I muſt not omit ſince *Eraſmus* was not aſhamed to take notice himſelf, of what related to his

a — Nulla regionum cum ea [*Anglia*] queat conferri, nunc demum juvat univerſam ætatem apud *Anglos* exigere. *Eraſmi* Epiſt. Rich. *Pacao*. Edit. *Leid*. p. 237.

Birth, to ſay ſomewhat of it, which though attended with ſome unhappy Circumſtances, may yet be ſoftned by very many Concurrent Incidents, and from any Candid Reader will command Commiſeration rather than Reproach; the ſhort of it is as follows. [a] His Father whoſe Name was *Gerard* of the Town of *Ter-Gou*, in the Neighbourhood of *Rotterdam*, fell in love with *Margaret* the Daughter of one *Peter*, a Phyſician of *Sevenbergen*; by whom after the moſt Solemn Promiſes to each other, and as ſome ſay the Marriage Ceremonies paſt, he had *Eraſmus*. [b] The Relations of *Gerard* had always deſigned him for ſome Religious Order, thereby to exclude him from Marriage; and becauſe Church-men then governed all, they hoped that if he thrived upon his Profeſſion, to have a ſure Friend where they might eat and drink and make merry upon occaſion. They ſet themſelves therefore to do whatever they could to diſappoint him, in this his Amour, thinking alſo thereby, to ſecure ſome ſhare of his Patrimony to themſelves: and did by a ſeries of ill Uſage, at laſt force him out of his own Country into *Italy*, where he was ſure to be out of their reach and ſecure himſelf from any farther moleſtation. And coming to *Rome* he betook him-

a *This Story ſeems to have been in* Eraſmus's *Thoughts, or whoever elſe was the Writer of the* Epiſtolæ Obſcurorum Viror.

b Pater dictus eſt *Gerardus*, is clam habuit rem cum dicta *Margareta*, ſpe Conjugii, & ſunt qui dicunt interceſſiſſe verba, eam rem indigne tulerunt & Parentes *Gerardi*, & fratres. *Compendium Vitæ Eraſmi.*

ſelf

ſelf to the tranſcribing of Ancient Authors, being excellently qualified for this buſineſs, by his writing a fair hand (*printing being not then known) and having a good Capacity for learning, he at the ſame time made ſome progreſs in his Studies. But he had not been long thus employed, before his unkind Friends plotting together, to defeat his return home to his deſigned Wife, hearing where he was, ſent him word that ſhe was dead; which News gave him the moſt Inexpreſſible Grief imaginable, and determined him to take Holy Orders, that ſo it might be out of his Power to think of any other Perſon, ſince he thought himſelf deprived of her, he ſo dearly loved. He lived long diſconſolate under this falſe News, and ſeemed not, till his return home, to have known the Trick that had been play'd him; but however kept his Vow and Reſolution of living ever after ſeperate from her. All his care was to have the Child brought up to Learning, which at this time ran very low: but having now in his own Country[b] a Benefice given him by the Pope, and only this Child

a *So the Breviate of the Life of* Eraſmus *ſaid to be compoſed by himſelf, but 'tis certainly a miſtake; for printing was found out in the Year* 1442, *which was at leaſt* 24 *Years before this, but probably (as one hints) he means, that though that Invention was known, it was not commonly uſed.*

b Id ille credens, præ mœrore, factus eſt presbyter, totumque animum ad Religionem applicuit. Reverſus domum comperit fraudem. Nec illa tamen unquam poſt voluit nubere nec ille unquam tetigit eam. Puerum autem curavit liberaliter educendum, & vix quatuor annos egreſſum miſit in ludum literarium. *Ibid.*

to maintain, he would ſpare no coſt for his Education, eſpecially ſince very early there appeared in him ſomething very uncommon as to his Capacity; ſo that he hoped he wou'd live to make amends for the many Misfortunes he had met with, during the procedure of this unhappy Affair with his Mother. *Dom. Baudius*, in an Epiſtle to *Paul Merula*, ſets this whole Matter in the beſt Light imaginable, and ſpeaks very honourable both of *Eraſmus*'s Father and Mother, as Perſons of a general good Character; which as it vindicates *Eraſmus* from many unjuſt Aſperſions that had been caſt upon him, is well worth the reading of the Curious.

Eraſmus was ſent to School when but four Years old, and ſoon after having a good voice, was choſen Choriſter in the Cathedral Church of *Utrecht*. He tells us himſelf that he did make no great proficiency in his Learning, (*viz.*) Muſick, and ſome other Things, which did not fall in with his Genius, and for which he had almoſt an Averſion[a]. So that upon his own deſire, probably, when he was but nine years old, he was ſent to *Daventer*[b] in *Gelderland*, at that time eſteemed one of the beſt of Schools, yet not altogether free from the barbarouſneſs of the

a Ac primis annis minimum proficiebat in literis illis inamoenis, quibus natus non erat.

b Proximam ſibi laudem vendicat *Daventria*, quæ puellum adhuc ex æde ſacra *Trajectenſi* cantorculum deductum, ubi precentiunculas obire ſolitus phonaſcis etiam, tenuiſſimæ vocis gratia, pro more templorum Cathedralium inſervirat, inſtituendum ſuſcepit. *Rhenani* Ep. Ded.

Age,

Age: only *Alexander Hegius* who had here engaged in teaching, had got into a better and politer way of Learning; which was of good advantage to *Eraſmus*; for he was under his Inſtruction, and it much redounded to his honour. Pope *Adrian* VI. was here alſo his School-fellow, and ever after his Friend, and an encourager of his Studies, particularly favouring him in his Comments and Paraphraſes on the New-Teſtament, and wou'd have had him engaged to have gone through the ſame way upon the Old.[a] But as *Eraſmus* had no Opportunity of learning the *Hebrew* Tongue here at School, and afterwards when adult had no Fancy for[b] it, he never made proficiency enough to venture upon that Work. At the ſame time one *Zinthius* was here alſo, and made ſome reform among the Scholars, and is ſaid, upon obſerving the prodigious Parts and Induſtry of the young *Eraſmus*, to have foretold what afterwards came to paſs, that *he would ſometime prove the Envy and wonder of all Germany:* he might have added of the whole World. One thing is eſpecially remarked of him, that he had ſo prodigious a Memory, that he was able to ſay all *Terence* and *Horace* by heart.[c] His

a Nequid dicam de *Adriano* ſexto, qui adeo non damnavit meam induſtriam, ut adhortatus ſit, ut idem facerem in Veteri Teſtamento, quod feciſſem in novo. *Eraſmi Ep. Nat. Bedæ Edit. Leid. p.* 858.

b Coperam & *Hebraicas* attingere verum peregrinitate linguæ deterritus, ſimul quod nec ætas nec ingenium hominis pluribus rebus pariter ſufficit, deſtiti. *Eraſmi Ep.* Coleto.

c *There is an ill grounded Tradition in* Holland, *that* Eraſmus *was a dull Boy and ſlow to learn;*

Mother was ſo tender of him that ſhe went and lived at *Daventer*, that ſhe might be near him if any Accident happened to him, and might have the pleaſure of ſeeing and taking care of him. He was about thirteen years old when his Mother, and almoſt the whole Family wherein ſhe lodged, died of the Plague; his Father *Gerard* was ſo affected with her Death, that he did but a little time ſurvive her, both of them ſeemed not to exceed the 40*th* year of their Age.

Eraſmus makes mention only of the aforementioned *Hegius* as his School-maſter, yet we find another putting in for this honour, but where he was ſo, is not mentioned. His Name is *Cornelius Aurelius*, a learned Writer,[a] his Voucher is *Alardus Amſtelredamus* in an Epiſtle to him. I ſhall not diſpute whether he was, or not, but proceed to mention the difficulties he conflicted with, by means of the baſe dealings of his three Guardians, to whom his Father had left the care of him. For they having a greedy Eye at his Patrimony (which was not very inconſiderable) combined together, to diſpoſe of him at once, by devoting him to Religion, and thereby ſecure to themſelves ſome part at leaſt

which if it were true, would be no diſhonour to him, no more than it is to Thomas Aquinas, *or* Suarez, *Dr.* Barrow *and others, of whom the ſame thing is reported; but Monſieur* Bayle *has ſhown the Vanity of this Story.* See *the Life of* Eraſmus *before his Colloquies,*

[a] *Batavia* ſive de Antiquo veroque ejus inſulæ quam *Rhenus* in *Hollandia* facit ſitu, deſcriptione laudibus; adverſus *Gerardum Noviomagum* Lib. 2. Auctore *Cornelio Aurelio* D. *Eraſmi* Rot. olim præceptore, opera Bon. *Vulcanii* Lugd. Bat. 1586.
Alardia Amſtelredami Epiſt. *Corn. Aurelio, Lovanii* 1515.

of

of his Subſtance.[a] So that though he was now fit for the Univerſity, they were reſolved to thruſt him into a Monaſtery; as moſt fit for their purpoſe. The chief in this Plot was one Peter *Winkell* (App. N°. 2.) School-maſter of *Goude* (to whom we have a very ingenious Epiſtle of *Eraſmus*, expoſtulating his ill uſage of him) who did at laſt by threats; ſince he found he could not be worked upon by Arguments, drive him into a Convent of Friers at *Boſleduc* in *Brabant*. Here he lived, or rather (as he expreſſes himſelf) loſt three years, having a perfect averſion to this ſort of life; and we may obſerve by his ingeniouſly expoſing it afterwards, that it remained with him to the laſt: [Append. N°. 3] Here however he ſtood ſo firm to his freedom; that he refuſed to be admitted as a Regular, and thereby be bound to obſerve their many fooliſh and ridiculous Ceremonies. They then try him again at another Religious Houſe, *Sion* near *Delft*, and when he began to be uneaſy here, he was ſent to another, where at laſt he was conquered and paſt his year of Probation[b] with as much uneaſineſs, as ſuch a

a Legavit [*Gerardus*] rem mediocrem; ſi tutores bona fide adminiſtraſſent. Itaque ablegatus fuit in *Buſcum ducis*, quum jam ſatis maturus eſſet Academiæ. Verum illi Academiam metuebant, quod ſtatuerant puerum religioni alere. Illic vixit, hoc eſt perdidit annos ferme tres, in ædibus fratrum, ut vocant: in quibus tum docebat *Romboldus*, qui mire adamabat ingenium pueri, cœpit eum ſollicitare, ut ſuo grege accederet, puer excuſebat inſcitiam ætatis [*Compendium Vitæ.*]

b lactabatur interim, donec haberet ſacram veſtem. Interea, quanquam Adoleſcens, ſenſit quam non eſſet illic vera pietas.

ſort

ſort of Life muſt needs be to him, who was born to one of more freedom, and that wou'd afford him greater ſcope for his Studies; in which above all other things he delighted.

Though we have hitherto called him *Eraſmus*, yet I muſt juſt obſerve that till about this time, he had not taken this Name upon him, but was called *Gerardus*, which in the *German* Language ſignifies Amiable; and he, after the faſhion of the learned Men of that Age, who affected to give their Names either a Greek or Latin Turn, wou'd have *Deſiderius*, which in Latin, and *Eraſmus*, which in Greek, has the ſame ſignification. He did, when too late, wiſh that he had exactly kept to the Greek, and added the other Syllable. And therefore his Godſon was ſo named by him, *Joannes Eraſmius Frobenius*. Inſtances of this ſort are very many about this Time, and the learned Men generally pitched upon ſome Name that beſt pleaſed them, ſo *Melanchthon*, *Oecolampadius* &c. But to proceed to Things of greater Moment, a happy Opportunity offered it ſelf to him, under the uneaſineſs he had been long under, of getting free from this Priſon: for ſo he accounted his Monaſtery, where nothing but eating and drinking, and very trifling Converſation prevailed; and therefore ſeveral years after this in his declining Age, when the Principal of his Religious Houſe had endeavoured to perſuade his return thither again, and urged it as what in Conſcience he was obliged to do, he would not be prevailed

prevailed on; his Elegant Epiſtle to him upon his refuſing to comply, I have ſet down in the Appendix as well worth reading. [N°. 4.]

[a] It ſeems *Henry* a *Bergis*, Biſhop of *Cambray*, preparing for *Rome* in hopes of a Cardinals Hat, was deſirous to carry along with him a Perſon ſo qualified, as might be of both ſervice and credit to him there; hearing then of the growing Fame of *Eraſmus*, which could not be confined to a Cloiſter, he pitched upon him as ſuitable to his purpoſe, and prevailed with the Biſhop of *Utrecht*, as well as the Prior of the Convent to conſent to his deſire. But ſoon after, very much to the mortification of *Eraſmus*, the Biſhop being frightned with the immenſe Charge of acquiring this Honour, or elſe not having ready Money enough, changes his Mind, and put off his Journey: ſo that our *Eraſmus* was baulked of, what he had much ſet his heart upon, this Journey to *Rome*; but however as he had got looſe from the Convent, he was reſolved not to wrap himſelf in his Cowl

a Tandem per occaſionem innotuit Epiſcopo *Cameracenſi*. Is ſperabat Cardinalitium galerum; & habuiſſet, niſi defuiſſent præſentes nummi. Ad hoc iter optabat hominem latine doctum. Itaque per hunc evocatus eſt, cum auctoritate Epiſcopi *Trajectenſis*, quæ ſola ſufficiebat. Et tamen ille adjunxit auctoritatem Prioris & Generalis. Conceſſit in familiam Epiſcopi, ſervato tamen habitu. Quum Epiſcopus eſſet deſtitutus ſpe galeri, ſentiretque illum in amore parum conſtantem erga omnes, egit, ut iret *Lutetiam* ſtudii gratia. Promiſſum eſt ſtipendium annuum: nihil miſſum eſt. Sic ſolent principes. Illic in Collegio *Montis Acuti* ex putribus ovis & cubiculo infecto concepit morbum *h. t.* malam corporis, antea puriſſimi, affectionem. *Compendium vitæ Eraſmi* per ſeipſum.

any

any more; but as he had by this means got an Intereſt in this Biſhop, he was intent upon making the beſt uſe he could of it, and begged leave of him to go and ſtudy at *Paris*. Here he continued ſome time till he found the ſupplies he expected from his Lordſhip failed him; and he was forced to make a Journey to him, to remind him of his Promiſe; (great Men having frequent occaſion for ſuch *memento's*;) and he had in the want of Money, by reaſon of the badneſs of his Diet and Lodging, contracted ſuch an ill habit of Body, that his Conſtitution, which before was very good, became weak and infirm to the very end of his Life. However he was kindly received by his Patron,[a] and ſtaid till he recover'd his health, and then went into his own Country, *Holland*, never thinking to leave it any more; but he ſoon alter'd his Mind, for meeting with ſome things very diſagreeable to him even there, and judging *Paris* was a much more proper place for the continuance of his Studies, he returned thither again; and here it is very obvious to remark, that hardly ever any Perſon in the courſe of ſo few years, had ſo many Misfortunes, as he met with, and yet his ſprightly Genius ſurmounted them all, and made him the great Man he

a Itaque rediit ad Epiſcopum. Acceptus eſt honorifice. Recreatus eſt a morbo *Bergis*. Reviſit *Hollandiam*, hoc animo, ut maneret apud ſuos. Sed ipſis ultro hortantibus, rediit *Lutetiam*. Ibi deſtitutus auxilio *Mœcenatis*, vixit verius, quam ſtuduit: & ob peſtilentiam ibi multis annis perpetuam, ſingulos annos redeundum erat in patriam. B. *Rhenani* Ep. Ded.

was

was, in ſpight of them. For he had hardly ſetled himſelf to his Studies but the Peſtilence breaking out, as well as his ſtock growing low; and not having his promiſed remittances of Money from his Patron; he was ſeveral years together obliged to return to *Holland*, either to avoid the Plague, or recruit his Pocket out of the poor remains of his Patrimony, that had eſcaped his Guardians rapacity. This was the occaſion of the loſs of his time beſides other Inconveniences, ſo that at length he was put upon by his neceſſity, to engage in a Work he did not much affect (*viz.*) the taking of ſome Pupils under his care; moſt of theſe were of the better Rank, and chiefly *Engliſh*, who repaired hither, as to the common Mart of Letters. And no wonder that *Eraſmus* was much ſought to upon this Account, ſince there were but few of any eminence, who had undertaken the ſame Province; [a]*Gaguinus* ſeemed of any other to have been moſt able, but being made uſe of in frequent Embaſſies abroad, there was but little to be expected from him in this way at home. And as to *Fauſtus Andrelinus*, Poet Laureat, tho' he had ſome Fame for his Knowledge in

a Videbant enim *Angli* inter profeſſores bonarum literarum in toto Academia *Pariſienſi* nullum exſiſtere, qui vel eruditius poſſet, vel fidelius docere conſueſſet. Nam *Fauſtus Andrelinus*, alioqui carminibus magna cura pangendis intentus, defunctiorie profitebatur, jocis quibuſdam magis feſtivis, quam doctis plauſum rudium auditorum captans. *Gaguinus* obeundis legationibus ad exteros principes occupatus erat, in iſtis ſtudiis non ita prorſum abſolutus: nec docebat publice. Atque hinc cœpit *Eraſmus* in Anglia innoteſcere. *Ibid.*

Claſſick

Claſſick Learning, yet by the beſt Judges he was not looked upon as very conſiderable, upon that or any account, but more a Man of Wit and Humour, than a ſolid Scholar.

No doubt then *Eraſmus* might have made what advantage he pleaſed, in the way of inſtructing the beſt of Quality of all Nations: but he would not engage too far in it, deſigning the more general good of the World, in writing Books; which would not only be of ſervice to the Age he lived in, but of uſe to all ſucceeding Generations. And well was it for the Republick of Learning, that no narrow and ſelfiſh Views had any influence upon him in the proſecution of his Studies; and that he aimed at the advantage of the World, rather than amaſſing Money or enriching himſelf. It is certain then that the firſt time of *Eraſmus*'s coming to *England* was in the latter end of the year 1497, when he was about 30 years old; being induced thereto by ſome of his Engliſh Pupils hereafter to be mentioned, eſpecially the young *W^m. Blunt* L^d. *Mountjoy*; [a] who had retain'd him for ſome time at *Paris* as Preceptor, from whence returning afterwards to *Hamme-Caſtle* near *Calais*, then in the occupation of the Engliſh, whereof he was Governor, took *Eraſmus* along with him; on the Situation and Strength of which, while there, he made an Elegant *Epigram*, which you may ſee in the Appendix [N°.

a *Britannia* quo me *Montjoii* mei Charitas pertraxerat. *Eraſ. Ep. Jod. Iona.*

5.] from

5.] from whence he was eaſily perſuaded to ſtep over from *Calais* to *Dover*; tho' juſt before he was thinking of a Journey to *Italy*, as appears by a Letter he wrote ſoon after to an Engliſhman *Rob. Fiſher*, then in that Country.) [a] He had while at *Paris* the care of ſome others of our young Nobility; but none of them ſeem'd to have ſo much favour as this young L^d. *Mountjoy*: of whoſe towardlineſs and good Parts he makes frequent mention in his Epiſtles; he had been Page of Honour and School-fellow with Prince *Henry*, particularly in the Studies of Geography and Hiſtory, wherein they us'd to be examin'd, and to give an Account of what they had heard and read in the preſence of K. Henry VII, who was mightily delighted with it, as he tells his Son in a letter to him.[b] And to incite him to a cloſe Application of his Studies, he mentions him as rather too much exceeding in his Diligence, for being an indefatigable Student he had got into ſuch a habit of Study, that he wou'd often ſit up at it till Midnight; even when he was a married Man, and a Houſe-keeper, treſpaſſing

a *Eraſmus* Rob. *Piſcatori* agenti in *Italia Anglo* — me quoque jampridem iſthic videres, niſi Comes *Montjoius* jam ad iter accinctum, in *Angliam* ſuam abduxiſſet —— dat. *Londini*, nonis *Decembris* 1497

b *Eraſmus* generoſo Adoleſcenti Car *Montjoio* S. P.

Certe quum pater tuus huic regi etiamnum adoleſcenti ſocius eſſet ſtudiorum, in hiſtoria potiſſimum verſabantur, idque vehementer approbante patre *Henrico* ſeptimo, ſingulari judicio prudentiaque Rege. *Eraſ.* Ep. Baſ. 1540. p. 1197.

on

on the patience of the Women, and making his Men grumble at it.

In *Eraſmus* alſo we have an excellent Example for thoſe, who undertake the care of the Education of young Gentlemen, and[a] his very laudable Diligence as a Tutor; which appears in a handſome Excuſe he gives for his only miſſing a Lecture, as what he accounted his ſtricteſt Duty.[b] This noble Patron of *Eraſmus* was never eaſy but when he had his Company, even after he was married, he left his Family, and went to *Oxford* purely to proceed in his Studies under the direction of *Eraſmus*: he alſo gave him the liberty of his houſe in *London* when abſent; but having a ſurly Steward, whom *Eraſmus* call'd *Cerberus*, he did not often accept of that favour.[c] This noble Lord was a great Encourager of Learning, and a munificent Patron of the Univerſities, which appears particularly from the ancient Records of the Univerſity of *Cambridge*, where is mention made of an Application to him upon ſome Emergen-

a —Quanquam hic nolim te Parentis nimium eſſe ſimilem, ſolet enim ille ſingulis diebus a Cœna ad mediam uſque noctem incumbere libris, non ſine uxoris ac pediſſequarum tædio, magnoque familiarum murmure. *Eraſ.* Epiſt. eidem Car, *Montjoio* pag. 1197. Edit. *Leid.*

At *Montjoius* omnibus pediſſequis male precantibus, ſolet poſt medium noctis venire ad lectum. *Eraſ. Ep. Quirino.*

b Salve vero nomine, *Montjoie*, deprecatione utendum erat, ſed purgatione uti malui. Crimen admiſſum agnoſco, quod hodie vos lectione fraudaverim; ſed neceſſitas in cauſa fuit, haud voluntas. Cogor duos tabellarios ſimul literis onerare, Epiſt. *Gul. Montjoio* p. 4. *Ibid.*

c—præſertim ſi redierit *Montjoious*, ut liceat mihi domo illius uti, quod nunc per *Cerberum* illum non licet — *Eraſ.* Coleto ſuo p. 110.

cies

cies, for his Favour and Bounty.[a] His Son the L^d. *Charles Montjoy* tho' not a Pupil, yet was a Friend and Correſpondent of *Eraſmus:* to him he dedicated his new Edition of *Livy*, as alſo his Collection of Adagies, which he had much improv'd and augmented, ſince he firſt publiſh'd and inſcrib'd it to his Father, to whom particularly, as we owe all the Advantages our Country received by his ſojourning here; ſo he deſerves to be more largely ſpoken of.

He was very Curious in all manner of Literature, and very aſſiſting to Learned Men, in publiſhing and reviſing of Ancient Authors: *Eraſmus* gives an Inſtance of this relating to himſelf, when he was ſetting forth *Suetonius*; he had ſent him, from L^d. *Montjoy*, a Copy of this Author, out of the Library of St. *Martyn*'s Church at *Tournay*, where he was Governor. [b] This *William Blunt*, L^d. *Montjoy* was Knight of the Garter, and placed in the XII. Stall on the Sovereigns ſide, upon the tranſlation of the Earl of *Rutland* to the Ninth, void by the

a An. 1525 Item pro equitatione mea ad Dominum *Monjoy* cum literis XI^s.

It. *Vice-Cancellario* concipiente literas ad D. *Monjoy* ——— as. Proctor's Book. *Communicated by the Revd. Mr.* Baker.

b Ac *Suetonium* quidem neſcio quo Deo propitio, & antehac non ita paſſim depravatum, nunc eruditorum meaque opera purum, ni fallor & integrum habemus, ſuffragante mihi ad hoc negotii, pervetuſto quodam Codice quem e Bibliotheca Monaſterii, apud *Nervios* olim, nunc *Tornacenſes* vulgato cognomine divi *Martini*, nobis exhibuit nobiliſſimus ille *Gulielmus Montjoius*, qui id temporis regias vices in ea urbe gerebat. *Eraſmi* Epiſt. Dedicat. *Saxoniæ* Ducibus præmiſſa *Suetonio* p. 324. Edit. *Leid.* Epiſt. *Eraſmi.*

Death of the Lord *Dacres*. He was Son of *John* Lord *Montjoy*, who in his Will dated 6 *Octob.* 1485 mentioning his Sons, hath this requeſt in it '*praying them to leve right wiſly,* ' *and never to take the State of Baron upon* ' *them if they may leve it from them, nor to* ' *deſire to be great about Princes, for it is* ' *dangerous.* L^d. *Willam* gave while living to *Eraſmus* an annual Penſion of 100 Crowns, upon his Death, *Eraſmus* wrote a conſolatory Letter to his Son, in which he ſays, *mortem illius hoc moderatius ferre decet, quod deceſſit ætate juſta, fama illibata, rebus omnibus fortiter atque ex animi ſententia compoſitis.*

In his Will dated 13 *Octob.* 1534. L^d. *W^m.* orders a convenient Tomb, by reaſon the King had called him to the Order of the Garter,[a] beſide other great Offices.

At the ſame time *Eraſmus* was happy in another Pupil *Thomas Grey*, Son, as I conceive, to the Marqueſs of *Dorſet*, to whom he wrote afterwards ſeveral Epiſtles, exhorting him to continue to follow his Studies, which he had begun with ſuch ſucceſs under his care.[b]

[c] He mentions alſo a young Prieſt who liv'd

a *See more of this Lord in Mr.* Anſtis *Regiſter of the Garter.*

b Porro de meo in te amore, hoc perinde ut *Apollinis* oraculum accipias velim, dum tu & virtutem & bonas litteras (id quod facis) amplecti pergis, nulla conſuetudinis intermiſſio, nullus caſus, hunc in te animum mutabit *Eraſ. Tho. Greio* S. D. Ed. *Lond.* p. 463.

c Acceſſit nuperrime Sacerdos quidem Adoleſcens nummatiſſimus, & qui Epiſcopatum oblatum recuſaſſet, quod illiteratiorem ſe non ignoraret. Intra annum nihilominus a Rege ad Epiſcopatum revocandus quan-

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in the Houſe with him at *Paris* (the year before he came to *England*) who had refus'd a Biſhoprick in *England* knowing his inſufficiency, but was to be recalled to it by the King, when he had got a little more learning abroad: and who therefore offer'd *Eraſmus* an hundred Crowns to teach him for that one Year: and promis'd him a Benefice in a few Months, and to lend him three hundred Crowns till he was put in poſſeſſion of it. This Youth ſeems to have been *James Stanley*, Son of *Thomas* Earl of *Derby*, and thereby, Son in Law to *Margaret* Counteſs of *Derby* and *Richmond*, the Kings Mother; afterwards Biſhop of *Ely* by her Intereſt, which (ſurely[a] was the worſt thing ſhe ever did.) But we find that theſe tempting offers, cou'd not induce him to undertake ſo difficult a Province, as to inſtruct one who wou'd probably take up too much of his time, and not anſwer his Pains.

This Relation and Affection of *Eraſmus* to

quam citra omnem etiam Epiſcopatum plus duo millia Scutatorum annue poſſidet. Is aliquandiu in familia mea vixit. Centum Scutatos obtulit ſi ſe annum docere voluiſſem. Obtulit beneficium intra paucos menſes, obtulit trecentos Scutatos mutuos, ſi ad dignitatem comparandam opus fuiſſet: donec de beneficio reddidiſſem. Eram mihi omnes hujus urbis *Anglos* eo beneficio devincturus: omnes enim ſunt a primatibus, & per eos totam *Angliam* ſi voluiſſem. Contempſi & rem ampliſſimam & ſpem multo ampliorem Intelligunt *Angli* me nihil totius *Angliæ* pecunias facere — nulla mercede a ſanctis ſtudiis abduci volo. *Pariſiis* e mea Bibliotheca. Idus *Sept.* 1496. *Eraſm.* Epiſt. lib. 31.

a ——— *Preface to the Funeral Sermon of* Margaret *Counteſs of* Richmond. 8vo Lond. 1708. p. 18.

his Engliſh Pupils, having determined him to ſee *England*; we are now to follow him thither. Making but a ſhort ſtay in *London* he went to *Oxford*: where (as Mr. *Wood* ſays)[a] 'he 'ſtudied in St. *Mary*'s College, a Place for 'Canon-Regulars of the order of St. *Auſtin*; '(whoſe great Gate is almoſt oppoſite to that 'of *New-Inn*) in the years 1497. 1498 and 'if not all of 1499; but he ſeems to ſtretch his ſtay too far. However we can more eaſily fix his coming thither, than his going away.

One of his firſt acquaintance here was *John Sixtine* a *Phryſian*, who was then ſtudying in this Univerſity; and was afterwards incorporated Dr. of Laws in the year 1510. Of whoſe Character you have heard before in the Life of *Colet*. The occaſion of their acquaintance was this. *Eraſmus* brought a vein of Poetry along with him, and in complement to the College of the Virgin *Mary*, wherein he had his Chambers and Commons, He wrote a Latin Ode. *De Caſa Natalitia Pueri Jeſu* (Appendix N°. 5.) and preſented it to Father *Charnock* the Head of the Houſe; he[b] ſhew'd it to one he thought a

a *Wood's* Ath. *Oxon.*

b *Joan. Sixtinus* Eloquentiſſimo Viro *Deſ. Eraſmo* S. P.

Oſtendit hodie mihi humaniſſimus Dominus noſter, Prior *Richardus Charnocus*, quædam abs te carmina non vulgari numero, trivialique currentia —— redolent *Atticam* quandam *Venerem*, mirificamque ingenii tui ſuavitatem. Quamobrem perge quæſo, mi *Eraſme*, muſaſque dulciſſimas tuas excita; ut omnes ex te ſimilibuſque tui intelligant, id quod

good

good Judge, this *John Sixtine*; who immediately made them the ſubject of a Letter of Thanks to *Eraſmus*, with an Epigram of his own ſubjoin'd, and the higheſt complement; 'that he ſaw by this Eſſay, what he 'thought before incredible, that the *German* 'Wits were not at all inferior to thoſe of 'Italy.

Eraſmus well enough pleaſed with good Words, returned an Anſwer no leſs pleaſing; taking notice of the good Opinion he had conceived of him, from Father *Charnock* and Mr. *Colet*. This Letter dated on the Feaſt of St. *Simon* and *Jude* 1497 (if there is no miſtake in the Tranſcribers) is the very firſt he wrote in *Oxford*. [a]

While *Eraſmus* continued at *Oxford*, he became very intimate with all thoſe who were of any Note for Learning; accounting them always his beſt Friends, by whom he was moſt profited in his Studies. And as he owns *M. Colet* did firſt engage him in the Study of Theology, ſo it is alſo well known that he embraced the favourable Opportunity he now had,

antea viſum eſt incredibile; *Germanorum* nulla in re eſſe *Italorum* ingeniis inferiora. Vale vates lepidiſſime ac ſuaviſſime. Epiſt. *Eraſ.* Ed. *Baſ.* p. 100.

a Non recepit tua ſincera integritas, *Sixtine*, vel tenuiſſimam aſſentationis ſuſpicionem; a qua te vel *Richardi* Prioris, vel *Coleti* graviſſimum teſtimonium, tui mores abunde vindicant. Carmen tuum omnino tale mihi viſum eſt, quale meum eſſe dicebas. Præſuli *Charnoco* tam placuit, quam ipſe es Charus. Es autem mihi crede *Sixtine*, unus omnium chariſſimus. Bene Vale *Oxonia*. Natali *Simonis* & *Judæ* 1497. *Deſ. Eraſ. Sixtino.*

of learning the Greek Tongue, under the moſt Skilful Maſters (*viz.*) *William Grocyn*, *Thomas Linacer*, and *William Latimer*.

Grocyn is ſaid by one who lived about that Time, to have been the firſt Profeſſor, or Publick Teacher of Greek in *Oxford* to a full Aſſembly of Young Students. Which muſt have been about the time *Eraſmus* was at *Oxford*; for ſoon after *Grocyn* removed to *London*, and then to his College of *Maidſton* in *Kent*.[a] *Eraſmus* owns great Obligations to him, for giving him the Accommodations of his Houſe while he was in *London*; ſometime after this, and perhaps upon knowing his Circumſtances, and his too free and hoſpitable Diſpoſition, he refuſed to comply with another preſſing Invitation to his Houſe, after his ſecond leaving of *England*; as appears by the Anſwer he returned to *Roger Wentford* Maſter of St. *Antonies-School* in *London*.[b] *Grocyn* ſeems, by his generoſity to his Friends,

a Magiſter *Willelmus Grocen*, Sacræ Theologiæ Baccalaureus, admiſſus fuit ad Magiſtratum ſive Cuſtodiam Eccleſiæ Collegiatæ; ſive Collegii Omnium Sanctorum de *Maideſton*, vacantem per mortem *Johannis Cumberton* S. T. P. ad quem unanimiter electus fuit die XVII *Apr.* 1506. *Reg. Warham.*

b Iſthic [*Londini*] niſi cum *Grocino* non video quo pacto poſſim vivere; & certe cum nemine omnium vivo libentius, ſed pudet eſſe ſumptui, præſertim cum nihil ſit in quo gratiam referre queam; & ille pro ſuo benignitate nihil impendi patitur. Nec admodum cupide iſthinc diſceſſi; verum hic ſcrupulus præter cætera, movebat animum meum. *D. Grocino* commune patrono plurimam ex me ſalutem dices. *Eraſmi Ep. R. Wenfordo.*

to

so have brought himself into Straits; so that he was forced to pawn his Plate to Dr. *Young* then Master of the Rolls; which we find by his Will, he ordered should be restored without Principal, or Interest.[a] This great, though obscure Man, published nothing but an Epistle before *Proclus*'s Sphere,[b] which though it gave the World a Taste of his Abilities, yet *Erasmus* thought it too minute even to mention at all in one of his Epistles; though he hints at it in another Place.[c]

Erasmus speaks often of this our Countryman, as a Person singularly learned and famous in his time;[d] and that he died soon after his leaving *England*; of which he takes notice with concern to some of his Correspondents, as of one of the best Scholars and the most judicious Divines of the Nation,[e] though by his Will (in the App. N°. 6.) it appears that his Inventory was very

a *I wyl that Master Grocen shall have his Plate delyvered unto him whych I have now in pledge, without any manner of Redemption.* Testam. *John Young* LLD. Magistri Rotulorum Decani *Ebor.* factum 25. *Apr.* 1516. prob. 17. *Maii.*

b Is [*Grocinus*] ut ad multam vixit ætatem ita nihil scriptum reliquit. *Erasmi* lib. 23. Ep. 5.

Ibid. *Grocino* facito me commendatum, quem adeo non odi ita me Deus amet, ut ex animo venerer etiam ac suscipiam. *Eras.* Ep. *Tho. Linacro.*

c Nihil illius extare præter unicam Epistolam elaboratam sane & argutam & bene Latinam — *Erasmi Ciceronianus.*

d *Grocinus* ——— qui tum inter multos *Britanniæ* doctos primam laudem tenebat ——— *Cat. Lucubrat.*

e Haud multo post [i. e. *Coleti* mortem] periit *Gulielmus Grocinus*, præter Theologiæ, professionem in omni genere disciplinarum usque ad morositatem exacte versatus ——— attactus Paralysi, plus minus annum, ipse sibi superstes fuit. *Erasmi* Epist. *Grocinum* deficere doleo ——— *Erasmi* Epist. *Pacao* p. 181.

ſlender and mean, and that he never affected the hoarding of Wealth.

Thomas Linacer, no leſs dear to *Eraſmus* than the [a] former, deſerves to be here mention'd, not only as a Friend, but at his firſt coming a Tutor to him at *Oxford* in the Greek Tongue. He was a moſt exact Man in whatever he engaged in, and therefore thinking nothing that he wrote ever enough perfect, he had like to have publiſh'd nothing at all; ſo that *Eraſmus* was forced to ſpur him on to the Preſs, and calls him even cruel for denying the World any longer the benefit of his Labours.[b] Though he lived a great while at *Oxford* teaching Greek, and was originally of that Univerſity, yet it is confeſt by *Tho. Twyne* in his *Examen* or Anſwer to Dr. *Caius* of *Cambridge*,[c] that he was of that Univerſity alſo, and mentions him with *Ridley* and *Crayford* undoubtedly *Cambridge* Men. And with ſome regard to his relation to *Cambridge*, it is probable he founded a Lecture in St. *John*'s College in that Univerſity,[d] as he

a At tu ſi mihi permittis, ut libere tecum agam, ſine fine premis tuas omnium eruditiſſimas lucubrationes, ut periculum ſit, ne pro cauto modeſtoque crudelis habearis, qui ſtudia hujus ſeculi tam lenta torqueas expectatione tuorum laborum, ac tam diu fraudes deſideratiſſimo fructu tuorum voluminum. *Eraſm.* Epiſt. *Linacro* Edit. *Leid.* p. 662.

b Utinam prodirent tuæ lucubrationes, fidem omnibus facturæ meæ prædicationis, qua nuſquam non utor, ut quod ita res habet, vel quo magis noſtros ad ſtudium inflamem. *Eraſmi* Ep. *T. Linacro* p. 136. *Ibid.*

c MS. *Coll. Trin. Cantab.* — non gravabor tamen, quando ita me urges & alios duos tibi etiam notiſſimos nominare, *Linacrum*, dico & *Redmanum*———

d Revd. Mr. *Baker.*

had

had two before at *Oxford* in *Merton* College.

He was a moſt able Phyſician afterwards at Court to the Royal Family, as well as very ſerviceable to *Eraſmus* in what related to his health, ſince he began early to have frequent Indiſpoſitions, and was often forced to have recourſe to him, and we find he had ſo good an Opinion of him, that he even at *Paris* [a] laments his abſence from him. For having given him ſome account of his voyage and his arrival there: he tells him that he had got a ſevere Cold, and deſcribes the ill Effects of it, and laments his being in a Place where there is no *Linacer* to preſcribe to him. [b] At another time when at St. *Omers*, after he had finiſhed his great Work of the New-Teſtament, he ſends for his Advice in a manner that ſhews it was even then the Practice of our chief Phyſicians, not to prepare, or adminiſter their own Medicines: but to write their Bills to the Apothecary. His Tranſlation of *Galen* de *Temperamentis &c.* was one of the firſt Books printed at *Cambridge*, by *John Siborch.*

a *Lutetiam* pervenimus cæterum quidem incolumes, verum navigatione quotidiana moleſtum quoddam malum contraximus, collecto frigore, quod etiam nunc ſynciput meum male diſcruciat. Tument utrinque ſub auribus glandes, palpitant tempora, tinniunt aures ambæ, atque interim nullus adeſt *Linacer*, qui me arte ſua liberet — *Eraſmus. Linacro* ſuo.

b. Febricula ſubito ſuborta fuit in cauſa quo minus me navigationi commiſerim, præſertim diſſuadente medico *Ghisberto*. Majorem in modum te rogo ut *Pharmacum* quod cum proxime eſſem *Londini* ſumpſi, te autore denuo deſcriptum mihi tranſmittas nam puer Schedulum apud Pharmacopolam reliquit: id erit mihi longe gratiſſimum —— Bene Vale. Ex *Audomaro* Nonis *Junii*.

This

This Bookſeller, and his Brother *Nicolas*, when *Eraſmus* was at *Cambridge*, were very friendly to him, and he mentions them very kindly in an Epiſtle to *Rob. Aldriſe.*

Eraſmus in a Epiſtle to a Friend, gives an account of *Linacer*'s ill uſage in *Hen.* VII. time, by one *Bernard Andreas*, who was Tutor to Prince *Arthur.* [a]It ſeems *Linacer* had tranſlated *Proclus* from the Greek, and dedicated it to the King: this Sycophant had inſinuated, that this little Work had been done by another hand, and ſo it had indeed, but in a very wretched Manner, but however the King was ſo prejudiced againſt this worthy Man upon this Story, that he could hardly ever abide him afterwards, looking upon him as an Impoſtor. But however, in the next Reign he was high in Favour with his Son *Hen.* VIII, who was pleaſed to make him very familiar with him, and ſeemed to admire his Skill beyond any of his other Phyſicians: ſo that by his Intereſt with him, he was the better able to ſerve his Friends, eſpecially *Eraſmus*;[b] hence Sr. *Tho. More* tells him, that he wou'd ſoon

a *Thomæ Linacro* peſſime ceſſit quod *Proclum* a ſe denuo verſum Regi hujus patri dicarat. *Andreas* quidem *Tholoſates* præceptor *Arturi* Principis, & in regnum paternum ſucceſſuri niſi mors antevertiſſet, cæcus adulator nec adulator tantum ſed & delator peſſimus regem admonuit hoc libelli jam olim fuiſſe verſum, a neſcio quo, & erat, ſed miſere. Hanc ob cauſam Rex & munus aſpernatus eſt, & in *Linacrum* velit in impoſtorem inexpiable concepit odium. [*Eraſ.* Epiſt. *Germ. Brixio* Edit. *Leid.* pag. 1263.]

b *Linacer* mihi crede, *Eraſme*,

find

find the Effects of his Friendſhip from his Majeſty, in ſome good Preferment. Toward the latter end of his Life, *Linacer* went into Orders, all the Preferment he had (that I can find) was the Chantorſhip of the Church of *York*.

'He died of the Stone with great Pain and Torment the 20*th* of *Octob.* 1524, and was buried in St. *Paul*'s Cathedral before the Rood of the North-door. Over his Grave afterwards was a comly Monument erected, at the charge of Dr. *John Cay* of *Cambridge*. 'Out of which Epitaph (Mr. *Wood* ſays) we 'may gather this Character, that he was a moſt 'skilful Critick in Greek and Latin, and a 'moſt excellent Phyſician, having performed 'ſome almoſt miraculous Cures, *&c.*

His Works are ſet down by *Wood*, and do ſufficiently evince the Character *Eraſmus* gives of him, that he was, *Vir non exacti tantum, ſed ſeveri judicii.* It ſeems he had done ſomething to offend *Eraſmus:* who valued his worth ſo much, that he was reſolved not to loſe his friendſhip, but generouſly overlooking one fault, conſidered how much he had

de te & optime *ſentit*, & ubique loquitur, id quod ego nuper ab his accepi qui ei amantiſſime atque effuſiſſime apud Regem in cæna de te loquenti affuere, quo in Sermone Rex ea viciſſim reſpondit, ut hi qui mihi retulerunt, opinionem plane conceperint fore, ut brevi aliquid egregiæ in te fortunæ conferatur: quod ego ſuperos precor, ut ratum eſſe velint. Tho. *Morus Eraſmo.* p. 222.

a Vereor ne ſi accedat agitatio, aud aliud ſimile, vertatur in excoriationem Veſicæ, quo malo nihil eſſe poteſt cruciabilius. Hoc cruciatu periiſſe narrant *Linacrum. Eraſmi* Epiſt. *Rot. Franciſco* medico Edit. *Leid.* p. 1814.

been

been obliged to him.[a] However this happened, *Linacer*'s Character was, that he hated all indirect and fraudulent Dealings, being ſincerely faithful to his Friends, and well beloved of all Ranks and Degrees of Men. He was a great Benefactor to the Publick, for beſides his founding his Lectures both in *Oxford* and *Cambridge*, he was one of the chief Founders of the College of Phyſicians, in *Knight-Riders-Street* in *London*, of which he was the firſt Preſident. His Picture is ſaid to be in *Merton* College *Oxford*.

While *Eraſmus* continued at *Oxford*, he became ſoon acquainted with Mr. *Tho. More*, who (as *Miles Windſor* and Others ſay) had a Chamber and ſtudied in the Hall of St. *Mary* the Virgin. Mr. *Tho. Wolſey* Burſar of *Magdalen* College. *John Claymond* ſoon after Preſident of *Magdalen* College, removed afterwards to the Headſhip of *Corpus Chriſti* College by Biſhop *Fox* the Founder; and *Thomas Halſey* DLL. in *Italy*, and afterwards Penitentiary of the Engliſh Nation in St. *Peter*'s Church of *Rome*, the Pope's Prothonotary of *Ireland*, and Biſhop of *Laiglin*. Theſe were his intimate Friends, as appears by the correſpon-

a Non libet meminiſſe quid in nos molitus fuerit, [*Linacer*] id quod ipſa re comperi non ſuſpicione conjeci; quanquam olim jam idem olfecerem. Sed homines ſumus, ego ſemper ero mei ſimilis, & huic injuriæ, tot opponam benefacta. *Eraſmi* Ep. *Paco.*

dence

dence he kept with them, after his removal from *Oxford*.

Indeed both, that Univerſity, as well as *Cambridge*, had great reaſon to value *Eraſmus*, for the revival of Learning among them; and accordingly they did in many reſpects, ſhew their Obligations to him, by expreſſing their Gratitude, in the beſt manner they could, and did ſtrive who ſhould have moſt of his company; as Sr. *Tho. More* occaſionally mentions.[a]

But I muſt not omit to ſay ſomewhat of another of our Country-Men, who is very often mentioned with great honour by *Eraſmus*,[b] (viz.) *William Latimer*, another of his Inſtructors in the Greek, at *Oxford*, and whoſe aſſiſtance he begged in preparing his New-Teſtament for a ſecond Edition,[c] knowing him to be very accurate in every thing he did. The firſt Edition had been it ſeems, too haſtily ſent to the Preſs, tho' yet there was no Work that he ſpent more time about, and valued himſelf more upon; and though he had appear-

a *Jam Oxonia Cantabrigiaque tam charum habent Eraſmum, quam habere debent eum, qui in utraque diu, cum ingenti ſcholaſticorum fruge, nec minore ſua laude verſatus eſt: utraque eum ad ſe invirat utraque eum in ſuorum Theologorum numerum (quoniam eo honore alibi eſt inſignitus) transplantare conatur. Tho. Morus* in Apologia pro *Eraſmi Moria.*

b *Eraſmus Rot. Guil. Latimero* S. D.

Per literas obteſtor, humaniſſime *Latimere*, ut in Novo-Teſtamento adjutes. Editum eſt pro temporis anguſtia ſatis accurate, verum mihi præter expectationem bona temporis pars præcaſtigandis exemplaribus, ac formis denique corrigendis erat inſumenda, *&c.*

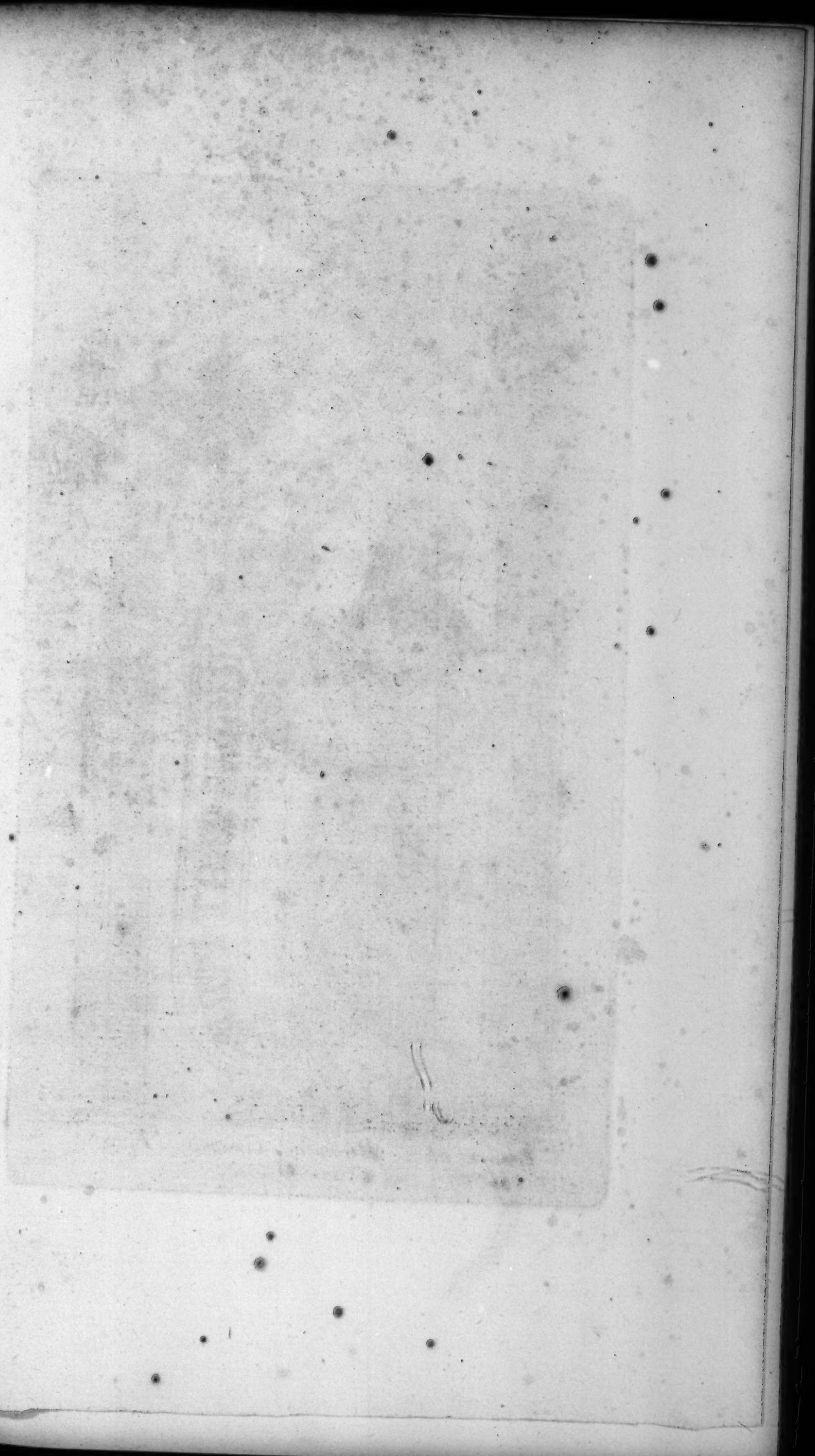
ed

ed againſt many of the follies and ſuperſtitions of the Age, in ſeveral of his writings, yet this was the Teſt of his courage, and raiſed the greateſt clamour againſt him.

We have nothing extant of this learned Man, he being as we have his Character by *Eraſmus*, a Man of more than Virgin Modeſty;[a] under which was veiled the greateſt Worth. After he left *Oxford* he retired to the Rectory of *Eaſtberry* in *Glouceſterſhire*, where dying very aged, he was buried in the Chancel of the ſaid Church; dedicated to St. *Nicholas* in the year 1545. about the Month of *September:* but the Inſcription in Braſs upon a Stone being loſt, we can't be exact as to the preciſe Time of his Exit. We find that he had alſo the Rectory of *Weſton* under *Edge*, and a Prebendſhip in the Church of *Salisbury*, and that what Preferment he had, he owed to the favour of Cardinal *Pole*, to whom he had been Tutor or Maſter. It is certain he was one of the greateſt Men of that Age, learned in all ſacred and profane Letters, and anſwered fully the Character *Eraſmus* gives of him (*viz.*) that he was, *vere Theologus*, *integritate vitæ conſpicuus*. I muſt be content with the little I have already ſaid of him, and can only add that there is a painting in the Chancel Window at S. *Saintbury*, of a Reli-

a Ut lubens in tuis literis Doctiſſime *Latimere*, ſuaviſſimum iſtum ingenii tui candorem, ac pudorem pluſquam virgineum agnovi *Eraſ.* Epiſt. *Latimero.*

gicus





Inscribed to Richard Graves Esq.r
of Mickleton in Com: Glouc:

gious Perſon praying to St. *Nicolas* near the Place where Mr. *Latimer* is buried, which is very confidently ſaid by an ingenious Antiquary,[a] to be done for him, and is therefore a very great Curioſity. He moreover adds that in the old Parſonage Houſe at *Weſton Sub Edge* in *Com. Glouceſt.* there were the Letters *W. L.* old faſhioned, carved upon the Stone-work and Wood-work, before the Houſe was altered of late years, and the ſame are ſtill in ſeveral of the Windows, that he has reaſon to think, the preſent Houſe was built by him, which is as big as a little College, and in the ſame faſhion.

And here I cannot but take Notice of his Friend Mr. *Tho. More*'s great zeal and love for Learning, which he ſhewed in a Letter[b] he wrote about this time, while in the Neighbourhood of *Oxford*, to that Univerſity, in order to perſuade the diſcouragement, of a certain ſett of giddy and ignorant young Men amongſt them, who truly that they might better oppoſe, what they called the New Learning, or the Greek Tongue, now beginning to be eſteemed and cultivated in *Oxford*, had bandied together in a Body, calling themſelves *Trojans*, and ſo were to wage War with theſe *Græcians*. And accordingly to appear the more terrible, they muſt have their Leaders dub'd with the

a Rich. Graves *Eſq*; *of* Mickleton *in com.* Glouc.

b Cum apud me conſidero, quod hanc quantulamcunque do-

Names

Names of *Priam*, *Hector*, and *Paris*; and it appears by his account of the Combuſtions raiſed by theſe Franticks; that much Miſchief was done to Learning, and wou'd in the Conſequence, be the Ruine of the Univerſity, unleſs timely prevented. He tells them his Obligations were ſuch to that Learned Body, that he could not but conjure them, to put a ſtop to this inſolent rout, whoſe Deſign was plainly to extirpate every thing that was good amongſt them. His Indignation ſeems more raiſed by his hearing, that one of this Clan ſhould be ſo impudent, as to attack the *Greeks* in the Univerſity Pulpit, at the moſt ſolemn time, and belch out groſs Crudities before ſo Learned a Body: he hoped for their own Credit they would ſuppreſs ſuch Inſolence, and aſſiſt the *Greeks* againſt theſe doughty *Trojans*,

ſtrinam meam ſecundum Deum veſtræ iſti Academicæ acceptam ferre debeo — videtur a me officium meum fideſque in vos exigere, ne quidquam ſilentio tranſeam, quod audire utile eſſe cenſeam. Ego cum *Londini* eſſem audivi, jam nuper ſæpius quoſdam Scholaſticos Academiæ veſtræ, ſive Græcarum odio literarum ſeu parvo quopiam aliarum ſtudio, ſeu quod opinor verius, improba ludendi nugandique libidine, de compoſito conſpiraſſe inter ſeſe ut ſe *Trojanos* appellent: eorum quidam ſenior (ut ferunt) quam ſapientior, *Priami* ſibi nomen adoptavit, *Hectoris* alius, alius item *Paridis*, aut aliorum cujuſquam veterum *Trojanorum*, cæterique ad eundem modum, non alio conſilio, quam uti per ludum jocumque veluti factio *Græcis* adverſa *Græcarum* literarum ſtudioſis illuderent. Accepi rurſus ineptias illas in rabiem domum cœpiſſe, procedere, nempe neſcio quem e *Trojanis* illis hominem; ut ipſe ſentit, ſapientem, ut fautores ejus excuſant, hilarem atque dicaculum, ut alii judicant, qui facta ejus conſiderant, inſanum, hoc ſacro jejunii tempore, concionibus publicis, non modo contra Græcas literas & Latinam politiem, ſed valde liberaliter adverſus omnes liberales artes blateraſſe. ——

who

who were compoſed of Illiterate Fools and Madmen. To raiſe an Emulation, he mentions after he had paſſed an high Complement upon *Oxford*, the quite different treatment the Study of the *Greek* Tongue had met with in the Univerſity of *Cambridge*:[a] there, ſays he, thoſe who could not bring themſelves to take the pains to learn it, did however pay ſomething for the encouragement of thoſe who did. There are many other things in this Epiſtle that deſerve Notice, which may be ſeen at the end of *Roper*'s Life of Sr. *Tho. More*, publiſhed by Mr. *Hearne* at *Oxon.* 1716. now very ſcarce and rare.

Eraſmus was pleaſed at laſt to ſee, that by the help of the Powers then in being, *Oxford* was mightily reformed as to Learning, tho' not without difficulty from the Ignorant herd, of Monks and Fryers.[b]

In the beginning of the year 1499. *Eraſmus*, who had been ſome Months in the Family of my Lord *Mountjoy*, and had been enter'd a little in the Modes and Faſhions of the Town, and in the Sports and Humours of the Country; writes a pleaſant Letter to a Poet Laureat in *France*, to tell him what fine Improvements

a Præſertim quum *Cantabrigiæ*, cui vos prælucere ſemper conſueviſtis, illi quoque qui non diſcunt Græce, tamen communi ſuæ ſcholæ ſtudio ducti, in ſtipendium ejus qui aliis Græca prælegit viritim perquam honeſte contribuunt. *Mori* Ep. *Oxon. Acad.*

b *Oxonienſis* Academia, Monachorum quorundam opera nonnihil obluctata eſt initio; ſed *Cardinalis* ac *Regis* auctoritate coerciti ſunt qui tantum bonum clariſſimæ ac vetuſtiſſimæ ſcholæ invidebant. *Eraſmi* Epiſt. *Lud. Vivi* p. 688.

he had by this time made in *England.*[a] Your Friend *Eraſmus* (ſays he) you wou'd hardly know him. He is almoſt grown a good Hunter, a better Horſeman, a very tolerable Courtier, he can ſalute with more Complaiſance, and Smile with a better Grace, and has learn'd all theſe good Manners in ſpite of Nature: He invites this, his Friend into *England*, to partake of theſe ſingular Advantages of the Country preferable to the dullneſs and rudeneſs of *France*. He tells him nothing but the Gout cou'd ſtop him, and yet, did he but know the Excellencies of *Britain*, he wou'd procure Wings if he had no Feet, and fly over hither without any farther delay; eſpecially if he told him of the Nymphs, or fair Ladies, here ſo beautifull, ſo free and eaſy, that if he ſaw them, he

a *Eraſ.* Ep. *Fauſto Andrelino*] Nos quoque in *Anglia* nonnihil promovimus; *Eraſmus* ille, quem noſti, jam bonus propemodum venator eſt, eques non peſſimus, aulicus non imperitus, ſalutat paulo blandius, arridet comius, & invita Minerva hæc omnia. Quid mea? ſatis procedit. Tu quoque ſi ſapis huc advolabis, quid ita juvat te hominem tam naſutum inter merdas *Gallicas* conſeneſcere? ſed retinet te tua podagra, ut ea, te ſalvo, pereat male. Quanquam ſi *Britanniæ* dotes ſatis pernoſces, *Fauſte*, ne tu alatis pedibus huc accurreres: & ſi podagra tua non ſineret, *Dædalum* te fieri optares. Nam ut e pluribus quid-dam attingam. Sunt hic Nymphæ divinis vultibus, blandæ, faciles, & quas tu tuis Camænis facile anteponis. Eſt præterea mos nunquam ſatis laudatus, ſive quo venias, omnium oſculis exciperis: ſive diſcedas aliquo oſculis dimitteris: redis redduntur ſuavia: venitur ad te propinantur ſuavia: diſceditur abs te dividuntur baſia: occurritur alicubi, baſiatur affatim: denique quocunque te moveas, ſuaviorum plena ſunt omnia. Quæ ſi tu *Fauſte* guſtaſſes ſemel quam ſint mollicula, quam fragrantia profecto cuperes non decennium ſolum, ut *Solon* fecit ſed ad mortem uſque peregrinari. Cætera coram jocabimur: nam videbo te ſpero, propediem. Vale ex *Anglia* Anno 1499.

would

would prefer them before his beloved Muſes: and that there was a Cuſtom peculiar to this Iſland, never to be enough admired, that Men and Women ſalute one another, and kiſs with the moſt Innocent Freedom at viſiting, parting, meeting again, and again taking leave; and that if he did but come over and taſte theſe Pleaſures, he would here deſire to ſpend the whole remainder of his Life. We will jeſt out the reſt (ſays he) when we meet. I ſhall ſee you I hope in a very little time.

On the *December* following, he wrote to an old Engliſh Friend Mr. *Robert Fiſher*,[a] with whom he became firſt acquainted at *Paris*, but who was now travelling in *Italy*, and informs him what abundant ſatisfaction he had taken in being ſo long in *England*, a Country, that pleaſed him beyond all he had yet ſeen, for he had found here a clear and wholſom Air, and ſo much Humanity, and Learning, not vulgar and trivial, but profound exact and Antique, both in the Latin and Greek Tongues; that he could not any longer deſire to ſee *Italy*, but meerly for the Sight of

a *Eraſmus Rob. Piſcatori* agenti in *Italia Anglo*. Subverebar nonnihil ad te ſcribere, *Roberte* chariſſime, non quod metuerem ne quid de tuo in nos amore tanta temporum locorumque diſjunctio detriviſſet, ſed quod in ea ſis regione ubi vel parietes ſint tum eruditiores tum diſertiores quam noſtrates ſunt homines, ut quod hic pulchre expolitum, elegans, venuſtum, habetur, iſthic, non rude, non ſordidum, non inſulſum videri non poſſit. Quare tua te expectat prorſus *Anglia*, non modo jureconſultiſſimum, verum etiam *Latine*, *Graceque* pariter loquacem. Me quoque jampridem iſthic videres niſi Comes *Montjoius* jam ad iter accinctum in *Angliam* ſuam abduxiſſet.—*Coletum* meum cum audio, *Platonem* ipſum mihi videor audire.

it, as often as I hear *Colet* (ſays he) methinks I hear the Divine *Plato* himſelf; in *Grocyn* who cannot but admire that univerſal compaſs of Learning? What more acute, more profound, more accurate than the Judgment of *Linacer*,[a] what did Nature ever form ſo ſoft, ſo ſweet, ſo happy as the Wit of Mr. *Tho. More*? but he excuſes himſelf from reckoning up the long Catalogue of other learned Men in *England*.

This Correſpondent of *Eraſmus*, ſeems to be the ſame Perſon, who was preſented to the Church of *Chedſey*, in the Dioceſs of *Bath* and *Wells*,[b] and had afterwards a Canonry, in the Collegiate Church of *Windſor*, in which, he was ſucceeded by Mr. *Tho. Wulcey*, the King's Almoner, and great Favourite in *Febr.* 1510.[c]

Of this laſt named Perſon, *Eraſmus* had at firſt conceived too good an Opinion, and had ſaid many things in his Favour; but found himſelf deceived by him in ſeveral Inſtances, he having

a In *Grocino* quis illum abſolutum diſciplinarum orbem non miretur? *Linacri* judicio quid acutius? quid altius? quid emunctius? *Tho. Mori* ingenio quid unquam finxit natura vel mollius vel dulcius vel felicius? Jam quid ego reliquum Catalogum recenſeam? mirum eſt dictu quam hic paſſim quam denſe veterum literarum ſeges efflorescat: quo magis debes reditum maturare — *Lond.* Non. *Dec. Eraſ.* Epiſt. Ed. *Baſ.* p. 254.

b Magiſter *Robertus Fyſher* admiſſus eſt ad Eccleſiam de *Chedſey* Dioc. *Well.* vac. per mortem *Thomæ Aladenſis* Epiſcopi ex preſent. D. Regis. die XVIII. *Dec.* 1508. Reg. *B. Well.* MS.

c Rex omnibus *&c.* damus & concedimus dilecto conſiliario noſtro Magiſtro *Thomæ Wulcey* Eleemoſynario noſtro Canonicatum & Præbendam infra Eccleſiam noſtram Colleg. B. *Mariæ* Virginis & Sancti *G. Martyris* infra caſtrum noſtrum de *Wyndeſord* modo per mortem *Roberti Fiſher* Clerici in manibus & diſpoſitione noſtris exiſtentem —— *T. R.* apud *Weſtmon.* XVII. *Feb.* reg. ſecundo. *Rymer* Acta Publ. Tom. XIII. p. 293.

more

more of the Courtier, than the ſincere Friend, or generous Patron. If therefore he did in ſome of his later Writings, alter his Stile, and ſpeak very ſevere things of him, we muſt attribute it to a Courſe of Ill Uſage, that he in common with his beſt Friends had met with from him. To ſay nothing of the general Odium, he had incurred from all Others, by his Pride and Inſolence, which whatever varniſh has been laid upon it, by a late Writer, is ſufficiently evident to any that know our Hiſtory. But of this in its proper Place. His ill uſage of ſome of the beſt of *Eraſmus's* Friends gave him the firſt diſtaſte.

To procede in the account of theſe, Mr. *Richard Pace*, was one of *Eraſmus*'s moſt particular Friends, and moſt early acquaintance, we are told by Mr. *Wood*, that he was trained up at School, at the charge of *Tho. Langton* Biſhop of *Wincheſter*, to whom he was *Amanuenſis*; that the Biſhop being much pleaſed with his proficiency, encouraged him farther, by ſending him to *Padoua* in order to improve himſelf in Letters; he met there with *Cuthb. Tonſtal*, and *William Latymer*, by whom he much profited: upon his return to *England* he went to *Oxon*, ſettled in *Queens* College, but could not long lie hid there; but was ſent for to Court, his accompliſhments rendring him very acceptable to K. *Hen.* VIII, who made him Secretary of State, and employed him in Matters of high Concern. Though ſo much immerſt in Political Matters, yet we

find that he had taken H. Orders, and that he had the following Preferments. The Prebendſhip of *Bugthorp* in the Church of *York*, ſucceeding therein, *Thomas Wolſey*, removed to the Biſhoprick of *Lincoln*, this was in 1514, and in the ſame year he was Arch Deacon of *Dorſet*, upon the Reſignation of Dr. *Robert Langhton*, but was ſtill employed in Foreign Embaſſies, very much to his own Honour, as well as the Advantage of the Nation; in 1519 upon the Death of Dean *Colet* he ſucceeded him at St. *Pauls*. thus far the bright part of his Life: for ſome few years after while he was upon Publick Buſineſs at *Venice*, he fell under the diſpleaſure of the great Cardinal, for which two Reaſons are aſſigned (*viz.*) that he ſhewed a readineſs to aſſiſt *Charles* Duke of *Bourbon* with Money; for whom the Cardinal had no great affection, keeping back a Sum of Money ſent him by *Hen.* VIIIth, to carry on his War near *Pavia*, againſt *Francis* 1*ſt.* K. of *France*. But what was more than this, becauſe he had not forwarded the Cardinal's deſigns in the getting him into the Papacy. Upon theſe two Reaſons, he was ſadly diſtreſſed by that great Man, who ſtopt his allowance and almoſt ſtarved him; and purſued him with the utmoſt vengeance, ſo that it did at laſt bereave him of his Senſes;[a] though he

a Richard Sampſon *was appointed Coadjutor to him under this Calamity thus worded in the Inſtrument* — jam diu recto animi judicio, non mediocri mentis imbecillitate, vel potius alienatione continue vexato. *&c.*

had

had ſome lucid Intervals, and remonſtrated to the King againſt his ill uſage. But the Cardinal was too hard for him, ſo that he was clapt into the Tower, and there confined two years; but was never rightly himſelf. He reſigned his two Deaneries of St. *Pauls* and *Exeter*, a little before his Death, when retiring to *Stepney* for his Healths ſake, he there died and was buried in the Chancel of that Church, near the great Alter in 1532, being not quite 50 years old, his Epitaph you have in the Append. N°. 6. *Leland*'s *Encomium* of him on his return from *Venice*, contains an Elegant and juſt Character of him.

Eraſmus as he had the greateſt Opinion of *Pace*, for his Candour and ſweetneſs of Temper,[a] as well as great Learning,[b] ſo he was much afflicted at his Misfortunes, and cou'd never forgive the great Man that cauſed them. And it much rejoiced him to have an Opportunity, when he had heard he had recovered himſelf, and was reſtored to his Places again, to ſend him a Congratulatory Epiſtle &c. telling him 'that he cou'd 'meet with nothing that cou'd give him greater 'Satisfaction than his deliverance, and at the ſame 'time intimating that Providence wou'd always

a *Richardus Pacæus* qui Regis ſui nomine legatus ad nos venit, vir eſt inſigni utriuſque literaturæ peritia præditus, apud Regiam Majeſtatem multis nominibus gratiſſimus, fide ſinceriſſima, moribus pluſquam niveis, totus ad gratiam & amicitiam natus. *Eraſmi* Epiſt. Card. *Moguntinenſi* p. 441.

a *Eraſmus Rot. Richardo Pacæo* S. D.

Exſili præ gaudio, *Pacæe* chariſſime, quum viderem illam mihi

'protect the Innocent, and revenge it ſelf upon 'their Adverſaries. He was now willing to hope 'that hereafter things wou'd run more ſmooth 'with him; and that he wou'd no more have 'any ſuch Storms again.'[a]

As *Pace* ſucceeded Dr. *J. Colet* in the Deanery of St. *Pauls*, it had been well if he had us'd his Caution too in abſenting from Court, after Card. *Wolſey* came to be prime Miniſter. *Colet* had too much of the humble Chriſtian, and the reputed Heretick, to be favour'd by that mighty Man, he wou'd be no Fool or Bigot for him, and therefore avoided being concerned with him. In an Epiſtle to *Eraſmus*, we find that after he had told him, that Card. *Wolſey* had the Supreme Command of the Kingdom, he adds that he was going to retire from the World[b]. There is extant a very remarkable Letter of this *Rich. Pace* to the King, wrote in the year 1527, which tho' printed is become ſo exceeding ſcarce, that it deſerves a Place in the Appendix, wherein he very honeſtly gives his Opinion relating to the Divorce *&c.*[c] Dr.

non ignotam manum, acciperemque te tantis calamitatibus, ac malorum naufragiis incolumem enataſſe, ac priſtinæ etiam dignitati reſtitutum. Hoc mihi gratius fuit quam ſi quis Angelatos miſiſſet ſexcentos. Video non dormire numen, quod & innocentes eruit, & feroces dejicit. *Eraſm.* Ep. Ed. *Leid.* p. 1278.

—Poſt fatales iſtas tempeſtates confido poſthac tibi ſerena tranquillaque fore omnia. *Ibid.*

b——Regnat nunc *Eboracenſis* quotidie meditor meum ſeceſſum & latibulum apud *Cartuſienſes*. Nidus noſter prope perfectus eſt. Reverſus ad nos quantum conjicere poſſum; illic mortuum mundo, me reperies. *Jo. Coletus Eraſmo.*

c *Life of* Wolſey, *p.* 124.

Fiddes

Fiddes himſelf tells us that *Pace* always uſed a ‘ faithful liberty to the Cardinal, which liberty ‘ brought him at laſt to confinement and di‘ ſtraction.

It ſhews likewiſe a good deal of Sincerity in *Eraſmus*, and it is likely he ſuffer'd in his Fortunes by it, that he wou'd never ſpare his Friends in what he thought blameable. No wonder then that Cardinal *Wolſey* fell under the laſh of his Pen, when ſome of his moſt intimate Friends, did not eſcape it. I have given an Inſtance of this in the Life of D. *Colet*, pag. 150. and ſhall add one more relating to *Pace*, of whom tho' he ſpeaks largely in his praiſe in many Places, [a] yet it ſeems he had publiſh'd a Book entituled *de utilitate ſtudiorum*: which is the ſame Book that he dedicated to D. *Colet*, tho' under another Title, which it is certain did not anſwer the Character and Reputation of the Author, and was look'd upon as a jejune, and low performance. [b] *Eraſmus*

a Sciebam *Richardum Pacæum* hominem eſſe moribus plane niveis integrum, liberum, ſic amicum amico, ut non alius, πολύγλοττον, πολυμαθῆ, ſed tamen optarim illius nomine, libellum eum de *utilitate ſtudiorum* editum non fuiſſe: ſcio doctos quos non paucos habet *Britannia*, longe aliud ingenii doctrinæque ſpecimen ab illo expectaſſe: ſi ſerio ſcripſit, quid illic ſerium? ſin joco, quid ibi feſtivum? poſtremo nihil illic conſtat aut cohæret ſibi, ſed velut ægri ſomnia &c. deinde quid opus erat *Eraſmum* toties traducere, nunc ut eſurientem, nunc ut Theologis inviſum? certe cum primis Theologis mihi probe convenit: & famelicus ille quotannis ſupra trecentos ducatos poſſideo ——— quidvis habiturus ſi vel paulum me velim Principum negotiis immergere ——— Epiſt. *Eraſ. Paulo Bombaſio.*

b De *Pacæi* frigidiſſimo libello dici vix poſſit, mi *Beate*, quantopere me pudeat pigeatque. Hoc eſt prorſus τὸ τῆς παροιμίας ἄνθρωπος

was

was as ready as any other to ſhew his contempt of it, and doth in more than one Epiſtle ſmartly touch upon it. And becauſe *Pace* ſeem'd to have a better Opinion of it than it deſerv'd, he gives him a ſevere wipe, hinting that all the Riches he enjoy'd, and the Favour he had acquir'd, cou'd not compenſate for the loſs of his reputation in this matter.

There was a Paſſage alſo in the Dedication to *Colet*, that netled *Eraſmus* very much, and which made him the more diſreliſh the whole Book: (*viz.*) his rallying upon his mean Circumſtances. For *Eraſmus* whatever his Preſſures were, could not bear contempt, but lov'd to diſſemble his Poverty, however he was pinch'd in the Pocket. He fell out with his Friend *Colet* for the ſame reaſon, for playing upon his Circumſtances. *Colet*'s Life p. 170.

Eraſmus ſpeaking of this his Friend *Pace* ſays.[a] It would have been a great advantage to

διαπυρός. Scio doctos omnes illius amicos mecum ex animo dolituros. Sed ille interim fruitur ſua felicitate dives; regi Cardinalique gratiſſimus. Epiſt. *Eraſ. B. Rhenano.* p. 1676. Ed. *Leid.*

a Quare quanquam metaphoræ videntur ad proverbiorum cognationem pertinere, tamen ea minutius exactiuſque conquirere non eſt ſententia. Maxime cum jam hanc provinciam ſibi ſumpſit *Richardus Pacæus* natione *Britannus*, cujus & ſæpius libet meminiſſe: juvenis ut nihil, interim dicam de moribus, prorſum tali dignus ingenio, *Græca* pariter ac *Latina* literaturæ cum primis eruditus, tum haud mediocriter exercitatus in evolvendis omnijugæ profeſſionis autoribus; deinde occulatiſſimus in annotandis iis quæ lectorum vulgus illotis ut aiunt pedibus, prætereunt. Denique judicii nequaquam juvenilis, ſed excuſſi, exactique. Hic inquam felicibus muſarum auſpiciis opus animo concepit jam opinor etiam præ manibus habet, magno ni fallor uſui futurum politioris literaturæ ſtudioſis; in quo quicquid eſt apud utriuſque

the

the better underſtanding, and writing of the Latin Tongue, if he had finiſh'd his good Deſign, of collecting and explaining the Metaphors, and other Figurative Expreſſions, and Apothegms, and Sententious ſayings of the Antients, in Greek and Latine.

There was another Country man of ours (*viz.*) *Richard Sampſon*, of whom *Eraſmus* ſpeaks with a great deal of Gratitude,[a] he was acquainted with him firſt at *Cambridge*, and after that at *Tournay*. He us'd his utmoſt endeavours in procuring him a Prebendſhip in that Church; which it ſeems he never enjoy'd, [b]indeed he never much affected this ſort of Preferment, ſince he was afraid of Chapters: however he lays the blame upon Cardinal *Wolſey*, as being falſe to him in that affair.

His great Patron the Lord *William Montjoy* being Governor of that Place, might the rather induce *Eraſmus* to be deſirous of this Preferment; and therefore he ſpeaks with ſome reſentment of his ill uſage in this affair, to this his Friend *Sampſon*: of whom I ſhall only remark, that he was a *Cambridge* Man, it appearing from the Univerſity Regiſter, and that he was of St.

linguæ ſcriptores inſignium metaphorarum, quicquid feſtiviter ac ſcite dictorum, quicquid hujuſmodi gemmarum, ac deliciarum Orationis; in unum volumen concinnare deſtinat. *Eraſmi* Adagia Op. Tom. 2. p. 145.

a Jam non inhumaniſſimus modo ſim verum etiam ingratiſſimus, niſi *Sampſonem*, inter præcipuos patronos meos aſcripſerim, qui nec rogatus unquam nec poſtulatus mihi nec opinanti nec expectanti præbendam *Tornacenſem* paravit. *Eraſm.* Epiſt. *Richard. Sampſon.* p. 175.

b Dixeram me nonnihil abhorrere a Præbendis, ne mihi res ſit cum Capitulis. *Eraſmi* Epiſt. *Gor. Norromago.*

Clements

Clements Hoſtel firſt, then of *Trinity Hall*[a] that he commenced Bach. of Civil Law in 1505. and Doctor of the ſame faculty in 1513.[b]

He was afterwards Dean of the Royal Chapel of St. *Stephens*, Chaplain to the King; he was neglected by Card. *Wolſey*, which oblig'd him to write a very expoſtulating Letter to him for ſome Preferment, which ſucceeded not at that time, tho' he became at length Biſhop of *Chicheſter*: thence in 1543. He was tranſlated to *Litchfield*, and at laſt was of K. *Henry*'s Privy-Counſel, and ſent abroad in Embaſſies, but this was after he had wrote a Book in vindication of the Supremacy; the Cardinal ever bearing hard upon thoſe, who wou'd not run the lengths he would have them. Which was not only *Sampſon*'s Caſe but that of all who had any thing to do with him, which if it was neceſſary might abundantly be prov'd; but I think I ſhall have enough in its proper Place, to vindicate *Eraſmus* in what relates to the Cardinal, and which muſt confirm the general Opinion that Mankind have had, and muſt ever have of him. Only here it may be worth remarking, that the very Title of that little piece of *Plutarch*, which *Eraſmus* inſcribed to the Cardi-

a *Ric. Sampſon* Hoſp. St. *Clementis* prius, dein *Aul. Trin.* Bac. Juris Civilis *Regr. Acad.*

b Doctor Juris Civilis an. 1513. Conceditur Doctori *Sampſon* ut ſtudium ſex annorum in Jure Civili in hac Univerſitate, *Pariſiis* & *Senis* poſt Bacchalaureatum adeptum in hac Univerſitate, ſufficit ſibi ad incipiendum: in Jure Civili. *Regr. Acad.*

—legum Doctori ad incipiendum: in Jure Canonico.

nal,

nal, (*viz.*) *Quo pacto fieri poſſit, ut utilitatem capias ex inimico*, whether by Chance, or Deſign I know not, had at firſt ſight ſomething like a reflection in it, it is true in the Dedication he ſpeaks very plauſibly of the Cardinal, and perhaps ſtretches his Complements too far, but intimates alſo, that he was not ſo well uſed by the King as the World expected; no doubt he was ſenſible the Cardinal was his back Friend, ſince all the World knew that he could do every thing he pleaſed with the King.[a]

Eraſmus tells us, that before he cou'd have an Opportunity of preſenting this Book to the Cardinal, he was forced three times to change his Stile to him; Honours came ſo thick upon him.[b]

In his Dedication before the Epiſtles of *Peter* and *Jude*, he mentions his good Deſigns in relation to the reforming of Abuſes in the Church,[c] which Hiſtorians indeed agree he had engaged in, and ſpurs him up to en-

a —Plus tamen debiturus ſim, ſi auctis fortunulis noſtris, fidem quoque laudibus aſtruat: nam nunc quidem multi non credunt me talem eſſe, qualem ille prædicat, quod conſpiciunt hanc fortunam tam magnificis illius præconiis parum reſpondere *Eraſmi* Epiſt. Cardinali *Eboracenſi*.

b—— Hunc dicavimus ei, qui nunc eſt Cardinalis & Archiepiſcopus *Eboracenſis*, tum Eleemoſynis regiis erat præfectus, ſed tamen tum rebus maximis deſtinatus, adeo ut priuſquam daretur opportunitas offerendi, ter mihi mutanda fuerit præfatio *Cat. Lucubr.*

c — Evangelica Philoſophia ita tua pietate, quæ ſe magis atque magis indies exerit nonnihil collapſa reſtituatur *&c.*

Præter multos abſolute doctos ſuboleſcunt in veſtra *Britannia*, tuæ benignitatis auſpiciis complures optimæ ſpei juvenes, qui olim & majora præſtabunt & felicius ſi ſtudium illorum inflammaret aura tui favoris. *Ibid.*

courage

courage as he had begun to do, Youth of pregnant Parts and Abilities, who by being countenanc'd by him, wou'd probably very much improve in Vertue and Learning:

[a] Though *Eraſmus* did not meet with ſuch fair quarter from the Cardinal, as he might expect or deſerve; yet we find that he had a great ſhare of Favour from moſt or all his Domeſticks; one Epiſtle of his clearly evinces this, which he wrote to *William Burbank* [b] a *Cambridge* Man, who was Secretary (it ſeems) to the Cardinal, and was promoted to the Prebend of *South Grantham*, in the Church of *Sarum*, which he reſigned *March 5th*, 1527. This *Burbank* was known to *Eraſmus* when at [b] *Rome*, and he gratefully owns great Favours from him, and attributes a good deal of them to Lord *Montjoy*, who alſo lived in the Cardinals Court, from whom he might receive theſe good Impreſſions in his favour. But ſince *Eraſmus* occaſionally mentions ſo many of his

a Dr. Juris Canonici an. 1520. conceditur *Guil. Burbanke* Bac. in utroque jure a ſecretis Reverendiſſimo Domino legato.

b *Eraſ. Rot. Gul. Burbanco.* S. D. Is demum vere amat, qui gratis amat. At tu *Eraſmum* immerentem tam conſtanter, tam ardenter amas, ut vix quicquam invenias, qui ſincerius, aut pertinacius, aut vehementius amet promeritum. *Romæ* a me nullis provocatus officiis quo affectu complecti cœpiſti?—Afflavit tibi *Montjoius* aliquid ſui in me animi, & utriuſque ſtudium tot mihi in una familia amicos excitavit, ni fallor. Quid enim aliud in cauſa eſſe conjectem:

Non injuria me objurgat per literas *Guliel. Burbancus*, quod te tam candidum amicum, tam fortem patronum, tam inſigniter eruditum hominem, nunquam hactenus ſalutarim Epiſtola. Cæterum eximias ingenii tui dotes, ac ſingularem quendam in me favorem *Thomas Morus* autor, ut ſcis gravis & facundus mihi non ſemel prædicavit—.

Engliſh

Engliſh Friends of the Cardinals Domeſticks, it may not be amiſs to glance upon them, as they ſtand there. *Thomas Lovell Decr.* Dr. is the next he mentions, who had diſtinguiſhed him by his Favour. I can find nothing more of this learned Perſon, but that he died Sub-Dean of *Wells*, and Vicar General to the Biſhop thereof in the year 1534.[a] *Robert Tones* or *Toneſius* the Cardinal's Counſeller; we have one Epiſtle of *Eraſmus* to him wherein he mentions the great Character he had received of him, from his Friend *More*, that he much blamed himſelf, that he had no ſooner courted his Friendſhip; but that he hopes to make amends for this failure hereafter. Who that promiſing Youth *Fran. Philips* was, that is next mentioned I can't gather. But as to the next in order *Francis* the Card. Phyſician we have two Epiſtles of *Eraſmus* to him, which ſhew great Intimacy between them, and that after *Linacer*'s Death, he made great uſe of him, when under his frequent Indiſpoſitions. *Gonell* therein alſo mentioned, was, as I ſhall elſewhere ſhew, very early acquainted with *Eraſmus* at *Cambridge*, probably one of the Cardinal's Domeſtick Chap-

a Nam quæ dos, aut quod officium meum ſic inflammavit *Tho. Lovellii* juris Pontificis Doctoris in me ſtudium? Aut quæ res eruditiſſimi viri *Roberti Toneſii* tam non vulgarem benvolentiam conciliavit ——

b *Eraſ.* Ep. *Toneſio* Conſiliario Card. *Ebor.* S. D. Unde *Franciſci Philips* ſummæ ſpei juvenis, tam ſingularis erga me favor? Quid autem commemorem non novum quidem illum, ſed hoc ſpectatiorem amicum *Franciſcum* Medicum.

lains

lains. He alſo mentions *John Clement*,[a] who had been Tutor to Sr. *Tho. More*'s Children, eſpecially to his Daughter *Margaret*, and being by him recommended to the Cardinal, after ſome ſtay in his Family, he was conſtituted by the ſaid Cardinal in 1519 *Rhetorick* and *Greek Profeſſor*, in the Univerſity of *Oxford* in both which Offices he performed with great applauſe; we find him in *Corp. Chr. Coll.* in the Reign of *Edward* VIth. He was one alſo of the College of Phyſicians in *London*, but left *England* for the ſake of Religion: returning in Queen *Mary*'s Reign, he practiſed in his Faculty in *Eſſex* near *London*: but upon the coming of Queen *Elizabeth* to the Crown, he returned back again over the Seas, and ſetled at *Mechlin*, where he practiced ſeveral years, and dying there *July* 1, 1572. was buried near to the Tabernacle in St. *Rumbold*'s Church near his Wife *Margeret*, on whoſe Marriage with him, *Jo. Leland* has beſtowed a Copy of Verſes. *See* Mr. *Wood*'s Ath. *Oxon.*

Before *Eraſmus* left *England*, he laid the Plan of his uſeful Tract *de conſcribendis Epi-*

a Quid Doctorem incomparabilem *Samſonem*, cujus ingenio nec optari quicquam poteſt purius aut amicius? Quid *Gonellum* illum non amicum, ſed prorſus animæ dimidium meæ? Quid *Clementem*, cui *Morus* amoris in me ſui ſcintillulas aliquot afflavit? Quid *Ricardum Paceum* qui mihi plane *Pyladem* quondam, non tam poliicetur, quam præſtat? Quid *Cuthbertum Tonſtallum*, cum quovis priſcorum conferendum, quorum non ita multa paria celebravit antiquitas! O me divitem! O domum illam auguſtam! O vere ſplendidum Cardinalem qui tales viros habet in Conſiliis, cujus menſa talibus luminibus cingitur ———

ſtolis

ſtolis, for the Service, and at the Suggeſtion of his noble Pupil the Lord *William Montjoy*, [a] who had complain'd that there were no good Rules, or Examples of that kind, to which he cou'd conform himſelf. *Eraſmus* took the hint very kindly, and making his juſt Reflections, upon the emptineſs of *Franciſcus Niger*, and *Marius Phalelphus*, whoſe Books upon that Argument were read in the common Schools, he ſeems reſolv'd at his firſt leiſure, to give a New Eſſay of that kind: and accordingly upon his firſt return to *Paris* he fell upon it, and finiſhed it within twenty Days; [b] tho' afterwards he was ſo ſenſible that he had done it in too great a hurry, [c] that when there was a New Edition of it almoſt thirty years after in *England*, he was aſham'd to own it, till he had revis'd and prepar'd it for a better Impreſſion, eſpecially too ſince the Printers were ſo Impudent to publiſh this Work, or rather his Title to one that was not his, and which he utterly diſowned, and complained of in very ſevere terms. It was publiſh'd at *Baſil* in 1545.

a Adnotaram quædam *Anglo* cuidam, de *ratione ſcribendarum Epiſtolarum*, ſed non in hoc, ut ederentur. Eo defuncto, quum viderem opus, ut erat mutilum ac mendoſum, editum in *Anglia*, coactus ſum paucos dies in ejuſmodi nugis perdere, quas plane cupiebam abolitas, ſi qua fieri potuiſſet. *Cat. Lucubrationum* dat *Baſil* III. *Cal. Fbr.* MDXXIII.

b—Lectioni ſimul & compoſitioni non plus temporis tributum eſt, quam dies viginti *&c. Eraſ.* Ep. Dat. *Baſileæ* 8 *Cal. Jun.* 1522.

c Ecce de repente apud *Britannos* exortus eſt alter *Holonius*, [*a plagiary Bookſeller at* Liege *who had firſt printed the Colloquies of* Eraſmus *without his conſent*] qui librum de componendis Epiſtolis excudit, quem annis abhinc ferme triginta *Lutetiæ* ſcribere cœperam. *Eraſmi* Epiſt. *Beraldo Baſ.* 1522.

with other Tracts of the like Subject, wrote by *Joſ. Lud. Vives*, *Conradus Celtes* and *Chriſtoph. Hegendorph*; with an Epiſtle of *Eraſmus*, to *Beraldus*, ſtating the Matters of Fact; this needed not to have been here mention'd, but to ground the Obſervation that will hereafter ariſe, that almoſt all the firſt Works of *Eraſmus* were owing to the like ſuggeſtion, advice and encouragement of *Engliſh* Patrons; he was ſo wiſe as to know where he cou'd expect the greateſt Plenty of Mecænas's.

In that Eſſay of the way of writing Epiſtles, *Eraſmus* had put in two ſorts of Declamations, one in the praiſe, the other in diſpraiſe of Matrimony,[a] and asking his young Pupil L^d. *Montjoy* how he lik'd that of the firſt ſort. 'Oh Sir, ſays he I like it ſo well, that 'you have made me reſolve to marry quickly. 'Ay! but ſays *Eraſmus*, you have read only 'one ſide, ſtay and read the other, no! replys 'L^d. *Montjoy*, that one ſide pleaſes me; take you 'the other. And accordingly he married in a very ſhort time after, *Dorothy* Daughter of *Henry Keble* Knight, Mayor of *London*, an Inhabitant of St. *Mary Aldermary* Pariſh, and a very Munificent Benefactor to that Church.

a Luſimus olim laudem ac vituperationem Matrimonii quæ nunc eſt pars libelli *de ratione conſcribendi Epiſtolas*. Id fecimus ingratiam clariſſimi *Guilhelmi Montjoii* quem tum in Rhetoricis inſtituebamus. Hunc quum rogaſſem 'ecquid placeret quod ſcripſeram, ille feſtiviter, adeo placet, ut mihi plane 'perſuaſeris eſſe ducendam uxorem. Tum ego, ſuſpende ſententiam, donec, legeris diverſam 'partem. Iſtam, inquit, tibi habe: 'mihi prior placet. *Cat. Lucubr.* præfix. operum Tom. I. *Baſ.* 1540.

Eraſmus

Eraſmus had propoſed a much ſhorter ſtay in *England*, becauſe juſt before his coming, he had fully reſolv'd to ſee *Italy* and *Rome*, and his Thoughts were much upon that Journey, but his Avocations in this Kingdom, were ſo agreeable to him, that he had ſpent here near two years before he returned by way of *Dover*, to *Bulloigne*, loaded with Civilities, and with many generous Preſents. But he had the misfortune at *Dover* to be ſtript of all his Money [*it ſeems twenty pounds*] by a Searcher or Cuſtom-Officer upon the Beach, or Shore before he took ſhip;[a] thought his was according to the Laws of the Land; yet none of his Friends giving him the leaſt Caution as to this Point; and being a Stranger, he thought it very inhoſpitable: but it had no other effect upon him, but obliging him to turn Mendicant to recruit himſelf again. He gets therefore *Jac. Battus* to write to the Lord *Montjoy*, and other noble Friends, to raiſe a New-ſtock for him, and to give them an account of this miſadventure, and how much like a Philoſopher he bore it; accordingly his Friend writes to that ſame Nobleman; and ſays, that *Eraſmus* had told him, he woud never repent of his going to *England*, though he loſt his all at

a Ego cum ante quindecim annos redire in *Galliam* pararem, viginti libras in littore *Dovarienſi* perdidi, & nondum ingreſſus navem, naufragium feci, univerſas opes ſemel perdideram, & adeo non conſternatus ſum animo, ut alacrior, etiam & ardentior ad libros redirem: moxque inter pauciſſimos dies *Proverbiorum* opus edidi. *Eraſmus Gonello* ſuo inter Epiſtolas Edit. *Baſ.* fol. ult.

coming out of it: for the loſs how great ſoever, had turn'd to his advantage;[a] he had gain'd ſuch Friends there, as he muſt value above all the Riches of *Cræſus*. *Good God!* how affectionately did he remember the humanity of Prior *Charnock*, how elegantly did he ſet forth, the Learning of *Colet*, and the Facetiouſneſs of *More*, ſo that were I my ſelf (ſaies *Battus*) at liberty I ſhou'd eagerly deſire to go over and viſit ſuch excellent Perſons. And you your ſelf (moſt noble *Montjoy*) he ſo drew to the Life in every part of your worthy Character, that tho' I had before a great Affection for you. I muſt now love you no leſs than *Eraſmus* himſelf does, who loves you no leſs than his own Eyes. Then comes the begging part of the Letter, with great Modeſty and Expreſſion, of the gratitude of *Eraſmus*, for the great Pains and Expences, that noble Lord had been at for his ſake. For which

a Ipſe ſuam calamitatem infracto & præſenti animo tulit. Nihil ſe pænitere etiam dicebat, quod *Angliam* petiſſet non periſſe illam pecuniam ſine maximo quæſtu, propterea quod iſthic ejuſmodi eſſet amicos nactus, quos vel *Cræſeis* opibus anteponeret, duas noctes una pernoctavimus. Bone Deus! quanto ille affectu Prioris *Richardi* Humanitatem, *Coleti* eruditionem, *Mori* ſuavitatem, Oratione facundiſſima, repræſentavit: ut ſi mihi liberum eſſet, cuperem & ipſe tam docta, tam candida pectora viſere. Te autem totum, optime *Montjoie* ita a Capite, ut aiunt, ad calcem uſque depinxit, ut quanquam antea tui amore vehementer flagrarim, nunc in te amando, nec *Eraſmo* quidem ipſi cedam, qui te tamen plus ſuis oculis amat. Tibi adeo nihil imputat, ut ſuam quoque vicem apud me deploravit, qui ad tantos tum ſumptus, tum labores ſua cauſa fueris adactus. Pro ſumma tua in *Eraſmum* meum tum humanitate tum benignitate immenſas gratias & habeo & dum vivam habebo. Plus enim me illi debere puto, ſi quis quid de illo bene mereatur quam ſi in meipſum conferat. Ex arce *Tornehenſi* 1499 *Batti* Epiſt. *G. Montjoio* Baroni, Ed. *Baſ.* p. 370. 1521.

he

he himſelf gives his moſt hearty Thanks, and implies that, whatever he pleaſe farther to beſtow upon *Eraſmus*, he ſhall take it more kindly than if given to himſelf.

Eraſmus in another Letter to this his Friend *Battus*, ſuggeſts a farther uneaſineſs about this Misfortune; it is probable that Lord *Montjoy*, or ſome other great Friend of *Eraſmus*'s, had been ſolliciting at Court for him, that he might have his Money return'd tohim, either out of the Exchequer, or ſome other way. Upon this Motion it was inſinuated, that it did not appear how much he loſt, nor in what manner, perhaps by the careleſſneſs or colluſion of his own Servant, or the like; this rebuke mortified *Eraſmus* infinitely more, than the loſs of his Money. He cou'd not bear the ſuſpicion of any unfair dealing. He was angry almoſt with the King, and the whole Kingdom; for this I take to be the Senſe of a Paſſage in another Letter otherwiſe obſcure.[a] In the ſame year *Eraſmus* again toucht upon the loſs of his Money in *England*,[b] but made it a comfort that it was none of his own fault, he had not raſhly undertaken that Journey to *England*, nor had he indeliberately come way. Such fatal miſchan-

a Evenit mihi quod vulgo ſolet, ut vulnus illud in *Anglia* acceptum, nunc demum dolere incipiat, poſteaquam inveteravit: & hoc magis dolet quod cum indigniſſima ſit conjunctum contumelia, nulla tamen a me talio referri poteſt. Quid enim ego aut cum *Anglia* univerſa dimicem, aut cum Rege? nihil illa commeruit. Et in eum ſcribere, qui poſſit non ſolum proſcribere, verum etiam occidere, dementiæ extremæ puto. *Eraſ. Batto* Ed. *Baſ.* pag. 498.

b — At periit, inquies, res in

ces being not in our own Power to prevent *&c.*

But that which made it the greateſt Trouble and Vexation to him, was that when he hop'd to have his Money reſtor'd, he was told it was ſeiſed according to Law and there was no redreſs for him. This might have provok'd him to have expreſs'd his Reſentment in ſome angry Paper. [a] But on the contrary he took the firſt Opportunity of ſhewing his Reſpect and Gratitude to the *Engliſh* Court, and Nation, by publiſhing immediately at *Paris* the firſt haſty Collection of his *Adagies*, to which he added the Panegyrick upon *England* [App. N°. 7.] which he had lately preſented to P.

Britannia: non tua quidem, ſed nec mea rurſus culpa, periit. Ego enim neque temere *Angliam* adii, neque inconſulte exitum ſum molitus. Verum fatales caſus nobis in manu non ſunt. *Eraſ. Batto*— Dat. *Aurelia* A°. M. D. p. 370.

a—Pecunia quanquam exigua mihi tamen maxima, quum nihil ſupereſſet—Id factum eſt a præfecto (pene dixerim a prædone) littoris, regio nomine, quum mihi *Morus*, ac *Montjoins* perſuaſiſſent nihil eſſe periculi niſi monetam. At ego nec *Britannicam* habebam, nec *Anglia* partam, aut acceptam. Verum in littore didici non fas eſſe ullam afferre pecuniam, ne ferream quidem, ultra precium ſex *Angelatorum*. Tanti mihi conſtitit unicam legem *Britanicam* didiciſſe: ubi nudus rediſſem *Lutetiam*, non dubitabam, quin multi expectarent futurum, ut quod ſolent literati, fortunam hinc ulciſcerer calamo ſcribens aliquid in odium Regis, aut *Angliæ*: ſimulque verebar, ne *Gulielmus Montjoius*, quoniam dederat occaſionem perdendæ pecuniæ, ſubvereretur, ne verterem animum erga ſe meum. Ut igitur expectationem fallerem — viſum eſt protinus aliquid edere. Quum nihil eſſet ad manum, tumultuarie paucorum dierum lectione congeſſi ſylvam aliquam *Adagiorum*. Hoc argumento declaravi, quam non refrixiſſem in Amicitia. Tum adjecto carmine cujus ante memini teſtificatus ſum non eſſem infenſus vel Regi, vel Regioni, ob pecuniam ereptam, nec male ceſſit hoc meum conſilium *Eraſmi Cat. Lucubr. ſuarum* prefix. Op. Tom. I.

Henry,

Henry, and dedicated the whole to his Friend the L^d. *Montjoy*, who had really been the Occaſion of the loſs of his Money, by not giving him a right Information of the Laws and Uſage of the Realm: to ſay nothing of Sr. *Tho. More*, who had by this time an inſight, into the Municipial Laws and Cuſtoms of the Nation, and ſhou'd not have ſuffered his Friend perfectly Ignorant in this Matter, to want Information.

[a] After this Misfortune at *Dover*, he was again ſearch'd upon landing at *Bulliogne*, and was pleas'd to think he had nothing then to looſe; and as ſoon as he got to *Paris*, he was taken with a Fever that drain'd his whole Body, as well as his Purſe, but before he arriv'd here, he went firſt to *Tournay*, and got a little Money of his Friend *James Battus*, and from thence to *Orleans*.

I know not how it comes to paſs, that in *Eraſmus*'s Life, or rather a collection of his Epiſtles relating to it, printed at *Leiden* 1642. 12°. there is prefixt a very indifferent account of this his Miſadventure. That inſtead of his embarking after his Misfortune, he came back to Court, and that K. *Henry* 8th (whereas it ſhou'd be *Henry* 7th) after he had made himſelf a little merry with him, upon this occa-

a — Placidiſſima navigatione *Geſſonicum* appulimus. Huc denuo portitor omnes crumenæ angulos rimatur; ac *Dovarienſem* portitorem devovet, qui ſibi prædam præripuerit. O ſceleſtum inquies littus! imo amicum & ſalutare; nam niſi me nudum *Britannia* remiſiſſet actum de nobis fuerat ——— *Lutetiam* denique reverſum febris æſtuantiſſima excepit, quæ loculos pariter & Corpus exhauſit. *Eraſmus de conſcribendis Epiſtolis* Tom. I. Operum *Baſ.* 1540. p. 327.

ſion; recruited his Pocket, and diſmiſt him with a chearful Heart; and whereas his own account ſays this Misfortune happen'd to him at *Dover*, this other, that it was at *Graveſend*, and that he was going to *Holland*, when nothing is more plain, that he was then deſign'd for *France*; and altho' his loſs, might afterwards have been made up to him, yet it was not upon his then repairing to the King; but (if at all) in ſome other manner.[a]

I have been the longer upon this Miſadventure of *Eraſmus*, becauſe it ſeems however he ſmothered, and concealed his concern, and would ſometimes amongſt his Friends, put a gloſs and be merry upon it; yet it made a very laſting Impreſſion upon him: and would often for many years after be uppermoſt in his Mind; for inſtance: in an Epiſtle to his Friend *Pace*, twenty years, ſpeaking of his *Commentaries*; which he was afraid were loſt, he tells him that they gave him as much concern, as his Misfortune at *Dover*, when he loſt his all.[b] I

a *Lepida de* Eraſmi *& Rege* Angliæ Hen. VIII. *narratio* — Ubi ad Viculum *Graveſintam* veniſſet—ab ordinariis regiis inſpectoribus in illum ex officio inquiſitum eſt. Non tantum enim naves illi, ſed & perſonas ſingulas, cujuſcunque vel ſexus vel ordinis fuerint, tanta cura perquirunt, & membratim etiam omnia perſcrutentur, ſi quid pecuniæ latentis penis eos inveniant: ubi pluſquam quod viatico ſufficiat repertum eſt, ſuperfluum Fiſco regio adjudicant, tantum ſolummodo relinquentes, quantum ad iter cuivis inſtitutum commode abſolvendum ſatis eſſe videtur. Quare bonus ille noſter. *Eraſmus* eo ubi veniſſet, loci & moris ignarus, in eoſdem inquiſitores incidit qui *Anglicos* L. aureos reperitos Fiſco regio addicunt, moneta reliqua, quam pro viatico ſecum habebat, ipſi relicta. Vid. *Melch. Adami* Vitam *Eraſ.* p. 90.

b De noſtris Commentariis think

think it will not be called a Digreſſion to explain what theſe Commentaries were that *Eraſmus* hints at to *Pace*: which gave him ſo much concern, at the loſs of them. It ſeems he had at *Rome*, left with that learned Man, two of his Books entituled *Antibarbari*. It ſo happened, that they were ſtole from him, and though great ſearch was made for them, yet *Eraſmus* cou'd never get them reſtored: but many years after his death at *Cambridge*, *R. Aſcham*[a] met with them, upon which he writes to *Jerom Froben*, Printer at *Baſil*, to inform him, that he had found this Treaſure; and wou'd if he deſired them in order to print, ſend them over to him, but how it came to paſs I know not, they never were publiſh'd, as I can find.

As ſoon as he was well fixt at *Paris* (as I before obſerved) he had drawn together a haſty Collection of Adagies or Proverbial Sayings of the Antients,[b] which he publiſhed with the Panegyrick on *Britain*, and K. *Henry* VII, and

nihil audio, mi *Pacee*, quæ res gravius excruciat animum meum, quam quum in litore *Dovarienſi*, ſemel periret univerſa res pecuniaria. *Brugis* X Cal. *Sept.* 1521.

a — Significarem literis meis illos *D. Eraſmi Antibarbarorum* libros diu deſideratos, & olim *Romæ Richardo Pacæo* ſurreptos, adhuc in *Anglia* reſervari. Liber ad me proximo ſuperiore anno adferebatur, ut eo utebar *Cantabrigiæ* aliquot menſibus: integrine libri ſunt, an ἀνάτμητα plane ignoro: egi cum illo, in cujus manus devenerunt, ut in lucem apparerent, quod ille facile mihi concedebat——hanc rem tibi communicare conſilium fuit. [Epiſt. *R. Aſchami D. Hieronymo Frobenio* Nobili *Baſilienſi* Typographo.]

b Proverbia ſeu Adagia *&c.* primum enim hujus argumenti guſtum dedimus apud *Pariſio-Lutetiam* per Typographum *Joannem Philippum* natione *Germanum*, qui tum officinam habebat in vico *D. Marci* ad inſigne *Trinitatis*; menſem non expreſſit

and

and his Royal Family, printed in *June* 1500 by *John Philips* a German Printer, who perhaps was among the firſt, who brought that Art to *Paris*. He dedicated theſe firſt Fruits of his Learning, to his Engliſh Pupil the L^d. *Mountjoy*; and again the next Edition very much enlarged, but this being a Work capable of continual Amendments and Additions he brought it at laſt to the Perfection of being the moſt learned Work, and the beſt Key to the Claſſick Authors, *Greek*, and *Latin*, of any in that Age, and as if he had devoted it, to the uſe of the *Mountjoy* Family he dedicated the laſt part of it, to the Noble Youth *Charles Blount*[b], Son of the ſaid *William* Lord *Mountjoy*.

Soon after he ſpent a little time at *Paris*, he profeſt his intention to go into *Italy*,[c] to ſpend ſome Months at *Bononia* in the Studies of Divinity and to take there a Doctor's Degree

Typographus, ſed Epiſtola quam præmiſit *Fauſtus Andrelinus*, habet ejuſdem anni decimum quintum diem. *Junii Eraſmi Epiſtola libro præfixa* Edit. 1540. inter Oper. Tom. II.

a Olim *Lutetia* proverbiorum ceu Sylvulam quandam, pauculis ſane diebus, nec id quidem accurate denique in ſumma Græcorum inopia voluminum, congeſſeram, ornatiſſime *Gulielme Montjoie*, videlicet ut tibi privatim commentarioli vice foret: quod animadvertiſſem te hoc genere peculiarius delectari, *&c.*

b Chariſſimo Juveni *Carolo Blonto D. Eraſmus Rot.* S. D. Totius operis nuncupationem tibi proxima editione communicatam, Juvenis Ornatiſſime, Pater adeo non moleſte tulit, ut majorem in modum gaviſus ſit, hoc ceu calcar additum ingenio tuo, licet ultro in muſarum campis haudquaquam inſtrenue currenti. Hanc igitur operis acceſſionem adeo magnam, ut per ſe juſti voluminis inſtar haberi poſſit, viſum eſt proprie tuo dicare nomini, quo ſimul ut ſic curras alacrius, & ille gaudeat impenſius. Dat. apud *Friburgum Briſgoia* 1532.

c *Eraſmus Arnoldo.* —Decreveram in *Italiam* hoc

in

in that Faculty, to viſit *Rome* in the following year of *Jubilee*, then to return into his own Countrey, and lead there a retir'd Life. But in all this project he was diſappointed, and ſtaid for the moſt part in *Flanders*, within the *Engliſh* Pale in *Picardy*: he was at St. *Omers* in 1501 where he wrote his *Enchiridion militis Chriſtiani*. an excellent Manual of Piety and good Morals; which being inconſiſtent with the common Religion of the Church of *Rome*; it makes it plain that he began early to reprove and deride the *Romiſh* Follies and Superſtitions, and ſeems to have a particular Eye to thoſe he had obſerv'd in *England*; the praying to peculiar Saints for particuliar Bleſſings; St. *Chriſtopher* for a ſafe journey, St. *Rock* againſt the Plague, St. *George* for Victory; St. *Apollonia* againſt the Tooth-ake[a] *&c.*

The Plague being at *Paris* drove *Eraſmus* ſooner away than he deſign'd, and cauſed him to make a quite different Tour, for we find him in

anno concedere, & *Bononiæ* aliquot menſes Theologiæ operam dare; atque illic Doctoris inſigne accipere, deinde in Anno *Jubilæo Romam* viſere; quibus confectis ad meos redire atque iſthic vitam componere — Bene vale 1499. *Eraſ.* Epiſt. *Baſ.* 121. p. 264.

a Enchiridion militis Chriſtiani per *Eraſmum Rot.* apud *Divum Andomarum*, anno a *Chriſto* nato ſupra milleſſimum quingentiſſimo primo. *Joanni Germano* amico Aulico. — Sunt qui certos Divos certis quibuſdam ceremoniis. Alius *Chriſtopherum* ſingulis ſalutat diebus, ſed non niſi conſpecta ejus imagine, quo tandem ſpectarit? nempe huc quod ſibi perſuaſerit ſeſe eo die a male morte tutum fore. Alius *Rochum* quendem adoret, ſed cur? quod illam credat peſtem a corpore depellere. Alius *Barbaræ*, aut *Georgio* certas precatiunculas admurmurat, ne in manus hoſtium veniat, hic jejunat *Apollonia*, ne doleant dentes, *&c.*

b *Eraſmus Jacobo Tutori.* — *In Hollandia* ſeſquimenſem

Holland

Holland ſix Months of the intermediate time, between his leaving and returning to *England*; and it ſeems he had a great deſire to ſtep over from thence to *England*, upon the ſingle Motive of ſpending one Month or two, in Theological Conferences with his Friend *Colet*, and he had gone over, but that he was afraid of the ill treatment he had before met with at *Dover*, for he ſeem'd much more to reliſh *England*, than his own Country even after this piece of ill luck, which (he ſaies) was the beginning of all his Misfortunes, and was attended with a chain of other Evils; ſo that he dates all his other Miſchances, from the time of that unluckly Accident.[a] Beſides nothing was ſo grievous to him as croſſing the Seas; and although the Paſſage between *England*, *Holland*, or *France*, is but very ſhort, yet he cou'd not but dread it; and needed to have no additional Trouble upon his Mind, beſide that of a Voyage; we find[b] him therefore in one of his Epiſtles, wiſhing there was but a Bridge over into *Eng-*

non ſine maximo ſumptu contrivimus—nonnunquam de repetenda *Britannia* cogito, ut meo cum *Coleto* menſem unum aut alterum in Theologiæ ſacris verſer: neque enim ignoro quantus ex ea re fructus mihi capi poſſit, ſed terrent infandi ſcopuli adhuc ad quos olim naufragium feci &c. *Eraſ.* Epiſt. Ed. 1521. pag. 387.

a — Quod in *Britannico* littore pecuniola mea, ſtudiorum meorum alimonia, naufragium fecit: a quo quidem die ut memini perpetuam malorum catenam, trahentibus invicem anſis, in hanc uſque lucem porrexit: etenim ſimul atque nudum me *Britannica* charybdis orbi noſtro revomuiſſet ſæva tempeſtas atque ob eam iter longe duriſſimum deinde in jugulos noſtros acutæ latronum ſicæ exceperunt, tam febris peſtis quæ tamen fugavit, tantum non afflavit. *Eraſmi* Epiſt. *Annæ Borſalæ.* p. 501.

b — Archiepiſcopus *Cantuari-*

land,

land, that he might avoid the trouble of the Sea, and thoſe Sea Monſters the Mariners; but particularly ſeems to ſpeak more favourably of the Paſſage, from *Calais* than any other, as more than ordinary ſafe, becauſe ſhort and not noted to be very unfortunate to Paſſengers.[a] We find him jeſting with a Friend lately married, and who had been alſo a Sea Voyage, that he might account himſelf very happy, if he had got over the Waves of the Sea, and the State of Matrimony ſafe and well.[b]

We ſhall find however after a ſhort conflict with himſelf he took Courage, and ventur'd to Sea again, that he might have a full Enjoyment of his Friends in *England*, with whom ſince his departure he had kept a ſtrict correſpondence, and who had reaſon to think that all their Entreaties wou'd hardly ever perſuade him hither again.

[c]*Eraſmus* had been ſome Months with his Lord *Mountjoy*, when things not anſwering his expectation, he thought himſelf oblig'd to make ſome excuſe, to a Foreign Friend for his now coming into *England*; when he he had been ſo great a Sufferer by the loſt of his Money, the

enſis mihi talis eſt ut commodiorem ne poſſim quidem optare. Hoc uno ſat felix eſſem, ſi aut hic contigiſſet, aut *Britanniam* nobis pons aliquis jungeret. *Eraſ.* Epiſt. *Paſchaſio Borſelio.*

a—Nec convenit ut admodum horreas fretum *Caliteníe*, —— ut brevis trajectio, ita non admodum infamis Naufragiis. *Eraſ.* Epiſt. 1298.

b Si fluctus & matrimonium ſunt tibi proſpera, eſt quod vehementer gaudeam *Ibid.* 983.

c *Eraſmus Servatio* ſuo.

Longum ſit exponere quo conſilio in *Angliam* nos receperimus, præſertim quod & hic olim pecuniis exuti fuerimus, ſed hoc velim credas me non ſine gravi-

the

the laſt time of his being here, however he commends the Lord *Mountjoy*, for his generous Entertainment of him, making mention of five or ſix Men of Excellent Learning, in the Greek and Latin, who were in *London*, dating his Letter from the Biſhop's Houſe in *London*, more probably the College at *Pauls*, or Deans Lodging.

Whilſt *Eraſmus* continued at *London*, or ſome Country Seat adjoining, he went on with his Friend Mr. *More*, in tranſlating certain Dialogues of *Lucian* from the Greek,[a] and for a mutual Trial of Invention and Latine Style, they each of them feign'd a Declamation in Anſwer to *Lucian*'s *pro Tyrannicdia*; *Eraſmus* dedicates his part to an Engliſh Divine, Chaplain to the L^d. *Mountjoy*, with whom he had been ſeveral years acquainted while in that noble Family (*viz.*) Maſter *Richard Whitford*, dated from a Country-houſe probably of the Lord *Mountjoy*, on *May* Day 1506. telling him that having 'been for ſome Years wholly taken up with the 'Study of the Greek Tongue, he had now to 'reconcile himſelf to the Latin, attempted a little 'Eſſay in that Language, by the Advice or rather 'impulſe of Mr. *More*, a Man of that Elo-

bus cauſſis, ac prudentum virorum conſilio *Britanniam* repetiiſſe—ago nunc menſes aliquot apud Comitem meum *Montjoium*, qui me magno ſtudio in *Angliam* revocavit, non ſine conſenſu eruditorum virorum, ſunt enim *Londini* quinque aut ſex in utraque lingua exacte docti: quales opinor ne *Italia* quidem ipſa impræſentiarum habet Vale *Londini* ex Ædibus *Epiſcopalibus* 1506.

[a] Cum annis jam aliquot totus *Græcanicis* in literis latinis redirem in gratiam *Latine* declamare cœpi, idque re impulſo *Tho.*

'quence

'quence, that he cou'd even perſwade an Enemy 'to do any thing; much more ſuch a Friend as '*Eraſmus*, that was ſo addicted to him, that he 'muſt play the Mountebank, Dance upon the 'Ropes, or do any thing that he ſhou'd bid him. 'This Maſter of mine (ſays he) handles the ſame 'Argument, and has given a full Anſwer, to e-'very the minuteſt Matter in *Lucian*'s Oration: 'for indeed I think (unleſs my Friendſhip for 'him deceives me very much) that Nature never 'form'd a Wit more quick, ready, ſagacious, a-'cute, and in a word more abſolute in all Per-'fections. He has a Tongue equal to his Wit, 'Manners and Behaviour, Pleaſant and Obliging, 'a great deal of Smartneſs, but yet on the Can-'did and Inoffenſive ſide only, ſo as nothing is 'wanting in him, to make the compleateſt Ad-'vocate or Pleader in the preſent Age——pray 'compare my Performance with Mr. *More*, and

Moro cujus (uti ſcis) tanta eſt facundia, ut nihil non poſſit perſuadere vel hoſti, tanta autem hominem charitate complector, ut etiam ſi ſaltare me, reſtimque ductare jubet ſim non gravatim obtemperaturus, tradet ille idem argumentum & ita tractat ut nullus ſit omnino locus quem non excutiat, eruitque. Neque enim arbitror (niſi me vehemens in illum fallit amor) unquam naturam finxiſſe ingenium hoc uno præſentius, promptius, oculatius, argutius, breviterque dotibus omnigenis abſolutius. Accedit lingua ingenio par, tum morum mira feſtivitas, ſalis plurimum, ſed candidi duntaxat, ut nihil in eo deſideres quod ad abſolutum pertineat patronum. Noſtram declarationem ita leges ut eam me pauculis diebus luſiſſe cogites, non ſcripſiſſe. Horter ut *Moricam* conferas, itaque judices, num quid in ſtilo ſit diſcriminis inter hos, quos tu ingenio, moribus, affectibus, ſtudiis uſque adeo ſimiles eſſe dicere ſolebas, ut negares ullos gemellos magis inter ſe ſimiles reperire poſſe. Utrumque certe ex æquo charus. Vale meum delicium *Richarde* feſtiviſſime, ruri ad Calendas *Maias* MDVI.

then

'then judge whether there is any great difference 'of Stile between us two, whom you us'd to 'think as like one another in Wit, Manners, In-'clination and Studies, as if we had been born 'Twins: farewell from the Country, *May* Day, 1506.

This Friend of *Eraſmus* Mr. *Whitford* (as Mr. *Wood* ſays) was bred at *Oxford*, and was firſt Chaplain to Biſhop *Fox*, about the latter end of *Hen.* VII. but affecting a retired Life, and laying aſide the Thoughts of Preferment, he entred himſelf a Monk of the Order of St. *Brigit*, in the Monaſtery call'd *Sion* near to *Brentford* in *Middleſex*. And there living till the diſſolution of Religious Houſes, he was turn'd out to ſeek his Fortune, but being accounted a very pious, and learned Man. Lord *William Mountjoy* entertain'd him, and made him known to *Eraſmus*, by whom he was much valu'd, as we may ſee by the Epiſtles he wrote to him, he left behind him many Pious Tracts which ſhew his bent was toward Religion, and that he was a very ſtrict *Roman-Catholick*, the Names of which you have ſet down by Mr. *Wood*, in the moſt of which he ſtiles himſelf *the wretch of Sion*. *Eraſmus* began firſt to be acquainted with him in *Paris*, and wrote an Epiſtle to him while in *England*, wherein he ſeems to acknowledge him as a moſt intimate Friend, and a very pleaſant Companion. But Mr. *Wood*, I think is much miſtaken by making him to be an *Oxford* Man, ſince it plainly appears, by a Licence granted

granted him by the Maſter and Fellows of *Queens* College in *Cambridge*, while [a] Fellow of that College, where the reaſon given for his Abſence was, that he might attend upon Lord *Mountjoy* in Foreign Parts. [b]

But to relieve the Reader I can't forbear mentioning a pretty Incident about this time, which *Eraſmus* tells to very good Advantage. While he was in *London*, K. *Henry* VII. had been for ſome time in a declining State of Health: this had encouraged a ſaucy Aſtrologer [c] to foretel his Death, and that it ſhou'd happen before the year expired The Wiſe King had

a *Licentia Domini Withford.*

Sciant præſentes & futuri, quod nos Magiſter *Thomas Wylkinſon* Præſidens Collegii *Reginalis Cantebrig*: & omnes conſocii ejuſdem *viz.* Magiſter *Johannes Sargeant* Vice-Preſidens, & *M. Werke*, M. *Berwyck*, M. *Yrelonde*, M. *Hooton*, M. *Fennyn*, M. *Yoman*, M. *Fawne*, M. *Colyns*, D. *Kyng*, D. *Church*, D. *Colyngwode* licentiavimus Dominum *Richardum Whytforde* ſocium dicti Collegii, & cum eo diſpenſamus pro termino quinque annorum, ut poſſit attendere ſuper Domino de Ly *Mountjoy* in partibus tranſmarinis, cauſa ſtudii, adeo ut hoc non obſtante, tam per totum tempus dictorum quinque annorum, quam in fine eorundem libere gaudere poſſit omni privilegio ſocietatis dicti Collegii. Proviſo ſemper quod ſi contingat dict. Dominum de *Mountjoy* infra predict. tempus in *Angliam* redire, vel ibidem mori, dictus Dominus *Richardus Whytforde* ad dictum Collegium veniat quam cito commode poterit, & hoc ſub pœna amiſſionis ſuæ in dicto Collegio Societatis. In cujus rei teſtimonium, prædictus M. *Johannes Sargeant* Vice-preſidens præfati Collegii, vice & authoritate Magiſtri *Tho. Wylkynſon* Preſidentis, una cum majori parte dictorum Sociorum ſua nomina hiis Literis præſentibus, propriis manibus ſubſcripſerunt viceſimo tertio die menſis *Martii* Anno Domini milleſimo, quadringenteſimo, nonageſimo, ſeptimo. *Regiſtr. Coll. Regin.*

b *Ric. Witford* admiſſus Socius Coll. *Regin.* circa annum 1495. Preſidente *Thoma Wylkinſon.* Regiſtr. Coll. *Regin.*

c Simili morbo laborant, qui gaudent mala futura prædicere, quo vates & Aſtrologi videantur. Hi ſæpenumero malunt vitam

had more mind to expoſe then puniſh him. So he ſent for the Man and talked friendly with him, ſeeming not to know any thing of his Inſolent Prophecy. The King gravely ask'd him, whether any future Events could be foretold by the Stars; yes Sir (ſays the Man) without all doubt. Well! have you any skill in the Art of foretelling, the Man affirm'd that he had very good skill: come then ſays the King, tell me where you are to be in the *Chriſtmas* Holy-days that are now coming, the Man faltered at firſt, and then plainly confeſt he could not tell where. Oh! ſays the King, I am a better Aſtrologer then you I can tell where you will be, in the Tower of *London*, and accordingly commanded him to be committed a Priſoner thither, and when he had lain there, till his Spirit of Divination was a little cooled, the King ordered him to be diſmiſt for a Silly Fellow. [a] *Eraſmus* tell us alſo of an *Italian* Aſtrolo-

perdere, quam divinationem. Quanquam *Anglorum* Rex *Henricus* ejus nominis ſeptimus maluit hujuſmodi divinatorem deridere quam tollere. Is ex aſtris predixerat Regem eo anno periturum. res eſt ad Regem delata, accerſivit hominem verbis honorificis diſſimulans quod reſciverat. Rex inter cætera percontatur hominem num ex aſtris certa prædici poſſent: aiebat: num ipſe eſſet ejus artis peritus: annuebat, ſperans ſe tanto pluris habitum iri à rege: tum Rex, dic igitur mihi ubi tu futurus his feriis natalitiis: (inſtabat enim natalis Domini) hærebat. Quum urgente rege negaret ſe poſſe certum prædicere. Ergo inquit Rex, ego ſum artis peritior quam tu, nam ſcio te futurum in *Turri*, ſic enim vocant locum munitum *Londino* imminentem, in quo ſervantur quos volunt eſſe in tuto; ſimulque monuit ut duceretur illic: ubi ſatis refrixerat divinandi calor, cum riſu dimiſſus eſt. *Lingua* per *Deſ. Eraſmum* MDXXV. 8*vo* p. 33.

[a] Novi quendam Aſtrologum *Italum* in *Anglia* qui ſic exorſus eſt ſuam ad Regem præfationem. Se duos habere Deos unum cæle-

ger

ger in *England*, who dedicated a Book to King *Henry*, and began with telling his Majeſty in a ſtrain of the groſſeſt Blaſphemy, that he had two Deities or Supreme Beings, one in Heaven (meaning God) the other upon Earth meaning his Majeſty.

We have ſeveral other pleaſant Stories, that *Eraſmus* tells upon his own Knowledge in *England*, I will only add one more which happened about this time. While I was among the *Engliſh* (ſaies he) there was an odd Accident[a] that fell out in the Houſe where I lodged in *London*, there was a Thief got in from the Top of the Houſe, to hunt for ſome Booty, tho' he loſt his Game and caught nothing: for the Noiſe ſoon raiſed the Family, and the People of the Streets came about the Door. The Fellow took the advantage of ſlipping in among the Croud, and ſeemed one of the forwardeſt to ſearch for the Thief, when they cou'd find no Body, the Company was going of; and the Fellow who had not been able to get out of the Window, fairly

ſtem; alterum terreſtrem. *Eraſmus* in *Ovidium* de nuce.

a Quod dicam accidit apud *Anglos Londini* in ædibus quibus tum agebam. Fur quidam per tegulas irrepſerat in ædes venandi gratia. Nec ſucceſſit venatus, prodidit hominem ſtrepitus, ortus eſt tumultus, etiam vicinis concurrentibus. Ille videns tumultum, miſcuit ſe turbæ velut unus e numero veſtigantium furem: atque ita fefellit. Quum putarent furem elapſum, deſitum eſt quærere. Fur quoniam fruſtra tentaverat elabi per feneſtras vicinis arcentibus decrevit exire per oſtium, credens futurum ut illic falleret quemadmodum fefellerat in venatu, & fefelliſſet niſi tam parum coutineatem habuiſſet linguam, quam habebebat manus parum abſtinentes. Offendit pro foribus complures de fure confabulantes. Et hic male precatus eſt furi cujus gratia perdidiſſet pileum; exciderat autem fugitanti pileum, quod exceptum

went out at the Doors among the reſt, and might have eaſily eſcap'd, if he could have commanded his Tongue any better than he did his Hands. But he ſtood a while about the Door, and hearing ſeveral talk about the Houſe breaking, he put in and curſt the Rogue for making him looſe his Cap in the Croud, for in haſte to get out he had let fall his Cap, which one of the Company took up, and thought it might be a token for finding out the Thief. So that hearing a Fellow complain he had loſt his Cap; they ſeiſed him, he confeſt the Fact, and was hanged. *Eraſmus* brings in this as a good Inſtance, of the neceſſity of governing our Tongue, for a great many would be thought Innocent and Wiſe, if they did not by their own talk betray their Wickedneſs or their Folly.

Having ſtaid a ſufficient time at *Cambridge*, he return'd to *London*, and enjoy'd the Converſation of the Men of Letters there, eſpecially of Mr. *More*, who was ſettled at *Lincoln's-Inn*, and having fix'd a Correſpondence with his few Learned Acquaintance at *Oxford*, he prepar'd to return back again to *Paris*.

[a] For the Honour of the *Engliſh* Court it muſt not be forgot, that while *Eraſmus* was at the Country Seat of his noble Lord *Mountjoy*,

eſt in hoc ut ejus indicio fur poſſit aliquando deprehendi; ex ea voce nata eſt ſuſpicio. Captus eſt: confeſſus eſt: & pependit.

Lingua per *Deſ. Eraſmum* in Op. Tom. VI. p. 529.

a Pertraxerat me *Tho. Morus*, qui tum me in prædio *Montjoii* agentem inviſerat ut animi cauſa in proximum vicum exſpatiaremur. Nam illic educabantur omnes liberi Regii uno *Arturo*

in

in or near to *Greenwich* in *Kent*, his Friend Mr. *Thomas More* then a Student at *Lincolns-Inn*, came to pay him a viſit, and for Diverſion carried him to the next Town (I ſuppoſe *Eltham*) the Nurſery of the Royal Family; for there it ſeems were educated together all the King's Children, except the eldeſt Prince *Arthur*. When they came into the great Hall, they ſaw the whole Train of the young Princes. In the middle ſtood Prince *Henry* then nine years of Age; foreſhewing the Signs and Tokens of Majeſty, a greatneſs of Mind ſupported by a ſingular Humanity. On the Right-hand was the Lady *Margaret* about eleven years old, afterwards married to *James* King of *Scotland*, the Lady *Mary* four years old was playing on his left hand. And *Edmund* an Infant was carried in Arms. *More* with his Companion *Arnold* ſaluted Prince *Henry*, and put ſome Papers into his Hands. *Eraſmus* expecting nothing of that nature, had nothing ready at that

excepto, qui tum erat natu maximus: ubi ventum eſt in aulam convenit tota pompa non ſolum domus illius ſed etiam *Montjoiica*. Stabat in medio *Henricus* annos natus novem, jam tum indolem quendam Regiam præ ſe ferens, hoc eſt animi celſitudinem, cum ſingulari quadam humanitate conjunctam, a dextris erat *Margareta* undecim ferme annos nata, quæ poſt nupſit *Jacobo Scotorum* Regi. A Siniſtris *Maria* luſitans, annos nata quatuor, nam *Edmondus* adhuc infans invulnis geſtabatur. *Morus* cum *Arnoldo* ſodali ſalutato puero *Henrico* quo rege nunc floret *Britannia*, neſcio quid ſcriptorum obtulit. Ego quoniam hujuſmodi nihil expectabam, nihil habens quod exhiberem, pollicitus ſum aliquo pacto meum erga ipſum ſtudium aliquando declaraturum. Interim ſubiraſcebar *Moro* quod non præmoniſſet, & eo magis quod puer Epiſtolio inter prandendum ad me miſſo meum calamum provocaret. Abii Domum ac vel invitis Muſis cum quibus jam longum fuerat divortium, carmen intra triduum abſolvi, ſic & ultus dolorem meum, & pudorem ſarſi. Carmen erat heroico Hexametro

time to preſent the Prince, but promiſed he would take ſome other Opportunity, to ſhew his Reſpect and Duty to him, in the mean while he was almoſt angry with Mr. *More*, that he had not given him ſome Notice beforehand, being the more aſhamed he was unprovided, becauſe the young Prince at Dinner time ſent him a ſhort Epiſtle, as a ſort of Challenge, for writing back ſomewhat to him. *Eraſmus* went home to Lord *Montjoy*'s Houſe, and tho' he had not been a long time converſant with the Muſes, yet in three Days he drew up an Elegant Ode in Latin Verſe, Hexameters and Iambicks, intermixt in praiſe of King *Henry* VII, his Royal Iſſue, and his whole Kingdom of *England*.--Wherein (after a true and Excellent Deſcription of the Natural Commodities of the Country) he gives a juſt and noble Character of the King, as the Miracle of his Age, a Conqueror in War, but a Lover of Peace, indulgent to others, ſevere to himſelf. Not taking the ſame Liberty that he allowed his People, and thought the Glory of Reigning to be in the Affection of his Subjects. Beloved of all that were good, and feared by none but the lawleſs and wicked, as dear to his Country as the *Decii* to *Rome*, or *Codrus* to *Greece*, when Victims to the publick good, *&c.* Then he deſcends to the immediate Branches of the Royal Family, the

& Iambico Trimetro mixtum de Laudibus *Henrici* Regis ſeptimi & illius liberorum nec non ipſius *Britanniæ*. *Catalogus Operum Lucub. D. Eraſmi* ab ipſo conſcriptus III. *Cal. Feb.* 1524. præfixus operum Tom. primo Edit. *Baſ.* 1540. *Vide* Append. N°. VII.

three

three Sons and two Daughters of the King. He dwells more eſpecially upon Prince *Arthur* then Heir apparent of the Crown, and Prince *Henry* who lived to enjoy it. [a]Dedicating the Ode to the latter, he recommends the preſent of a Poetical Eſſay to a young Prince, beyond the ordinary Gifts of Gold and Jewels, becauſe the one cou'd only enrich while the other made immortal *&c.* then illuſtrating the Inſtance of *Alexander*'s generoſity to the Poet *Cherylus*, and of the acceptance of a Cup of cold Water by *Artaxerxes*, and concluding that if his Highneſs would vouchſafe to accept of ſuch a Trifle at preſent, he hoped to offer ſomewhat more conſiderable hereafter: when his Princely Virtues advancing with his years, would afford a more ample field of Poetry: to which ſaies he, I ſhould incite your Highneſs, but that your own natural Genius does already prompt you to it, and you have for a Guide and Preceptor M. *Skelton*, that ſingular Light and Ornament of Literature in *Britain*, who

a Illuſtriſſimo puero Duci *Henrico Deſ. Eraſmus Rott.*

Meminiſſe, debes, *Henrice* Dux Illuſtriſſime, eos qui te gemmis, aurove honorant, dare primum aliena, quippe fortunæ munera, præterea caduca, deinde qualia quam plurimi mortales poſſint elargiri, poſtremo quæ tibi ipſi domi abundent, quæque donare aliis quam accipere magno Principi longe ſit pulchrius. At qui Carmen ſuo ingenio, ſuis vigiliis elucubratum nomini tuo dicat: is mihi non paulo præſtantiora videtur offerre: utpote qui non aliena ſed propria elargiatur, nec paucis annis intermoritura: ſed quæ gloriam etiam tuam immortalem queant efficere tum ea quæ perquam pauci poſſint donare (neque enim pecunioſorum & bonorum poetarum par copia) denique quæ non minus ſit regibus pulchrum accipere, quam remunerari. Et opibus quidem nemo non Regum abundarit, nominis immortalitatem non ita

is able not only to promote, but to conſummate your Princely Studies. Farewel Illuſtrious Prince. Be the Patron of good Letters, adorn them with your Example, protect them by your Authority, and improve them by your Bounty.

Thus began the Literary Correſpondence between this young Prince *Henry*, then Duke of *York*, and ſoon after Prince of *Wales*, and the great Maſter of *Europe*, *Eraſmus*. It is pity that we have loſt the ſhort Epiſtle, that Prince *Henry* wrote to *Eraſmus*, in the time of his dining at Court, which no doubt gave a pretty Specimen of his early Parts, and excellent Education. The very firſt Eſſays of young Princes ſhould be carefully preſerved, as the trueſt Images of their Infant Souls, in Bud and Bloſſom, the moſt natural Beauty, ſo far exceeding any Picture of their Faces, not only as leſs fading, but as more uſeful and inſtructive, and eſpecially as they may help to keep them from degenerating into any meaner Appearance, and to excite them to make continually a greater and a better Figure, as they grow in years, and Experience of the World; ſome in-

multi ſunt aſſequuti, quam quidem illi pulcherrimis facinoribus emereri poſſunt & ſoli vates eruditis carminibus præſtare *&c.* Et hæc quidem interea tanquam ludicra munuſcula tuæ puericiæ dicavimus, uberiora largituri, ubi tua virtus una cum ætate accreſcens uberiorem carminum materiam ſuppeditabit. Ad quod equidem te adhortarer, niſi & ipſe jamdudum ſponte tua velis remiſque (ut aiunt) eo tenderes & domi haberes *Skeltonum* unum *Britannicarum* literarum lumen ac decus qui tua ſtudia poſſit, non ſolum accendere ſed etiam conſummare. Bene vale, & bonas literas ſplendore tuo illuſtra, autoritate tuere, liberalitate fove. Epigram. *Deſ. Eraſmi Rot. Baſ.* 1518. *4to* & *Eraſmi* Op. *Baſ.* 1540. 1018.

deed

deed have thought it no juſtice, to publiſh the *Juvenile* Performances of ſome of the diſtinguiſh'd Wits and Scholars of the latter Age, (*viz. Cowley Barrow* &c.) Becauſe many a grave old Reader, will not make allowance for the Child ſpeaking as a Child: but however there is good uſe and Service in them, as they may excite the Emulation of the like forward Boys, and even make ſome Men aſhamed to ſee themſelves ſo far out done by them.

It is certain *Eraſmus* made good his Promiſe, of Dedicating ſome greater Work, to this hopeful young Prince, when he ſhould grow up to riper Age and Glory: For after his coming to the Crown, he inſcribed to his Majeſty, a very wiſe Diſcourſe tranſlated from the *Greek* of *Plutarch*.[a] *How to diſtingniſh a Friend, from a Flatterer*, and afterwards his *Paraphraſe upon the Goſpel of* St. *Luke*.[b] Concerning which I may occaſionally ſpeak in another place.

While *Eraſmus* was at *Hamme* Caſtle near *Calais*, juſt before he came to *England*, he ſent a Tranſlation of *Lucian*'s Dialogue called *Somnium ſive Gallus*, to that eminent Scholar and Stateſman Dr. *Chriſtopher Urſewick*.[c] *He mentions therein, his great Obligations*

a Ex *Plutarcho* vertimus libellum, cui titulus. Quomodo ſit dignoſcendus adulator ab amico. Eum dicavimus *Henrico Britanniæ* Regi ejus nominis Octavo. *Deſ. Eraſmi* Epiſtola præfixa Operum Tom. I. *Baſileæ.*

b *Eraſmi Rot.* Præfatio ad *Henricum Angliæ* Regem, dat. *Baſileæ* decimo *Cal. Septemb.* 1523. præfixa Paraphraſi in Evangelium *Lucæ.*

c Ornatiſſimo viro D. *Chriſt. Urſewico Deſ. Eraſmus Rot.* S. D. Equidem hac mente ſemper fui ornatiſſime idemque humaniſſi-

to

to him, ſhews how willing he was to be grateful, if it were more in his Power ſo to be; his only comfort is, that meaner Perſons have been admitted to preſent a Flower, or any ſuch trifle to Perſons of the higheſt Condition, to whom it was more acceptable than a Preſent of greater value. That therefore lately entring into the Gardens of Greece, *he had pick'd a Flower of* Lucian, *very beautiful as he thought, and had now ſent it as a little token to him, not only as a grateful Novelty, but of a Colour, Smell and Taſte agreeable to a Man of ſuch diſtinguiſhing Senſe. Then he gives him a Character of* Lucian *and his Writings, commends him for being a derider of the vulgar Philoſophy, and the vulgar Religion; from whence he had the Name of* Atheiſt, *caſt upon him by wick-*

me *Chriſtophoro* ut a nullo prorſum vitio perinde abhorruerim atque ab ingratitudine nec uſquam iſtos hominis vocabulo dignos judicarim, qui alieni in ſe meriti tempore ullo poſſent obliviſci. Rurſus eos exiſtimaverim beatos quibus tantum facultatis fortunæ commoditas ſuppeditaſſet, ut bene de ſe meritis poſſent parem remetiri gratiam: beatiſſimos autem quibus licuiſſet acceptum beneficium aliquo cum fœnore rependere. Proinde cum antehac ſæpenumero mecum repeterem quantum in me nihil promeritum tua benignitas contuliſſet—illud denique mihi in mentem venit ut ſaltem iſtos quoſdam inurbanos homines imitarer qui floſculo quodam inſigni aut alio ſimili ſymbolo miſſo voluntatis propenſionem, promptique animi ſtudium teſtificari ſolent: præſertim ſi tenues erga eos quibus neque res neque animus ſit alienorum egens munerum. Ergo Græcanica ingredienti μουσῶν (nam muſarum horti vel mediis vernant brumis) ſtatim inter multos varia adblandientes gratia hic *Luciani* floſculus præter cæteros arriſit. Eum non ungue ſed calamo decerptum ad te mitto non ſolum novitate gratum, colore varium, ſpecie venuſtum. Nec odore modo fragrantem, verum etiam ſucco præſentaneo ſalubrem, & efficacem &c. Quem uti legas at-

ed

ed and ſuperſtitious Men, &c. He deſires D. Urſewick *to read over this Dialogue with ſome attention, if his publick Buſineſs wou'd give him time, for he wou'd here find things tho' ſeemingly ludicrous, told in ſuch a pleaſant way, as nothing could more effectually divert him, and yet with ſo much Morality and Wiſdom intermixt, as it exceeded the common Diſputations of the Schools, where there was only a dull wrangling for nothing. Farewel, ſaies he, my beſt and kindeſt Friend, ſet down Eraſmus among the Number of your humble Servants, inferior to none of them, in Affection, Reſpect, and Duty. From the* Caſtle of Hamme, 1503.

This Patron of *Eraſmus* Maſter *Chriſtopher Urſewyke*, is ſaid by Mr. *Wood* to have been Recorder of *London*, in part of the Reign of *Edward* IV. in the time of *Richard* III. and in part of *Hen.* VII. to which laſt King being Chaplain, and afterwards Almoner, he was by him employed in ſeveral Embaſſies eſpecially to *Charles* VIII. King of *France*,

Mr. *Speed* has many more particulars of him, that in the Reign of *Rich.* III. when a private agreement was made, that *Henry* then Earl of

tentios te majorem in modum rogo, ſi quando tibi per tua licebat negotia frontem exporrigere — Audies enim *Gallum* cum hero ſutore confabulantem magis ridicule quam ullus poſſit γελωτοποιὸς, ſed rurſum ſapientius quam Theologorum ac Philoſopharum vulgus nonnunquam in ſcholis magno ſupercilio magnis de nugis diſputat. Vale optime atque humaniſſime *Chriſtophore* & *Eraſmum* inter tuos aſcribito clientulos amore, ſtudio, officio ceſſurum nemini. Ex *Arce Hammenſi* anno 1503. *Luciani* Dialogi Latine octavo. Fol. inter Opera *Eraſmi* Tom. II. p. 208.

Rich.

Richmond, ſhould marry *Eliz.* eldeſt Daughter of *Ed.* IV. and ſo prepare his way to the Throne. —The Counteſs of *Richmond*, ſent one *Chriſtoph. Urſewicke* a Prieſt into *Britain*, to the Earl of *Richmond* her Son, to declare unto him all the Agreements, made between her and the Queen: and withal to ſhew him that the Duke of *Buckingham*, was one of the firſt Projectors of this enterprize[a] — Soon after while the Earl of *Richmond* [*Hen.* VII.] then in *Britain*, was likely to be betrayed, into the Hands of King *Richard*, by *Peter Landoſe* Treaſurer of the Duke of *Britain*, whilſt Meſſengers poſted between *Peter* and *Richard*, *John* [*Morton*] Biſhop of *Ely*, being then in *Flanders*, was certified by *Chriſtopher Urſewick* of all the Circumſtances of this purpoſe; whereupon the Biſhop with all poſſible haſt, ſent the ſame Intelligence the ſame Day, and by the ſame Man, unto Earl *Henry* in *Britain*, willing him to ſhift himſelf and followers into *France*, who forthwith ſent *Urſewick* unto King *Charles*, to have his Licence to come into his Dominions[b] — And upon the Acceſſion of Earl *Henry* to the *Engliſh* Throne, when in 1487. the Dukedom of *Britaine* was falling to the Crown of *France*, and *Charles* the *French* King was undertaking a War for that purpoſe (which he ſoon after effected by marrying the Daughter

a *Speeds Hiſt. of Great* Britain *ſub* Henr. VII. p. 925. b *Ib.* 928. c *Ib.* 951. d *Ib.* 954.

and

and Heir of the Duke of *Britain*) King *Henry* of *England* offered himſelf, a Mediator between the *French* and *Britains*——And ſends his Chaplain Maſter *Chriſtopher Urſewick*, a Man whom he very often employed[a]——. And when to break that Union of *France* and *Britain*[d], King *Henry* had agreed to join his Forces with *Maximilian* the Emperor againſt the *French*; the Emperor delayed and was unprovided – King *Henry* with good Cauſe was not a little troubled at theſe News, ſecretly ſignified by his truſty Almoner, Mr. *Chriſtopher Urſewick* and Sr. *Richard Riſley* Knight, his Ambaſſadors to *Maximilian* – by which it is plain, that Maſter *Urſewick*, had been active and faithful in the ſervice of King *Henry*, in promoting his happy Succeſſion, and the way to it by a Match, to unite the two Houſes of *York* and *Lancaſter:* that he was a great means of ſaving his Liberty, and his very Life, from the *French* Plots againſt him: that he was employed by the King in Embaſſies, upon Matters of the greateſt Difficulties, and higheſt Importance, wherein his Dexterity and Succeſs were ſo great, that he might have attained under ſo juſt and wiſe a Prince, the higheſt Dignities in the Church, and (what then went together) any profitable Office in the State.

a *He* (Hen. VII.) *ſent therefore to the French King* Chriſtopher Urſewick, *his Chaplain, a Perſon by him much truſted and employed; chooſing him the rather becauſe he was a Church man, as beſt ſorting with an Ambaſſie of Pacification* —— *Lord* Bacon's *Hiſt.* Hen. VII. p. 47.

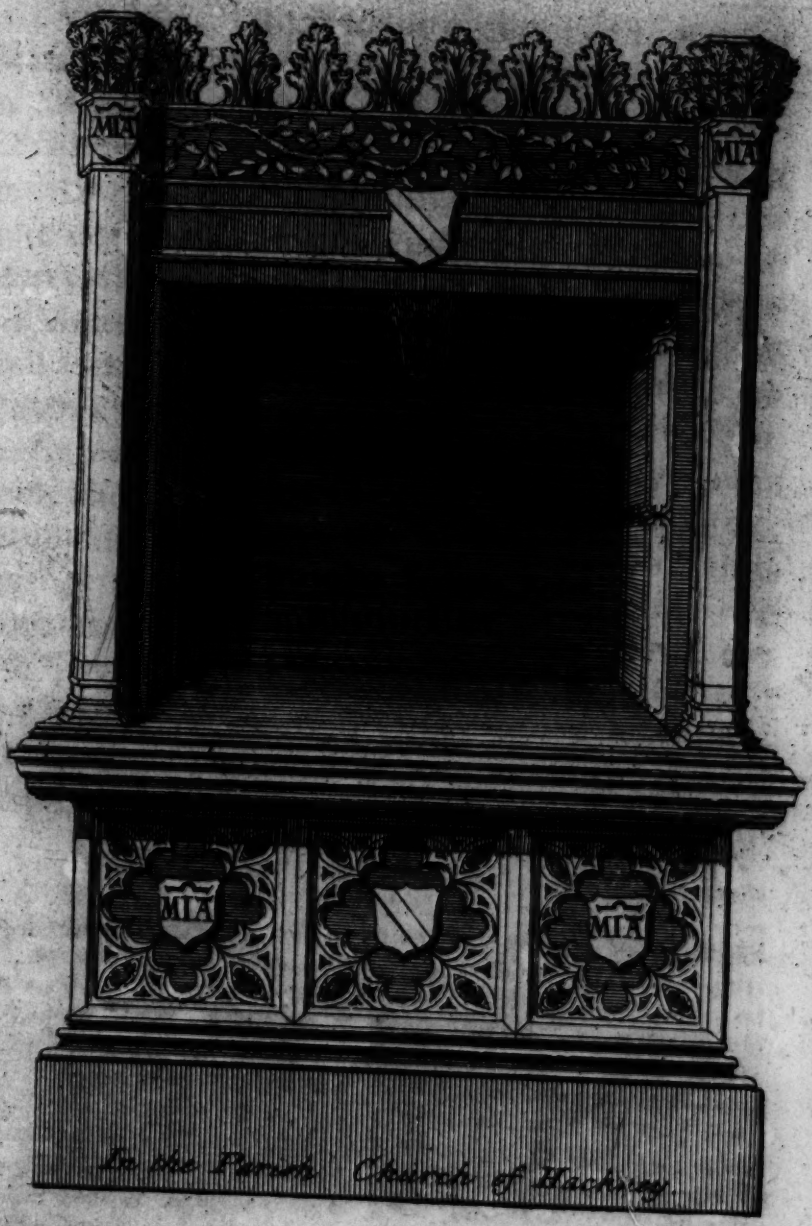
But

But refuſing the Biſhoprick of *Norwich* in 1499. after ſo many Merits he choſe for his reward, a retired Country Life near to the City, but out of the noiſe and hurry of it: (or in the words of Mr. *Wood*) after he in the chief part of his Life-time had refuſed great Honours, and ſo conſequently Riches, he retired to *Hackney* near *London*, where in a contented Condition he ſpent ſeveral years in a Religious and cloſe Retirement even to his Death, which happening in a good Old Age, on the 24*th* of *Octob.* 1521. he was buried on the North-ſide of the Chancel in the Church there, [a] where is a Monument of White Free-Stone remaining over his Grave. He is ſaid to be the Founder of a School with a Houſe in the Church-yard in *Hackney*, on which towards the Street is this Inſcription: *Exſtructa fuit hæc Domus. A. D.* 1519. Chriſtophero Urſewick *Rectore*: And in another Place, *Memorare noviſſima. Stows*'s Survey, *Edit. Stryp.* p. 172. It is remarkable that tho' he declined being a Biſhop, yet his Name and Character were ſo conſiderable, that ſome Writers have made him a Cardinal, confounding him with Dr. *Chriſtopher Bainbridge*, Arch-Biſhop of *York* and Cardinal of *Rome*.

[a] Epitaphium in medio Presbyterii Eccleſiæ de *Hackney*.
CHRISTOPHERUS URSEWICUS Regis *Hen.* VII. Eleemoſynarius, vir ſua ætate clarus, ad exteros Reges undecies pro patria legatus. Dec. *Ebor.* Archd. *Richmond* Decanatum *Windeſor* habitos vivens reliquit. Epiſc. *Norwicenſem* oblatum recuſavit *magnos* honores tota vita ſprevit: frugali vita contentus hic vivere, hic mori maluit, plenus annis obiit ab omnibus deſideratus, funeris pompam etiam teſtamento vetuit, hic ſepultus obiit anno MDXXI die 24 *Octobris*.

I have

Pag. 78.



In the Parish Church of Hacking.

Inscribed to the R.t Rev.nd White
Lord Bishop of Peterborough.

I have been larger in my account of this Man, becauſe he was ſo very extraordinary a Perſon, in his Age and Day.

[a] The Series of his Preferments may be better underſtood by taking them from the MSS. Regiſters now remaining: which may alſo ſerve to revive the Memory of one of the moſt conſiderable Men of that Age, for Piety and Learning, as well as one of *Eraſmus*'s firſt *Engliſh* Patrons, to whom as he had made his Court, at his return from *Oxford* in 1499; ſo thought he might preſume upon the Dedication before mentioned in 1503. when only upon the confines of *England*: but as near as he was at that time; it is certain he went back to *Paris* deſigning then to make a viſit into *Italy*, which he had dropt at his firſt coming hither. And in order to improve himſelf in the perfect Knowledge of the *Greek* Tongue; he proceeded in his attempt of tranſ-

[a] Magiſter *Chriſtopherus Urſewick* Clericus Domini Regis Eleemoſynarius collatus eſt ab Epiſcopo *London* ad præbendam de *Chyeſwicke* in Eccleſia S. *Pauli London* die xx *Febr.* 1486—Legum Doctor in Decanum *Ebor.* electus a D. Rege confirmatus eſt die Collatus ab Epiſcopo *Lincolnienſi* ad præbendam de *North Kelſey* in dicta Eccleſia vac. per mortem magiſtri *Philippi Lipegeat* die 31 *Maii* 1488.——Ad Rectoriam Eccleſiæ de *Bradwell* juxta mare *Lond.* Dioc. Inſtit. die 14. *Nov.* 1488. quam tamen reſignavit 22 *Maii* 1488.——Ad Archidiaconatum *Huntendon* in Eccleſia *Linc.* per procuratorem admiſſus die 5 *Martii* 1495.——ante diem 5 *Jan.* 1496. Archidiaconus *Surrei* 24 *Apr.* 1501. Collatus ab Epiſcopo *Linc.* ad præbendam de *Milton* Eccleſia in Ecc. Cath. *Linc.* die 14. *Jun.* 1501. admiſſus ad Eccleſiam de *Hackney* prope *Lond.* anno 1502. 5. *Nov.* Reverendus Pater *Lond.* Epiſc. approbavit negotium permutationis inter ven. viros M. *Chr. Urſewicke* Canonicum Eccleſiæ Colleg. St. *Joh. Beverlaci* ac præbendar. præbendæ ad altare S. *Martini* in eadem & mag. *Joh. Foſter* Rectorem Eccleſ. Paroch. de *Hackney*. Reg. *Lond.*

lating

lating the Dialogues of *Lucian* into *Latin*, and having finiſhed that entituled *Alexander*, or *Pſeudomantis*: he inſcribed it to *Renatus* Biſhop of *Chartres* from *Paris* 1505. taking his leave of him till his return out of *Italy*:[a] But he was once more diverted from croſſing the *Alps*, and choſe rather to comply with his Friends in *England*, who had with great importunity ſollicited his coming hither; upon which he paid them here another well accepted viſit toward the end of the year 1505.

And that he might prepare his way the better, we find him addreſſing himſelf to Dr. *Thomas Ruthall* Secretary to King *Henry* VII. whom he knew to be a Man of Letters, and of good Intereſt at Court: he therefore inſcribed to him[b] a tranſlation of one of the Dilogues of *Lucian* called *Timon*, or *Miſanthropus*; in a conciſe ingenious Epiſtle dated from *London* in 1504 (it ſhould be 1506.) 'deſire-'ing him to excuſe his Freedom, and to do 'him the Honour of adding *Eraſmus*, to the

a Bene vale in reditum ex *Italia* noſtrum. *Lutetiæ* 1505.

b Ornatiſſimo Juris utriuſque Doctori *Thomæ Ruthallo* Secretario *Regio Deſ. Eraſmus Rot.* S. P. D. Vide quantum audaciæ mihi ſuppeditat ſingularis quædam ingenii tui morumque facilitas, humaniſſime *Ruthalle*, qui cum neutiquam ignorem te inter Aulicos primores, vel Authoritate, vel Gratia, vel Splendore, vel Eruditione præcipuum eſſe: tamen non verear meas nugas rudes adhuc vixque e prima ſcheda repurgatas ad tuam excellentiam mittere. ——— *Miſanthropum* miſi, nimirum ad virum unum omnium *Philanthropotaton*. ——— Tu noſtram hanc audaciam boni conſules, & *Eraſmum* in eorum numero pones, qui tui ſunt amantiſſimi. Vale *Londino*. Anno MDCCIII. Operum *Eraſmi Baſileæ* 1540 Tom. I. p. 218.

'Num-

[a] Number of his moſt affectionate Friends. And Dr. *Ruthall* did accordingly receive, and eſteem *Eraſmus*; and was kind and generous to him in the next Reign, when he came to be Biſhop of *Durham*; for which Civilities and Favours, *Eraſmus* a good while after ſent this Biſhop his Paraphraſe upon the Epiſtle of St. *Paul* to the *Galatians*, and begg'd his Lordſhips Protection, againſt the many Enemies that began to oppoſe him.[a]

And that he met with a welcome, ſuitable to his wiſhes, the next Letter that he wrote after this his coming to *England* to *Servatius*,[b] (dated at *London* 1 *April* 1506.) informs us: wherein, he ſaies, *he was welcomed at London, by the greateſt and moſt learned Men of the Kingdom: that the King himſelf had promiſed him a Benefice, and was only interrupted in this his Deſign, by the coming of the Prince* i. e. *K.* Philip, *who had been driven hither by Storm in* January *laſt paſt. And gives*

b *Eraſmus Rot.* R. P. *Thomæ* Epiſcopo *Dunelmenſi.* S. D.

Reverende pater, quoniam *Ariſtoteles* ſcripſit, multorum amicitias ſilentio dirimi, nolui committere, ut idem nobis eveniret, præſertim in tanto amico. Mitto paraphraſin in epiſtolam ad *Galatas*, in qua locus eſt de *Petro*, *Pauli* voce objurgato, qui mihi nondum ſatis a quoquam veterum explicatus videtur——— Bene vale, pater ampliſſime. Et in *Eraſmum* eum te præbere perge, qui ſemper fuiſti. *Antverpiæ*, Octavo Calend. *Junias* ib. p. 301.

b Ago adhuc *Londini* gratiſſimus (ut videtur) maximis, ac doctiſſimis totius *Britanniæ* viris. Rex *Anglorum* Sacerdotium pollicitus eſt, eam rem Principis in *Angliam* adventus intermittere coegit. Ego id etiam atque etiam in animo verſo, quemadmodum poſſim, id quod mihi ſupereſt ævi totum Pietati, totum *Chriſto* impertiam. Vale *Londini* Cal. *Aprilis* 1506. *Eraſmi* Epiſt. Ed. *Lond.* p. 1998.

him to underſtand that he was reſolved to ſpend the remainder of his Days in Works of Piety and Devotion.

He had not been long in the City before he accepted of the Invitation of Dr. *John Fiſher*, to go down to *Cambridge*.

But before *Eraſmus* went down thither, he had a great Ambition of being known to Arch-Biſhop *Warham* then alſo L^d^. Chancellour, he reſolv'd therefore to make a Viſit to *Lambeth*, and was introduc'd by his old Friend *Grocyne*, whoſe learned Abilities, and Sober, Pious Life, had given him a great Intereſt in that eminent Primate:[a] however the better to recommend himſelf, he took in his hand with him, his Tranſlation of the *Hecuba* of *Euripides*; which for exerciſing himſelf in the *Greek*, he had turned into *Latin* at *Lovain*, and now having revis'd it, adding a Preface, and an Ode in *Iambicks*, with an Epiſtle Dedicatory to the Arch-Biſhop, which he preſented to him at *Lambeth*. This was the happy beginning of their acquaintance. When the Arch-Biſhop had talkt to me (ſaith *Eraſmus*,) a little before Dinner and found me not a Man of

[a] Ubi literis ac montibus (quod aiunt) aureis amicorum pellectus rediiſſem in *Angliam* (*Hecubæ Euripidis*, quam verteram Græcanitatis cauſa, tum agens *Lovanii*) addidi præfationem & carmen *Iambicum* pluſquam extemporarium, quum forte vacaret membrana, atque autoribus eruditis amicis, ſed præcipue *Gulielmo Grocyno*, qui tum inter multos *Britanniæ* doctos primam laudem tenebat, obtuli libellum dicatum R. P. *Gulielmo* Archiepiſcopo *Cantuarienſi*, totius *Angliæ* Primati, & ejus regni Cancellario, hoc eſt judici ſummo. Hoc erat tum notitiæ noſtræ

many


WILLIAM LAUD
M. Burghers fecit
G. Vertue sculp.
Translated to the
WILLIAM LORD ARCH
OF CANTERBURY.

many words, he reſumed ſome Diſcourſe with me after Dinner in an eaſy, and affable way, and diſmi'ſt me with an honorary preſent which in his gentile manner, he gave to me in private, and between our ſelves only, that he might not oppreſs my Modeſty, nor raiſe the envy of others, this was in his own Palace at *Lambeth.*

As we were croſſing the Water back again Mr. *Grocyn* ask'd me in the Boat, how much the Arch-Biſhop had given me. *O ſaid I, an immenſe Sum ſpeaking by way of jeſt and raillery,* he ſmiled upon me with ſuch an air, that I could not but ask the Reaſon of his ſmiling; *what* ſaid I, *do you think the Arch-Biſhop has ſo mean a Spirit that he ſhou'd not be willing, or ſo ſmall an income that he ſhould not be able, to give like himſelf, or do you judge the Book I preſented him deſerved no greater acknowledgment.* At laſt I fairly told him what the Arch Biſhop had given me, and it being ſomewhat beneath expectation, I ask'd him what might

felix auſpicium. Is quum me paucis ſalutaſſet ante prandium, hominem minime multiloquum, aut ambitioſum: rurſus a prandio paucis confabulatus, ut eſt & ipſe moribus minime moleſtis, dimiſit cum honorario munere, quod ſuo more ſolus ſoli dedit, ne vel pudore vel invidia gravaret accipientem: id actum eſt *Lambethæ.* Dum ab hoc redimus cymba vecti quemadmodum illic mos eſt, inter navigandum rogat me *Grocinus.* Quantum accepiſſem muneris, dico ſummam immenſam, ludens. Quum ille rideret: quæro cauſam riſus, & an non crederet præſulis animum eſſe talem ut tantam benignitatem ferre non poſſet aut opus non eſſe dignum aliquo magnifico munere. Tandem edito muneris modo, quum ludens rogarem quur tantillum dediſſet, urgenti reſpondit, nihil horum eſſe, ſed obſtitiſſe ſuſpicionem, ne

be the Reaſon he gave me no more, and upon my urging him for an anſwer, he told me bluntly, that the Arch-Biſhop had held his hand, not for any thoſe Reaſons I before ſuggeſted, but upon a Suſpicion that I had dedicated the ſame Work in ſome other Country, to ſome other Patron: Being a little ſurpriſed at this rebuke: I ask'd him *how he could imagine any ſuch thing: Upon* which ſetting up a ſort of deriding laugh why (ſaies he) *you are uſed to do ſo, meaning, that ſuch Tricks were played by ſome needy Travellers.* This it ſeems ſtuck in the Heart of *Eraſmus*, and therefore in the next Year when he got back to *Paris*, in his Road to *Italy*, he deliver'd the Copy to *Badius* to be printed, and added to it the *Iphigenia* of the ſame Poet, which he had tranſlated in a ſomewhat looſer way, while he now ſtaid in *England*, and dedicated them to the Arch-Biſhop, to whom he had before offer'd one of them only, and now he thought himſelf a little reveng'd upon M. *Grocyne*, for his reflection on him, and valued himſelf upon his honour

forte idem operis alibi dedicaſſem alteri. Eam vocem admiratus, quum rogarem unde nam ea ſuſpicio veniſſet homini in mentem, ridens, ſed ἀπροσδόκητον γέλωτα *quia ſic*, inquit, *ſoletis vos*: ſignificans id ſoere fieri a noſtræ farinæ hominibus. Hic aculeus quum hæreret animo meo, rudi talium dicteriorum, ſimul atque me *Lutetiam* recepiſſem, inde peſiturus *Italiam* librum *Badio* tradidi formulis excudendum, addjecta *Iphigenia Aulidenſi* quam fuſius ac liberius verteram agens in *Anglia*: & quum unam duntaxat obtuliſſem, præſuli utramque dicavi eidem. Sic ultus ſum *Grocini* dictum, quum interim non haberem in animo reviſere *Britanniam*, nec de repetendo Archiepiſcopo cogitarem: tanta tum erat in *tam* tenui fortuna ſuperbia. *Eraſmi Catalogus Lucubrationum*, præfixus operum Tom. primo *Baſ.* 1540.

and

and greatneſs of Spirit, in ſcorning to be diſreſpectful and ungrateful to the Arch-Biſhop (tho' he ſaies,) he never thought of ſeeing him again, yet afterwards when he return'd and ſtay'd longer in *England*, he found the Arch-Biſhop upon a great many occaſions a very bountiful Friend and Patron to him.

The few Months *Eraſmus* was in *England*, in this his next viſit to *England*, were cheifly ſpent at *Cambridge*, and was certainly the firſt time of his ſeeing that Place. *Fuller* muſt miſtake in his placing his coming too early (*viz.*) in 1504. Whereas by an Epiſtle of his to *Colet*, he was then wholly reſiding at *Paris*, bating an Excurſion to *Orleans*, and other parts of that Kingdom. It is very evident by many Circumſtances, I cou'd enlarge upon, that he came not to *Cambridge* before 1506. making little or no ſtay in *London*, in his way thither, and the time he ſpent in this Univerſity, was ſo ſhort, that we have no Epiſtle to him, or from him, while there, the Date whereof we can depend upon.

One might expect the moſt Authentick Account from our learned Hiſtorian Dr. *John Caius*, or *Keys*, and yet all the particulars related by him cannot be depended upon[a], He ſaies 'that *Eraſmus* a Man of great Repu-'tation and Learning, lived at *Cambridge*,

a In hiſce lectionibus ſumma olim viri, & noſtra memoria celeberrimi ſeſe exercebant, & paulo ante noſtrum adventum inter alios *Eraſmus Roterodamus*, vir notæ famæ & doctrinæ, qui

‘ about the Year 1506 (at what time *Hen.* VII.
‘ a Wiſe Prince, made a viſit to that Place)
‘ that he read the *Greek* Tongue there, and
‘ wrote a Treatiſe *de Conſcribendis Epiſtolis*,
‘ and had it publiſhed by *Sibert* the Univerſi-
‘ Printer (*one of the firſt Books printed there*)
‘ had alſo his Grace to be Batchellour of Divi-
‘ nity. He uſed much to commend the Students
‘ way of living as more orderly, and regular,
‘ than that of thoſe called Religious (Monks
‘ and Fryars.) And he highly praiſed the State
‘ of Learning in this Univerſity; which was
‘ then in ſuch a flouriſhing Condition as it
‘ might juſtly vye with the greateſt Schools and
‘ Univerſities of that Age, and produc'd ſuch
‘ Learned Men, as that the old School Men
‘ compar'd with them ſeem'd but as ſo many
‘ Shadows: and laſtly that this *Eraſmus* was
‘ ſucceeded by *Richard Crook* a Learned and
‘ Eloquent Man, a Scholar of *Grocyne:* who

circa annum Domini 1506. (quo tempore *Henricus* etiam ſeptimus *Angliæ* Rex Prudentiſſimus, *Cantabrigiam* inviſit) *Cantabrigiæ* vixit, *Græcas* literas perlegit, opuſculum de conſcribendis Epiſtolis ſcripſit, & per *Sibertum* Typographum *Cantabrigienſem*, ibidem edidit, utque Theologiæ Baccalaureus fiat, gratiam apud *Academiam* invenit. Solebat is vehementer laudare vitam ſcholaſticam *Cantabrigienſem* ut magis ordinatam & regularem quam Monaſticorum vitam Valde commendabat Academiæ *Cantabrigienſis* eruditionem, quam ſic floruiſſe ſcribit, ut cum primis hujuſce ſeculi ſcolis certare poſſe dicat; & tales habet viros ad quos veteres illi collati umbræ hominum videri poſſunt. Huic in profeſſione linguæ *Græcæ* ſucceſſit *Ricardus Crocus* vir diſertus atque eloquens; Collegii *Regalis* Alumnus, *Grocini* doctiſſimi diſcipulus qui etiam in *Lypſienſi* Græcas literas profeſſus eſt, & circa A. D. floruit. Hiſt. *Cantabrig.* Acad. lib. 2. *Joanne Caio* Anglo Authore 4to 1574. p. 127.

‘ alſo

'alſo was Profeſſor of the *Greek* Tongue in 'the Univerſity of *Leipſick*; and flouriſh'd a-'bout 1514.

That this laſt nam'd Perſon did ſucceed him, appears from his Oration in the praiſe of *Greek* Learning, [a] wherein he makes honourable mention of *Eraſmus*, and ſpeaks modeſtly of himſelf as unworthy to ſucceed ſo great a Man, tho' *Eraſmus* (it appears) had a great Opinion of him, and kindneſs for him.

Many of the other particulars of his account are not to be depended upon. For Inſtance, nor can we find that *Eraſmus* was at *Cambridge*, at any time that K. *Henry* VII came thither. Neither does it appear at all plain that he taught *Greek*, as the Profeſſor of the Language, at this firſt coming in 1506. rather not till his return thither 1509. or ſometime after. He might poſſibly get his Tract *de Conſcribendis Epiſtolis* printed at *Cambridge*, tho' it will be hard to find any ſuch Impreſſion but if there be any ſuch, it is moſt probable it will be found to be a later Edition, than this time of *Eraſmus*'s reſiding in *Cambridge* in 1506. tho' he wrote it, and firſt publiſh'd it in 1500.

Nor are his Commendations of the State of Learning, to be applied to this time, but to the Improvements that were afterwards made, and

a—Quem (*Eraſmum*) vos olim habuiſtis *Græcarum* literarum Profeſſorem utinamque potuiſſetis retinere; ſuccedo in *Eraſmi* locum Bone Deus! quam infra illum, & doctrina, & fama. *Rie. Oroci* Oratio de laude *Græcæ* linguæ. 1519.

which (he thought a little owing to his own Labours there.) There is indeed a Citation referring to the *Faſti Cantabrigienſes*, MS. that *Eraſmus* was twice in *England*, firſt a very Young Man, and a ſecond time in the Year 1506. when he ſtudied at *Cambridge* in *Queens* College, and was admitted to the Degrees of Batchellor, and Doctor in Divinity 1506. in which Year the King viſited this Univerſity.[a]

But it is much to be queſtioned, whether this is not a Modern Note. The greateſt Maſter of the Antiquities of this our Univerſity, is pleas'd to ſay no more, than that *Deſiderius Eraſmus* had his Grace at *Cambridge* in the Year 1506. to commence B. D. and D. D. at the ſame time performing his Exerciſe, and ſatisfying the Beadles; and was afterwards admitted the Lady *Margaret*'s Profeſſor *circa annum* 1511.[b]

Rich. Crooke Eraſmus's Succeſſor in the *Greek* Profeſſor's Chair before mentioned, was a Perſon very famous in his time; and *Eraſmus* had early ſo good an Opinion of him, that

a Deſiderius *Eraſmus* bis fuit in *Anglia*, primo juvenis admodum, ſecundo anno autem 1506. cum *Cantabrigiæ* in Collegio *Reginali* ſtuduit & ad gradus S. T. B. & S. T. D. admiſſus eſt 1506. quo anno Rex Academiam acceſſit; *Faſti Cantabr.* M. S.

b *Catalogue of Profeſſors prefixt to the Sermon of Biſhop* Fiſher, *at the Funeral of the Lady* Margaret, &c. *printed at* Lond. 1708. 8vo.

——— *Her firſt Deſign, was of a perpetual public Lecture in Divinity; this ſhe inſtituted in the eighteenth year of her Son's Reign, on the Feaſt of the Nativity of the Bleſſed* Virgin, *and by the original Foundation, appointed* John Fiſher S. T. P. *her firſt Reader; who was ſucceeded therein by Dr.* Coſin *Maſter of* Bennet, *as he was by* William Burgoign *afterwards Maſter of* Peter-houſe, *and he by* Eraſmus *a Name that needeth no Titles.*

know

knowing his ſtraitneſs of Circumſtances, and fearing he ſhou'd be forced to deſiſt from his Studies thereby, wrote to Dean *Colet* to help him out by his liberality.[a] But of him more hereafter.

Let me obſerve once for all, that though the *Oxford* Hiſtorian mentions *Eraſmus*, as teaching *Greek* at *Oxford*, and that he liv'd in that Univerſity many Years at different times, yet by all that I can find, it is more probable that he never went thither after his firſt coming to *England* in the Year 1498. or at leaſt made no ſtay when there, and according to *Eraſmus*'s own account tho' he had then ſome ſmattering in the *Greek*,[b] he had not enough of it to ſet up for a Teacher, nay ſometime after he left *England* the firſt time: had he been Maſter of this Tongue, he had never told a Friend 'that he went into '*Italy* chiefly to perfect himſelf in *Greek*; 'though he loſt his aim by reaſon of the Wars 'and Confuſions there: that he only ſtaid for 'his Doctors Degree in Divinity, and wou'd return back again to *Paris*, where alſo he

a —Si quas pecunias habes in hoc commiſſas, in ſubſidium rogo mittas aliquot *Ric. Croco*, qui juvenis eſt bona ſpei, & in quem recte beneficium colloces. *Eraſ.* Ep. *Coleto*.

—De *Croco* ſcripſi, non quod mihi perſuaſum eſſet, apud te pecunias eſſe alienas. ut quem ſciam ultro traditas abjeciſſe, ſed exiſtimabam in *Anglum* te libentius collocaturum, ſi quid forte eſſet: præterea in juvenem rectius etiam collocari beneficium, ſi modo bonæ ſit ſpei —— *Eraſ.* Ep. *Coleto* p. 132.

b Ad *Græcas* Literas utcunque puero deguſtatas jam grandior redii *i. e.* annos natus plus minus triginta, ſed tum cum apud nos nulla *Græcorum* codicum eſſet copia, neque minor penuria doctorum. *Eraſmi Epiſtola præfixa operum* Tom. I. *Baſ.* 1540.

had

had been before baulk'd of what he chiefly hop'd for in that place; an able Inſtructor in the *Greek* Tongue, which cou'd he have met with he never had gone to *Italy*.[a] It is certain he brought from *Oxford* little beſides a love to that Language, and that he purſued theſe Studies at *Paris*, as ſoon as he left *England*, farther appears by an *Epiſtle* wherein he ſaies the Study of the *Greek* had almoſt killed him, that he had no Money to buy Books, or retain a Maſter.[b] It is farther obſervable that *Eraſmus* confeſſes he had learned no *Greek* at *Paris* and complains of the Profeſſor there one *Geo. Hermonymus* a ſurly old Fellow, who was neither willing nor able to teach it.[c]

It is true *Eraſmus* in one place makes himſelf his own Maſter, and ſaies he taught himſelf, but this relates to his being at *Paris* after he had left *Oxford*, where he could find no Preceptor to finiſh him in the Greek; and was forc'd to make his own way by the tranſlating of *Greek* Writers.

From all which appears that when *Eraſmus* left *Oxford* to return into *France* he

a *Eraſmus Rot. Servatio* ſuo — *Italaiam* adivimus *Græcitatis* potiſſimum cauſa, verum hic jam frigent ſtudia, fervent bella; quo maturius revolare, ſtudebimus: Doctoratum in *Theologia* accepimus —— *Bononiæ* 16. *Cal. Dec.* 1526. Lib. 31, Epiſt. 37.

b *Eraſmus Batto* ſuo — *Græca* Literæ animum meum propemodum enecant: verum neque precium datur: neque ſuppetit quo libros, aut præceptoris operam redimam———

c *Lutetiæ* tantum unus *Georgius Hermonymus Græce* balbutiebat, ſed talis, ut neque potuiſſet docere ſi voluiſſet, neque voluiſſet ſi potuiſſet. Itaque coactus ipſe mihi præceptor eſſe, verti multos *Luciani* libros. *&c.*

carried

caried back with him a great *impetus* to perfect himſelf in the *Greek*[a] Tongue which he confeſſes, he had not learn'd when a Boy, only barely the Alphabet: an Argument that he had lately begun this Study at *Oxford*, and was now reſolved to go farther into that Language; as neceſſary for the Knowledge of *Divinity*, and eſpecially of the Scriptures, giving an Inſtance of Nonſence in the vulgar Tranſlation of the *Pſalms*, which was not to be underſtood without looking on the *Septuagint*.

To drop then this matter which has been of ſome conſequence towards clearing the Point before us, I ſhall only mention one more Paſſage out of the Epiſtles of *Eraſmus*, which puts this affair in a clear Light, and a true Chronological Order, it being wrote ſome Years after he left *Oxford*: where he ſaies he had determined himſelf to the Study of Divinity, and had attempted an Expoſition of St. *Paul*'s [b]Epiſtle to the *Romans*, and found he could do nothing in it without the *Greek* Tongue, to

a Nam *Græca* quædam forte fortuna ſum nactus in quibus furtim tranſcribendis & pernox ſum & perdius. Roget quis quid ita me *Catonis* cenſorii delectet exemplum: ut hoc ætatis libeat *Græcari*? ſiquidem puero mihi, pater optime, aut hac mens fuiſſet, aut non defuiſſent potius tempora, longe feliciſſimus eſſem. Nunc ita ſtatuo ſatius eſſe vel ſerius diſce, quam neſcire quæ cum primis oportet tenere. Delibavimus & olim has literas, ſed ſummis duntaxat (ut aiunt) labiis nuper paulo altius ingreſſi, videmus id quod ſæpenumero apud graviſſimos autores legimus; *Latinam* Eruditionem quamvis impendioſam, citra *Graciſmum* mancam eſſe & dimidiatam. *Eraſ.* Epiſt. Abbati S. *Bertini.* Edit. *Baſil.* 1521. p. 383.

b Quanquam ante triennium, auſus ſum neſcio quid in Epiſtolam *Pauli* ad *Romanos* progreſ-

which

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c *Lutetiæ* tantum unus *Georgius Hermonymus Græce* balbutiebat, ſed talis, ut neque potuiſſet docere ſi voluiſſet, neque voluiſſet ſi potuiſſet. Itaque coactus ipſe mihi præceptor eſſe, verti multos *Luciani* libros. *&c.*

carried

caried back with him a great *impetus* to perfect himſelf in the *Greek*[a] Tongue which he confeſſes, he had not learn'd when a Boy, only barely the Alphabet: an Argument that he had lately begun this Study at *Oxford*, and was now reſolved to go farther into that Language; as neceſſary for the Knowledge of *Divinity*, and eſpecially of the Scriptures, giving an Inſtance of Nonſence in the vulgar Tranſlation of the *Pſalms*, which was not to be underſtood without looking on the *Septuagint*.

To drop then this matter which has been of ſome conſequence towards clearing the Point before us, I ſhall only mention one more Paſſage out of the Epiſtles of *Eraſmus*, which puts this affair in a clear Light, and a true Chronological Order, it being wrote ſome Years after he left *Oxford*: where he ſaies he had determined himſelf to the Study of Divinity, and had attempted an Expoſition of St. *Paul's* [b]Epiſtle to the *Romans*, and found he could do nothing in it without the *Greek* Tongue, to

a Nam *Græca* quædam forte fortuna ſum nactus in quibus furtim tranſcribendis & pernox ſum & perdius. Roget quis quid ita me *Catonis* cenſorii delectet exemplum: ut hoc ætatis libeat *Græcari*? ſiquidem puero mihi, pater optime, aut hac mens fuiſſet, aut non defuiſſent potius tempora, longe feliciſſimus eſſem. Nunc ita ſtatuo ſatius eſſe vel ſerius diſce, quam neſcire quæ cum primis oportet tenere. Delibavimus & olim has literas, ſed ſummis duntaxat (ut aiunt) labiis nuper paulo altius ingreſſi, videmus id quod ſæpenumero apud graviſſimos autores legimus; *Latinam* Eruditionem quamvis impendioſam, citra *Græciſmum* mancam eſſe & dimidiatam. *Eraſ.* Epiſt. Abbati S. *Bertini.* Edit. *Baſil.* 1521. p. 383.

b Quanquam ante triennium, auſus ſum neſcio quid in Epiſtolam *Pauli* ad *Romanos* progreſ-

which

which therefore he had applied himſelf for the three laſt Years, not without ſucceſs.

That *Eraſmus* made ſome proficiency in *Greek* at *Oxford*, is the more probable, becauſe his Friend and Companion Mr. *Tho. More* then learn'd it in the ſame place under the two only Tutors who were able to teach it, Maſter *Tho. Linacre* and Mr. *William Grocyne*.[a] As *Eraſmus* was ſo ingenuons to own this, and accordingly has recorded their Names with great gratitude, ſo no doubt it was owing to the ſenſe of the ſame happy Advantages, that Mr. *More* paid his grateful reſpect ever after to the *Engliſh* Univerſities;[b] particularly when a Foreigner ſeem'd to have too high an Opinion, of *Lovain* and *Paris*, he had not patience to bear it, without giving the preference to ours; *and this* (he ſaies) *from Obſervations of his own and a thorough Knowledge of them, and ſince he had been in both of them, ſeen each of their*

urus ni me quædam avocaſſent illud præcipuum quod *Græca* deſideratem. *Eraſmi* Epiſt. *Coleto* 1504.

Itaque jam triennium ferme literæ *Græcæ* me totum poſſident, neque videor omnino luſiſſe Operam. *Eraſmi* Ep. *J. Coleto*. A. 1504.

a *Thomas Morus* a puero feliciter imbibit *Latinas* literas, *Græcas* juvenis, idque ſub doctiſſimis præceptoribus, cum aliis, tum præcipue *Thoma Linacro* & *Gulielmo Grocyno*. Eraſmus *Germano Brixio* MDXX. Ed. *Baſ.* 1540. p. 438.

b *Thomas Morus Mart. Dorpio* Apologia pro *Eraſmi Moria* Encomio —— Tu quanti noſtras Univerſitates facis, haud ſcio, qui tantum *Lovanio Pariſiſque* tribuis ——Ego in utraque *Academia* fui abhinc ſeptennium, non diu quidem, ſed interim tamen dedi operam, quæ in utraque traduntur, quique ſit utrobique tradendi modus, ut ſcirem. Et profecto, quanquam utramque ſuſpicio, quantum tamen quivi, vel præſens audiendo, vel abſens inquirendo cognoſcere, nihil hactenus unquam accepi cauſæ, quam-

methods

methods of Education, and by all he cou'd then find, or ſince enquire from others, he ſaw no reaſon why he ſhou'd ſend his Children to one or the other, rather than to Oxford *or* Cambridge, *and added moreover that* Paris *it ſelf ought to yeild to our* Engliſh *Univerſities, becauſe ſhe had formerly receiv'd her Inſtructions from them, a matter ſo evident, that their own Hiſtorian* Gaguinus, *not to be ſuſpected of partiality to us, or of prejudice to his own Country, had lately inſerted it into his Annals of* France.

Having before obſerved that *Eraſmus*'s ſtay at *Cambridge* was but for a ſhort time, this firſt viſit; I am now to add that he was at *London* on New-years Day 1506, and ſent one of *Lucian*'s Dialogues, called *Toxaris, ſive de amicitia*, tranſlated into clean and Elegant Latine, as a New-years Gift to the beſt Stateſman in the Church [a] Dr. *Richard Fox* Biſhop of *Wincheſter*; obſerving the laudable Cuſtom of giving and receiving New-years Gifts, as mutual Pledges of Friendſhip, and the common Wiſhes and Omens of a happy Year: he had been con-

obrem vel *Dialectica* meos liberos, quibus optime conſultum cupio, in alterutra earum edoceri potius, quam *Oxoniæ*, aut *Cantabrigiæ* velim. —— per eum virum [*Jacobum Fabrum Pariſienſem*] *Lutetia* gratiam nobis referre quodammodo accepti olim beneficii videatur, cum per eum apud nos diſciplinas inſtaurent, quas ipſi a nobis initio acceperunt; quod uſque adeo in confeſſo eſt, ut id *Gaguinus* quoque, nec detrectator *Gallicæ* laudis, nec buccinator noſtræ, in annales ſuos retulerit.

a Reverendo patri ac Domino *Richardo* Epiſcopo *Wiuton: Eraſmus Rot.* S. P. D.

E priſcorum uſque ſeculis mos hic in hæc noſtra tempora deductus eſt, ampliſſime pater, ut

ſidering

ſidering what was proper for ſo mean a Perſon to offer at this Seaſon, to ſo great a Patron, and powerful Friend; and finding his Treaſure to lay all in ſcattered Papers, he had pickt out from among them a ſmall token in writing, and began to think nothing would be more agreable from a Poor Scholar to a Prelate, who tho' he abounded in all the Gifts of Fortune, and yet valued vertue and Learning infinitely before them all: one, who accepted of the Gifts of Fortune with ſome contempt, and ſort of deſpight to them, and yet as to the Gifts and Endowments of the Mind, though he did already abound in them he deſired to increaſe the Store.——— He beg'd therefore his Lordſhip's acceptance of this mean Token, as the Omen of an auſpicious Year to him, and hopes he will go on as he uſed to do, to love, reſpect and ſupport his Friend *Eraſmus*: dated at *London*, 1 *Jan.* 1506.

Calendis *Januaris* principe ineuntis anni die munuſcula quædam miſſitentur: quæ neſcio quid lætioris ominis afferre creduntur, tum iis ad quos abeunt, tum illis ad quos redeunt. Itaque quam ego deſpicerem ecquid tandem muneris a nobis iret ad tantum patronum, at tam potentem amicum; neque quicquam in mea reperirem ſupellectile præter meas chartulas, profecto chartaceam ſtrenam mittere ſum coactus: Quanquam quid aliud potius mihi conveniebat ab homine ſtudioſo ad præſulem omnibus quidem fortunæ muneribus magnificentiſſime cumulatum: ſed qui virtutem virtutiſque comites, honeſtas literas infinitis calculis anteponat: quique contemptim peneque dixeram invitus fortunæ dona admittat; contra animi bonis quum ſit opulentiſſimus tamen ſemper magis ac magis cupiat diteſcere— Hanc igitur qualemcunque clientuli tui ſtrenulam, ampliſſime præſul, felicibus auſpiciis accipe, & *Eraſmum* ſicuti jampridem facis, amare, ornare, juvare, perge. Vale *Londini* Calend. *Januaris* MDVI. *Lu-*

It

It is not eaſy to determine when *Eraſmus* took his leave of *Cambridge*, or when he went out of *England* this time; the dates of his Letters are often miſtaken: but it is certain he went over with a full deſign for *Italy* and *Rome*; and that he carried with him the Sons of Dr. *John Baptiſta* firſt Phyſician to K. *Hen.* VII. and as ſoon as he got to *Paris*; about the beginning of *June*, he wrote to Mr. Dean [a]*Colet* an *Account of his Voyage and ſafe arrival, with very grateful acknowledgments to the Kingdom of* England, *and eſpecially to the City of* London; *for affording him ſo many ſincere, Learned, Generous, and every way deſerving Friends. He was troubled to think he was now abſent from them, that his comfort was in hoping he ſhou'd live once more to enjoy them, again never then to part: that he might arrive at this happineſs, he begs his Friend* Colet *to think of ſome comfortable*

ciani Dialogi *D. Eraſmo & Tho. Moro* interpetibus *Baſ.* 1534. 8vo p. 87.

a *Joan. Coleto* ſuo plurimum obſervando. *Eraſ. Rot.* S. P. D. 1507.

Poſteaquam relicta *Britannia, Gallias* repetii, difficile dictu, quam varie fuerim affectus. Neque enim facile judicarim utrum lætior fuerim, qui pridem relictos in *Gallia* amicos reviſerim, an triſtior, qui nuper in *Anglia* paratos reliquerim. Nam illud vere poſſim affirmare, nullam eſſe regionem, quæ mihi vel univerſa tam multos pepererit amicos tam ſinceros, tam eruditos, tam officioſos, tam ſplendidos, tam omni virtutum genere decoratos, quam multos una peperit urbs *Londinenſis*. Quorum quiſque ſic in amando me, juvandoque certavit, ut neſciam, quem cui debeam præponere: neceſſeque habeam omnes ex æquo redamare. Horum deſiderio non poſſum non excruciari, & rurſum recordatione recreor, dum illos mihi perpetua cogitatione quaſi præſentes reddo, dumque ſpero propediem futurum, ut eos repetam,

ſettle-

ſettlement, that might be proper for him. He commends his young Pupils the Sons of Dr. Baptiſta *for being Modeſt, Tractable, and Diligent, and therefore he hopes they will anſwer the Pains he takes with them, and the Expectation of their Father, and be one Day an Ornament to their Country of Great* Britain. *Dated at* Paris *the after the Day Feaſt of the* Sacrament. *Anno MDVI.*

[a] *Eraſmus* was now alſo Tutor, or Governor to *Alexander*, natural Son of *James* King of *Scotland*, a young Arch-Biſhop of St. *Andrews*, and of another younger Brother, ſoon after with him at *Senes*; of that eldeſt Brother he gives the Higheſt Character imaginable, in ſeveral of his Writings, particularly in his *Adagies*, where the account of him, deſerves the better conſideration, becauſe it ſhews the Method of Education, and the Courſe of Studies, wherein our young Princes and Nobility of *Britain* were

haud unquam poſtea relicturus, niſi ſi mors una divulſerit. Id quo fiat ocyus atque commodius, confido te pro tuo in me amore, ſtudioque, cum reliquis amicis daturum operam. Dici non poteſt quam mihi placeat indoles liberorum *Baptiſtæ*, nihil modeſtius, nihil tractabilius, nihil in literis diligentius; quibus rebus futurum confido, ut & paterno animo, & meo ſtudio reſpondeant, magnumque olim *Britanniæ* decus adferant. Vale *Pariſiis* poſtridie *Sacramenti*. An. MDVI. Ed. *Baſ.* 1521. p. 423.

a ——— *Regis Jacobi* filius & filius eo Patre digniſſimus *Alexander* Archiepiſcopus titulo Divi *Andreæ*, juvenis quidem viginti ferme natus annos: in quo nullam conſummati viri laudem deſiderares. Mira formæ gratia, mira dignitas, heroica proceritas, ingenium placidiſſimum quidem illud, ſed tamen ad cognitionem omnium diſciplinarum acerrimum. Nam mihi fuit cum eo quondam in urbe *Senenſi* domeſtica conſuetudo. quo tempore a nobis in *Rhetorum* præceptis *Gra-*

train'd

train'd up, at this time in their Travels abroad, not ſent over to drink, and to ſtare about them, to forget home, and admire Foreign Faſhions; but to ſtudy and converſe with Learned Men, and to bring back the Accompliſhments, that cou'd not have been ſo eaſily attain'd in their own Country.

From *Eraſmus*'s taking care of theſe and ſome other of the young Nobility, chiefly of *England*: we may conclude that he was more tempted to undertake this task, from the towardlineſs of his Pupils, then from any advantage he reaped, as a Reward for his care of them, otherwiſe he wou'd not have rejected *James Stanley*, before mention'd with his great Offers and Promiſes.

He made but a ſhort ſtay in *Paris*, before he ſet out for *Italy*, haſtening the more leſt he ſhould be again diſappointed in this his Intention. And that he might make ſomewhat the better Figure in that Polite Country, he bent his courſe through the *Cottian Alps* to *Taurinum*, where he was created Doctor of

canicique literis exercebatur, Deum immortalem! quam velox, quam felix quam ad quidvis ſequax ingenium; quam multa ſimul complecti poterat. Eodem tempore diſcebat jureconſultorum literas; nec eas admodum gratas, ob admixtam barbariem, & odioſam interpretum verboſitatem. Audiebat dicendi præcepta, & preſcripto Themate declamabat, pariter & calamum exercens & linguam. Diſcebat *Græce* & quotidie quod traditum fuerat ſtato reddebat tempore. Horis pomeridianis Muſicis operam dabat, Monochordiis, tibiis, teſtudini. Modulabatur & voce nonnunquam. Ne ipſum quidem convivii tempus ſtudiorum vacabat fructu. Sacrificus perpetuo ſalutarem aliquem librum recitabat, puta decreta Pontificum, aut *D. Hieronymum*, aut *Ambroſium* &c. *Eraſ. Adagia.* Op. 2. Tom. II. p. 487.

Divinity, thereby importing into *Italy* what others uſually exported, Learning, and Honour. That he might make his travelling charges more eaſy to him, he had before agreed with Dr. *Baptiſta Boeria*[a] Phyſician to *Hen.* VII. and VIII. to accompany his two Sons before mentioned to *Bononia*, and aſſiſt them in their Studies, there he arrived with them in *November* 1507. and making a ſtay of no leſs than a Year and three Months, he had an opportunity of becoming acquainted with all there, who any Fame in the Republick of Letters; particularly *Paulus Bombaſius*: *Beroaldus* (of whom *Eraſmus* had conceived a good Opinion) died, before his arrival, and was the more lamented upon the account of his Succeſſor *Bapt. Pius* a bad Critick, and a worſe Antiquary.

It being my deſign to trouble the *Engliſh* Reader with very little relating to *Eraſmus*, but what concerns our own Country. I ſhall not pretend to give an Accounr of what Occurrences he met with in this Journey, only I can't but obſerve, that this City being not quite clear at that time of the Plague,[b] an Accident happened that had like to have proved fatal to him. It ſeems the Surgeons who were appointed by the Magiſtrates Inſpectors of the

a Cum filiis *Baptiſtæ Boerii Genuenſis*, Regii in *Britannia* Medici, *Joanne* & *Bernardo*, *Bononiam* profectus eſt: non ut pædagogus, nam morum curam excepérat, nec ut præceptor, ſed ut inſpector futurus ac ſtudiorum viam commonſtraturus. *B. Rhenani* Epiſt. Ded. ad *Car.* V.

b Poſtea peſtis orta eſt *Bononiæ*, & illic qui curant peſte laborantes, linteum album ex hu-

Plague

Plague, wore Linnen Napkins croſs their Shoulders, tied with a Knot to their Girdle, as *Fryers* do *Scapulars*, that others fearful of infection, might (if they pleaſed) avoid them; *Eraſmus* who thought himſelf obliged to wear the Habit of his Order; going out early one Morning, not knowing any thing of the Cuſtoms of the Place, was met by ſome mad Sparks, who ſpying his white *Scapular*, and thereby miſtaking him for one of theſe Surgeons; they made Signs to him, to get out of their way. But he being perfectly Ignorant what they meant, and making no haſte to eſcape their fury: they were juſt ready to ſtone him, having furniſhed themſelves for that purpoſe: but as good luck wou'd have it, they were ſeaſonably prevented by ſome of the Citizens, who upon hearing the Noiſe in the Street, going into their Balconies, beheld the miſtake of this unruly Mob, and the Danger of poor *Eraſmus*, who was like to be ſtoned for he knew not what, and yet had certainly been ſo, if theſe kind Spectators had not gone down and pulled of his *Sca-*

meris pendens ex more geſtant, hi congreſſus hominum fugitant. Itaque cum die quodam doctum amicum viſerem, quidam nebulones eductis gladiis parabant me invadere, feciſſent, ni matrona quædam admonuiſſet me eſſe Eccleſiaſticum. *Eraſmi* Epiſt. *Servatio.*

——Aiunt de Ædibus proſpicientes, qui rixantes audierant, ſcapularem illam veſtem eos provocaſſe nodo ſubſtrictam ad latus, deceptos ob cultus ſimilitudinem, qui putarint eum ab infecto aliquo redire, nec de via decedere velle. Proinde ne ſimile periculum deinceps incurreret, *Eraſmus* ad *Julium* ſecundum Pont. Max. miſit ſupplicem libellum, quo ſibi religioſi cultus utendi, aut non utendi gratiam faceret. *B. Rhenani* Epiſt. Ded. coram Op. *Eraſmi.*

pular. To prevent ſuch Morning Salutations for the future: He got a Diſpenſation from Pope *Julius* II, which was confirmed by *Leo* X, to change his Regular Habit of a *Fryer*, into that of a Secular Prieſt: which however he reſumed after he came to *England*, and was beneficed in a Living in *Kent*, of which hereafter. In this City in his ſpare Hours, he drew up two Declamations, for, and againſt a Monaſtick Life, which were never publiſhed, though very deſerving the Light. And finiſhed his laborious Collection of *Adagies* which he had begun at *Paris*. He alſo reviſed and enlarged his *Antibarbarorum*[a] *lib.* II. which Books, and other Papers, he left at *Ferraria* with his Friend *Rich. Pace:* but afterwards at *Rome* were ſtolen from him. The Pope beſieging *Bononia* he was forc't to fly to *Florence*, but ſoon after his return to that City, he went to *Venice*, where he reprinted his *Adagies*, and gave us a New Edition of *Plautus* and *Terence*, with the Diſtinction and Structure of their Verſes, and alſo publiſhed the *Hecuba* and *Iphigenia* of *Euripides*: here he became acquainted with *Ambroſius Nolanus*, *Baptiſta Egnatius*, *Paulus Canalis* a Patrician, and *Hieronymus Aleander*, who for his skill in the Tongues, was afterwards promoted to a Cardinalſhip: he lodg'd at the Houſe of *Andreas Aſulanus*, and was ſupplied with all things

a *Antibarbarorum* libros duos, recognoveramus ac locupletaveramus *Bononiæ*. Pontifice una cum *Gallorum* copiis *Bononiam* obſidere parante, illinc *Florentiam* fugere ſumus coacti—rebus ut ſpero pacatis *Bononiam* redimus. *Eraſmi.* Ep. *Servatio.*

neceſ-

neceſſary by *Aldus Manutius*, who furniſh'd him likewiſe with divers *Greek* Manuſcripts, but extremely corrupted; all which at his better leiſure, he read over and corrected at *Padua*; the chief of theſe were *Pauſanias*, *Euſtathius*, and *Theocritus*; being therein aſſiſted by *Marcus Muſurus Cretenſis*, and *Scipio Carteromachus*, the one incomparable for his skill in Hiſtory and Mythology, the other for his Ingenuity. His ſpare Hours he beſtow'd upon his Pupil *Alexander*, the Young Arch Biſhop of St. *Andrews* before mention'd, whom he accompanied to *Senes* in *Hetruria*: leaving him there he went to *Rome*, and was follow'd thither, by his Pupil, who was recall'd ſoon after into *Scotland*, and unfortunately ſlain by his Father's Side, in the Battle fought againſt the *Engliſh* at *Flodden*-Field.

Eraſmus was much concern'd for his Death, and got his Friend *Ammonius* to draw up a Hiſtory of this Battle which (it is a pity) was never publiſhed.[a]

Eraſmus, many Years after this, writes to *Hector Boetius* at *Aberdeen* in *Scotland*, to enquire concerning theſe his Pupils, eſpecially the youngeſt of them, in whom he ſaies were ſo many good Qualities that they preſag'd his riſing to a very great Eminence in Learning, but ſeem'd to fear that he was alſo

a Ex *Pacei* literis intelligo te *Scotici* conflictus hiſtoriam deſcripſiſſe: eam legemus, quum advenerimus. *Eraſmus Ammonio.* Ed. *Leid.* p. 105.

ſlain in the aforemention'd Battle, with his Father and Brother,[a] he ſaies in the ſame Epiſtle, very handſome things of that Kingdom, in relation to the flouriſhing of Learning there at that time.

Eraſmus at *Rome* was receiv'd with great applauſe, the Pope offer'd him a Place amongſt his Pœnitentiaries, which is reckon'd both profitable and honourable, and a ſtep to the higheſt Preferment at that Court. *Raphael* Cardinal S. *George*, *John Medices* after *Leo* X. and *Ægidius Viterpienſis*, ſeem'd to ſtrive to outvie one another, in Gifts and Civilities towards him.

Eraſmus while at *Rome*,[b] was acquainted with a certain Perſon, (probably an *Iriſh* Man,) his Name he conceals, who met with a juſt reward for a wicked and perfidious Life; the Story he gives is this. It ſeems the wretch, as bad as he was, had the utmoſt Ambition of being a Biſhop, and accordingly ſince he had no good Qualities to recommend him, or by which he cou'd hope to raiſe himſelf, he ſtuck at nothing of Slander, Circumvention, or any other Ill Arts to ſerve his purpoſe; he never ſcrupled

a Quum *Jacobi* Regis filium *Alexandrum* Archiepiſcopum Divi *Andreæ Senæ* inſtituerem, aderat illi frater vix decimum agens annum incredibili puer indole, ac jam tum neſcio quid eximium de ſe pollicens. Aveo ſcire quid illi acciderit utrum paterni fraternique fati, comes fuit, an adhuc ſuperſit. *Eraſmi* Epiſt. *Hectori Boetio Deidonano* S. D.

b Erat mihi *Romæ* domeſtica conſuetudo cum quodam, qui malis artibus feſtinabat ad dignitates & opes, nemini non invidens præcedenti. Reſignabat omnium literas, etiam a regibus miſſas, ut ex his ſtrueret technas ſuas. In primis autem hoc agebat, ut duos Archi-epiſcopos primæ apud ſuos autoritatis inter ipſos committeret, quod ſciret

opening

opening of Letters, to fiſh out ſomething for his baſe Deſigns, and by troubling the Waters, he thought he might at ſome time or other, find his account. That he might then make more than a ſaving Bargain, he ſet his Wits to work, to make a Breach between two *Arch-Biſhops* of great Note; who had before ſome ſecret grudge at each other. But one of them finding out the Man and his villanous Deſign, (while at *Rome* he was engaged in the ſecuring of a Cardinals Hat) rather than the Wretch ſhou'd gain his end, was reſolved to be reconciled to the other Arch-Biſhop, and told him how well they might be both revenged on the Fomenter of their differences, if he wou'd but come into a Scheme he had formed againſt him. To which the other conſenting, they contrived an Inſtrument, or Letters Patent from his Prince, containing a Grant of a Biſhoprick in *Ireland*; they knew this was what he wanted, and that all his little Arts were deſigned for this purpoſe. The Wretch not at all doubting but that all was real and certain, gets a Confirmation from Pope *Julius*, which was made no ſcruple of, upon his paying a good round Sum of Money. He had

alioqui non admodum inter illos convenire. Subodoratus eſt hominis technas alter. Nam is *Romæ* tum agebat poſt in Cardinalium cœtum allectus. Sic igitur ultus eſt *Hyperbolum*. In illius odium reconciliatus eſt alteri Archi epiſcopo, & oſtendit viam qua poſſent hominem ulciſci, ſi vellet eſſe fautor artificii. De compoſito miſſum eſt diploma nomine Principis, quo deferebatur ei dignitas Epiſcopi in *Hybernia*: Noverant enim hominem hoc miſere ſitire, eaquegratia movere tot machinas,

then nothing elſe to do, but to ſhave his Beard and his Head, even to his very Ears, and take upon him the Habit of a Biſhop, and make his appearance as ſuch in publick. All this while not a word was diſcovered by the contrivers of this Scheme, but when he was by all Perſons taken to be a Biſhop, had certified his abſent Friends by Letters, had received their Congratulations in return, at laſt out comes the Plot. In a great Company at a Feaſt, to confound the Man the more, a Perſon was ſet on purpoſe to diſcover the Illuſion. He firſt asked him the Name of the Place, where he was Biſhop. Upon his nameing it; he rejoyned, are you ſure the See was vacant? he ſaid moſt certainly; he proceeded at laſt to ask, how he knew the former Biſhop was dead. Here the Sham Biſhop was not wanting in venting moſt egregious lies. At length they began to quarrel, and high words aroſe, till the poor Biſhop had the mortification to hear his Antagoniſt confirm a very ſad truth to him, that the Biſhop of that See in *Ireland* which he

Ille cæcus cupiditate, nec ſentiens diploma fucum eſſe, petit a *Julio* confirmationem. Impetravit. numerata pecunia, nullo pontificis periculo: mox attonſa coma, raſus uſque ad aures vertex, ſumpta veſtis linea. Quid multis? totus Epiſcopus prodiit in publicum. Diſſimulabant hujus technæ fabricatores. Ubi jam *Romæ* nulli eſſet obſcurum quin ſe pro Epiſcopo gereret, eaque de re jam ad amicos omnes perſcripſiſſet, & ab illis gratulatorias recepiſſet epiſtolas, ſubornatus eſt, qui in frequenti convivio prodere ret technam. Ab hoc rogatus eſt cujus loci eſſet Epiſcopus. Edidit loci titulum. Rogatus eſt an certum haberet vacare ſedem. Affirmavit. Rogatus eſt, unde ſciret eſſe mortuum cui vellet ſuccedere. Multa fortiter mentitus eſt hac de re. Tandem ubi res cœpit ad jurgium tendere, paucis aperuit myſterium ſubor-

had

had uſurped, was alive and well, and if he wou'd enquire he wou'd certainly find it to be ſo. This Farce was immediately the whole City talk, and gave good Diverſion, for there was no room for any pity, for a Man of ſo vile a Character. He was forced then to keep Houſe being aſhamed to wear the Epiſcopal Habit any more, and yet cou'd not bear the thought of condeſcending again to a Lay one, which was to own himſelf Cheated; ſo that he cou'd only go out in the Night time: this Misfortune ſat at laſt ſo heavily upon his Spirits, that the diſgrace and diſappointment broke his Heart, and he died ſoon after.

[a] *Eraſmus* at *Rome* was taken into the protection of *Raphael* Cardinal of St. *George*, and at his perſuaſion was put upon a very ungrateful task, the declaiming backward and forward upon the ſame Argument: firſt to diſſuade from undertaking a War againſt the *Venetians*; and then to exhort and incite to the ſaid War; upon the Pope's changing his Holy Mind. By his own account of Pope *Julius*, he ſeems to have found

natus ille. Epiſcopus, inquit, ille cujus locum tibi vindicas, vivit & valet. Inquire rem, ſic eſſe comperies. Moxque rumor per totam urbem loquaciſſimam ſparſus eſt. Quid faceret *Hyperbolus* Epiſcopus non Epiſcopus: totos dies domi ſe continuit. Pudebat enim geſtare veſtem quam ante tempus induerat, rurſum pudebat recepto priſtino cultu confiteri ſe fuiſſe deluſum, noctu tantum prodibat. Interim paucis diebus dolore contabuit. *Eraſmi Lingua* Edit. *Leid.* 1624. p. 188.

a *Rome* quum agerem, in gratiam Reverendiſſimi Dni *Raphaelis* Cardinalis tituli Sti *Georgii* diſſuaſi bellum ſuſcipiendum adverſus *Venetos*, qui hoc a me flagitabat *Julii* nomine; nam id tum agebatur in Senatu Cardinalitio. Rurſum ſuaſi bellum in *Venetos*, poſterior oratio vicit;

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ſo little ſincerity at *Rome*, that he was the more glad of a Providential Call back to *England*.

Eraſmus enough inclined to return, hither ask'd however the Opinion of a great Friend at *Rome*, intimating what offer he had from *England*, to feel him whether the Court of *Rome* would detain him by any higher Propoſals. That Friend anſwered him like an *Italian*, and rather objected againſt his going, than encouraged him to ſtay; told him indeed for his Merits, but gave him no aſſurance of any Reward of them.[a] Upon this *Eraſmus* ſeems to have thought himſelf ſlighted at *Rome*, where the Pope and Cardinals were at that time more intent upon Arms, then they were upon any Concern of Letters, or Religion.

[b]When he was ſetting his Face toward *England*, that he might prepare himſelf the better

tametſi ego priorem majore ſtudio magiſque ex animo tractaveram. periit perfidia cujuſdam archetypum. *Cat. Lucubr.*

——— Verum hiſce de rebus omnibus aliquanto copioſius audietur cum edemus librum cui titulum fecimus *Antipolemo*, quem olim *Romæ* vitam agentes ad *Julium* II. *Rom. Pont.* conſcripſimus eo tempore quo de bello in *Venetos* ſuſcipiendo conſultabatur. *Bellum* per *Deſ. Eraſmum Argentorati* MDXXIII 8vo p. 20.

a *Piſo Eraſmo Rot.* ſuo. Conditionem tibi ex *Anglia* delatam plurimum laudo, Tardiore ſum ingenio, quam ut conſulere tibi valeam (non enim ſus *Minervam*) te tamen ipſe examina, ſed ita ne exanimes. Feſtiva quidem res eſt divitem eſſe, multo tamen feſtivior liberum eſſe. Si utrumque ſimul fortuna porrigit, utraque manu aſſere, meretur omnia animus ille tuus, nulla non virtute inſignis: merentur & *Græca* & *Latina* literæ, quibus ad invidiam uſque excellis quæ vel ipſæ tibi plurimum debent, neque Patronum ſuum diu patientur latere——— *Romæ* pridie Calend. *Julias* MDIX. *Eraſmi* Epiſt. Ed. *Baſ.* 1521. p. 418.

b *Eraſmus Thomæ Moro* ſuo S. D. Superioribus diebus cum me ex *Italia* in *Angliam* reciperem ne totum hoc tempus, quo equo

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welcome to his old Friend, Mr. *Thomas More*, he drew up a Facetious and Ironical Diſcourſe in praiſe of Folly, which in ſome alluſion to his Friends Name, he called Μωρίας Ἐγκώμιον and inſcribed it to him, telling him it was his travelling Exerciſe in his Road from *Italy* to *England*, excuſing the choice of ſuch a Subject, and his ludicrous way of writing upon it, inſinuating ſomewhat in his own favour, while he commends Mr. *More* for being ſo good an Advocate, that he could plead well, even in a bad Cauſe. The Epiſtle is dated from the Country 5 Ides of *June* MDVIII in the common Prints, which undoubtedly ſhou'd be MDIX. However it happens, or what reaſon he had to amuſe us with the foregoing Story of his enditing this Book, we are pretty certain, that it was wrote in Mr. *More*'s Houſe, after his return from *Italy*, for when he had a Mind to be ſerious, he owns it himſelf. The whole Deſign of this ludicrous piece, is to expreſs his Reſentments of being neglected at *Rome*, and therefore he expoſes that Court (not ſparing the Pope himſelf) to all the Laughter and Contempt of the World, ſo that he was

fuit inſidendum, ἀμούσους & illiteratis fabulis tereretur, malui mecum aliquoties vel de communibus ſtudiis noſtris aliquid agitare, vel amicorum quos hic ut doctiſſimos, ita ſuaviſſimos reliqueram, recordatione frui. Inter hos tu mi *More* vel in primis occurrebas, cujus equidem abſentis abſens memoria non aliter frui ſolebam, qua diſpeream, ſi quid unquam in vita contigit mellitius. Ergo quoniam omnino aliquid agendum duxi, & id tempus ad ſeriam commentationem parum videbatur accommodatum, viſum eſt *Moriæ* Encomium ludere. *&c.*

never

never after this, look'd upon as a true Son of that Church.

After he left *Rome*, he view'd moſt parts of *Italy*, as far as *Cumæ*, where amongſt other Monuments of Antiquity, he beheld the Cave of the *Sybills*. Here the *Arch-Biſhop* his Pupil was recall'd into *Scotland*, and as beforemention'd loſt his Life.

Eraſmus having had his fill of *Italy*, began to look homewards, ſhaping his Courſe by the *Rhetian Alpes*; he paſt firſt to *Curia* then to *Conſtance*, and ſo through the *Martian* Forreſt by *Briſgoia*, to *Strasburg*, and from thence by the *Rhine* to *Holland*, and making ſome little ſtay at *Antwerp*, and *Lovain*, he took ſhipping for *England*.

[a]*Eraſmus*, as has been before obſerv'd had taken the Sons of Dr. *John Baptiſt*, chief Phyſician to two ſucceſſive Kings, *Hen.* VII. and *Hen.* VIII. into *Italy* with him; and had ſo well diſcharg'd his truſt in improving their Education, that the Father tho' very hard to be pleas'd, yet was a bountiful Friend to *Eraſmus*, and received from him the common pre-

a *Eraſmus Rot. Joanni Baptiſtæ* Sereniſſimi *Anglorum* Regis Medico primario. S. D.

Cum ſuperioribus diebus, tanto amico xeniolum aucupanti, forte incurriſſet in manus *Luciani* de Aſtrologia commentarium ipſo ſtatimtitulo delectatus, majorem in modum optare cœpi, eſſet ejuſmodi quod dignum videri poſſit, primum & tuis & in me meritis, & meo in te animo: deinde dignum eo viro, qui ſingulari doctrina ſua, fide, prudentia, primi medici locum tot jam annos meruerit, idque apud duos ſeculorum omnium primos *Anglia* Reges *Henricum* ſeptimum, inaudita ſapientia Principem, & hujus filium, non nomine tantum & ſpecie, ſed omnibus regiis dotibus ita patrem nobis referentem,

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ſent of Scholars in that Age, a New Book and a Dedication of it *(viz.)* *Lucian*'s Commentary upon Aſtrology tranſlated into *Latin*, the more agreeable to the Doctor becauſe all Phyſicians were then, and too long after, Students in Aſtrology.

Eraſmus exhorted the *Phyſicians* of his time to ſtudy *Greek*, as more neceſſary to their Profeſſion than to any other. He recites the Names of the moſt Eminent Phyſicians in *Europe*, who ſenſible of the want of that Language learned it in their declining Years, he mentions none who had the good Fortune to learn it when young, but our *Linacer*, and *Ruellius*.[a] He hopes that all Students in that Faculty will labour to attain it, and he thinks in a little time, no one will be ſo impudent as to profeſs *Phyſick* without it.

ut ille non deceſſiſſe, ſed in hoc repubuiſſe videatur. Poſtremo dignum eo, qui in hac excellentiſſima Aſtrologiæ diſciplina ſic excellat, ut reliqui tecum collati umbræ volitare videantur.—Nos interpretis haud infidelis officio functi ſumus: tu pariter de autore & de interprete ſententiam feres. Bene vale, *Londini* natale divi *Martini*. MDXII. Edit. *Baſil.* 1521. p. 418.

a *Eraſmus Henrico Aſinio Lyrenſi* S. D. —— Cæterum quod tu priſtinis *Aſtrologiæ* ac Medicinæ ſtudiis nuper *Græcanicæ* literaturæ ſtudium adjungere cœpiſti, quum ad omne genus eruditionis, tum præcipue ad medicinæ ſcientiam conducibilis: judicium animumque tuum ſummopere probo: quod id mature cœperis, virenti adhuc ætate, fœlicitati gratulor. Idem aggreſſi ſunt eximii hujus ætatis Medici *Guilelmus Copus*, *Ambroſius*, *Leo Nolanus*, *Nicolaus Leonicenus*, jam ætate grandiores, nec infeliciter tamen. Nam *Thomæ Linacro* & *Ruellio* maturius iſta diſcere contigit. Porro *Marcus Muſurus* gente etiam *Græcus* eſt eruditione *Græciſſimus*. Haud alia in arte erratur periculoſius. Quo fit, ut cordatiſſimi quique Medicorum hanc ſtudii partem adjungant, brevique futurum arbitror, ut impudens habeatur abſque hac Medicum profiteri ——— Dat. *Antwerpiæ* MDXVI.

It

It is to the Honour of that Faculty, that as the firſt publick Teacher of the *Greek* Tongue at *Oxford* was *Linacer*, ſo the next of any Note was Dr. *John Clement*, another very learned *Phyſician*, to whom ſucceeded Mr. *Tho. Lupſet*, as Mr. *More* informs his Friend *Eraſmus*. In the ſame Univerſity that noble Triumvirate of *Grecians*, *Grocyne*, *Linacer*, and *Latymer*, ſoon after laid the Deſign of tranſlating the Works of *Ariſtotle* into *Latin*, and took their ſeveral parts and ſhares in it, till *Grocyne* when preferred to be *Warden* of *Maidſtone* was forc'd to drop his farther concern in it, though he was much addicted it ſeems to the *Philoſophy* of *Ariſtotle*,[a] and under that prejudice had too mean Opinion of the Writings of *Plato*. *Linacer*, more agreeably to his own Profeſſion readily joyned in another immenſe Labour of tranſlating the Works of *Galen*, from the *Greek* into *Latin*, wherein he took a conſiderable part to his own ſhare among his Fellow Labourers; Men of greateſt Learning out of *Aſia* and *Europe*, (viz.) *Lodovicus Beliſarius*, *Horatius Limanus*, *Joannes Fichardus*, *J.*

a *Gulielmus Grocynus* —— ſed & Philoſophiæ ſtudia ſecutus divinum illud *Platonis* ingenium *Ariſtotelem* ſolum extollendo, ita neglexit, ut opponentibus interdum ſeſe ad *Platonica* doctrinæ defenſionem, amicis truculenta voce reſponderit, *Platonem* nihil aliud in tota diſciplina præterquam *Græcorum* figmenta, & aniles fabulas rudibus *Philoſophaſtris* proponere: *Ariſtotelis* vero una cum *Linacro* & *Latemerio* communicato labore interpretandi provinciam eſt aggreſſus, quam tamen paulo poſt oblato ſibi Sacerdotii honore, mutato conſilio deſeruit. *G. Lilii Elogia* quodam *Anglorum* p. 92.

P. Cru-

P. Cruſius Patavinus, Auguſtinus Gadaldinus, Bartholomeus Sylvanus, Nicolaus Leonicenus, Janus Cornarius, Martinus Gregorius, Julius Alexandrinus. Hermmanus Cruſerius, Hieronymus Donzellinus, Valerius Centannius, Bernardinus Donatus, Nicolaus Rhegius, Gulielmus Copus, Joſephus Struthius Polonus, Joannes Andernachus, Joannes Valdæus Meldenſis: Laurentius Laurentianus Florentinus, Julius Martianus Rota, Hubertus Barlandus, Nicolaus Macchellus, Demetrius Chalcondylas, Chriſtophorus Heyl, Joannes Bernardus Felicanus, Vidus Vidius &c. Whoſe Names deſerve a larger Tribute than can here be paid to them. Our *Linacer* undertook and abſolved the ſix Books of *Galen, of the ways of preſerving Health,*[a] and XIV Books of the Method of healing and the curing of *Diſeaſes.*

[b]It muſt alſo be remembred to the Immortal Honour of our *Engliſh Phyſicians*, that before this time one *John Phræa*, was for ſome Years a Profeſſor of the *Greek* Tongue in *I-*

a *Galeni* de ſanitate tuenda libri ſex *Thoma Linacro Anglo* interprete; diligentiſſime ad antiquorum exemplarium Græcorum fidem ab *Hieronymo Donzellino* recogniti Cl. *Galeni* ſecunda Claſſis *&c. Baſil. Froben.* MDLXI. Fol.

——— *Galeni* methodi medendi id eſt de Morbis curandis libri quatuordecem *Thoma Linacro Anglo* interprete, ad *Græcorum* Codicum fidem ab *Auguſtino Gadaldino* diligenter collati. *Baſilea* MDLXI. ſeptima Claſſis.

b *Joannes Phræa Anglus* N. S. P. D.

Solent qui in librorum interpretatione prima ſui ingenii pericula faciunt, eos libros *Latino* ſermone abſolvere, qui minus in ſe difficultatis habent. Deinde cum

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taly, and tranſlated a *Greek* Oration of *Syneſius* Biſhop of *Thebais* in *praiſe* of *baldneſs*, which was publiſhed by B. *Rhenanus* in the Year 1515. with an Epiſtle giving a very laudable Character of the Tranſlator, who to the publick Honour of that part of Great *Britain* called *England*, was ſo well accompliſhed that even in *Italy*, he was able to make ſo good a Figure, for his exquiſite skill both in *Greek* and *Latin*;[a] as to be *Profeſſor* there, for many Years together.

die ipſa, tam frequenti exercitatione ingenii vires dicendique facultate adaucta fuerit ad altiora majoraque ſe convertere. Nos vero etſi nonnullis perſuaſionibus quas nunc conſulto præterire libet converſum ordinem magis ad Doctrinam conducere arbitramur, ea tamen modeſtia hanc noſtram defenſamus opinionem, ut neque mihi ipſi arrogare neque quod alii ſecus ſenſerint id vitio illis dare velim. Suis enim quiſque in rebus quid magis quidve minus ſibi conducat. Explorator eſt, & judex optimus. Itaque mihi in hoc a reliquis diſſentienti a *Syneſio* ſummo Philoſopho autoreque graviſſimo interpretationis initium auſpicari placuit. Quos autem hic ſcripſit libros, tot ac tantis abſtructi ſunt difficultatibus, ut haud ſciam in qua alia apud *Græcos* extent volumina, quæ cum his aut ſententiarum perplexitate; aut obſcuritate verſum auſim conferre *&c.*

a *Beatus Rhenanus Martino Ergerino Seleſtadienſium* Parocho. Viro Clariſſimo. S.D.P.

Libellum *Syneſii Cyrenenſis* de laudibus *Calvitii*, quem in *Italia Cuno* præceptor olim meus ex antigrapho non ſatis caſtigato deſcripſerat; viſum eſt tandem utcunque mutilum, & lacerum in publicum extrudere: ne tam mire lepido opuſculo ſtudioſos diutius fraudaremus. Quod quidem non aliam ob cauſam hactenus facere diſtulimus, quam quod ſperabamus aut *Græci* exemplaris copiam nobis fieri, aut certe exemplum alicunde minus mendoſum. Id ſi contigiſſet, vel ipſi vertiſſemus denuo, vel hanc *Phreanam* tranſlationem, quam exſcribentium incuria depravatam, mutilatamque eſſe plane perſuaſum habemus, recognoſcendo caſtigaſſemus. Is enim *Joannes Phrea* quod egregie percalluit bonas literas ſumma cum laude non paucos annos, idque in *Italia* profeſſus, *Baſileæ* pridie Cal. *Apr.* Anno MDXV.

Eraſ.

Eraſmus, being part of the intermediate time between his leaving *England*, and his return hither again at *Paris*, from thence he wrote a Letter to *Roger Wentford* the Maſter of St. *Antonie*'s School in *London* and tells him, [a] that *though* France '*was very grateful to him yet* '*he could never forget* England, *where he* '*had ſo many good Friends, amongſt whom* '*he muſt always reckon him one*, but in this Epiſtle there is no mention of his Deſign of coming hither again, which he ſeemed not to reaſſume; till he had very many 'preſſing Invitations from his Friends here.

[b] And as *Eraſmus* was always ambitious of keeping up a Correſpondence with the Heir apparent of the *Engliſh* Crown, and had the Honour of very many Epiſtles from him, ſo toward the latter end of 1508 before the Death of King *Henry* VII. the Prince of *Wales* having been early acquainted with *Eraſmus*, wrote him an elegant *Latin* Epiſtle of his own inditing and in his own Hand, the Senſe and

a Mirum quam mihi arrideat *Gallia*, hoc dulcior, quod jam diu non viſa. Uti *Britannia* deſiderio tenear, illud potiſſimum facit quod in ea reliquerim amicos, tam multos, tam doctos, tam integros, tam amantes, tam officioſos, tam jucundos, denique ſic de me promeritos; inter quos tu præcipuo loco ponendus. *Eraſmi* Epiſtola *Rogerio* ſuo. Ed. *Lond.* p. 436.

b Princeps *Henricus Deſ. Eraſmo* Viro undicunque Doctiſſimo. S. *Jeſus eſt ſpes mea.* Tuis plurimum ſum literis affectus, diſertiſſime *Eraſme*, quippe quæ & venuſtiores ſunt quam ut raptim videantur exaratæ, & lucidæ ſimpliceſque magis quam quæ ab ingenio tam ſolerti præmeditatæ judicentur. Fit enim neſcio quo pacto, ut quæ ab ingenioſis elaborata, deditiore depromuntur opera, plus pariter affectatæ ſecum afferant difficultatis: nam dum terſiori ſtudemus eloquio, ſubterfugit nos clanculum apertus ille claruſque dicendi modus. Sed tua iſthæc Epiſtola quan-

Stile ſo good, that by this one Specimen he ſhew'd a ſingular Talent of Wit and Parts; worthy the Crown that preſently after deſcended to him: which Epiſtle ſeems to be in anſwer to one from *Eraſmus*, wherein the Prince commending his Stile, and then admiring his Knowledge and Learning: and finally lamenting the Death of the King of *Caſtile*, as a blow more greivous to him, than any that happen'd ſince the Death of his own Mother; concludes with a good Intimation of ſubmitting to Divine Providence: ſo that *Eraſmus*, well diſpoſed to receive the News of the Succeſſion of *Hen.* VIII. (22 *April* 1509) with particular joy, and expectation of good Events to himſelf, and his own Fortunes.

A little after he had an earneſt Invitation from his great Patron the L^d^. *Montjoy*, then at

tum venuſtate pollet, tantum etiam ſua perſpicuitate liquet, ut prorſus omne punctum tuliſſe videaris. Sed quid ego tuam laudare paro facundiam, cujus per totum terrarum orbem nobilitata eſt ſcientia? nihil queo equidem in tuam laudem effingere, quod tam conſummata iſtac eruditione ſatis dignum ſit. Quare tuas laudes omitto, de quibus ſilere ſatius puto quam nimis parce dicere. Rumorem illum de morte *Caſtellani* regis, mei fratris penitus penituſque deſideratiſſimi, longe ante quam ex tuis literis oppido invitus acceperam: ſed cum utinam aut ſerius multo aut minus verum ad nos fama tuliſſet! Nunquam enim poſt chariſſimæ genetricis mortem, nuncius huc venit inviſior: Et parcius, ut verum fateor, huic literarum parti favebam, quam earum ſingularis poſtulabat elegantia, quod cicatricem, cui callum tempus obduxerat refricare viſa eſt. Verum quæ ſuperis ſunt viſa, mortalibus rata haberi fas eſt. Tu vero perge, eaque nobis literis ſignifica ſiqua ſunt iſtuc nova, ſed jucundiora. Deus fortunet quæcumque memorata digna acciderint. Vale. Ex *Richemundia* decimo ſeptimo die *Januarii*. Epiſt. *Eraſm.* Ed. *Baſ.* 1540. p. 911.

the

the Court at *Greenwich*; juſt at the Acceſſion of K. *Henry* VIII. to the Throne, of which he acquaints him, 'and preſſes him much to 'come back to *England*: and hopes he can-'not be long in ſuſpenſe about it, when 'he may promiſe himſelf any thing from a 'Prince, whoſe Excellent and almoſt Divine 'Qualities, he was ſo well acquainted with; a 'Prince, (ſaies he) to whom you are not only 'known, but with whom you are intimate and 'familiar, having received Letters from him 'under his own Hand, an Honour that has 'happened to few other Perſons, *&c.* He 'tells him that the Arch-Biſhop [*Warham*] 'had not only promiſed him a Benefice: but had 'alſo ſent him five Pounds to bear his Charges, 'to which he had added the ſame Sum himſelf. 'Which he was not to look upon [a] no otherwiſe, 'than an earneſt of future Favours.

Eraſmus ſoon complyed with the Invitation and came over, and that he might make the

a *Guliolmus Montjoius Eraſmo. Rot.* Nihil vereor, mi *Eraſme*, quin ubi primum audiſti Principem noſtrum *Henricum* Octavum, ſeu potius *Octavium*, defuncto patre in regnum ſucceſſiſſe, omnis tibi ex animo ægritudo repente abierit. Quid enim tibi polliceri non poſſis de principe cujus egregiam propeque divinam indolem probe noris. Cui præſertim ſis non modo notus, ſed etiam familiaris: quippe literas ejus digitis exaratas, quod paucis contigit, accepiſti.——— *Cantuarienſis* Sacerdotium tibi, ſi redeas, pollicetur, & modo libras quinque pro viatico ad nos tibi mittendas dedit; quibus ego tantundem adjeci, non quidem muneris loco, alia enim appellanda ſunt munera, ſed ut ad nos properes, & tui deſiderio diutius non torqueas.——— ad nos te quamprimum recipe. Ex prætorio *Grenovici* Sexto *Calend. Junias. Eraſ.* Epiſt. Edit. *Baſ.* 1521. p. 220.

Journey the more pleaſant, he procured Letters of Recommendation from the Arch-Biſhop of *Canterbury*, to the Prior of that *Church*, ſo paſſing thro' *Canterbury* as he came to *London*,[a] he view'd that Church, and the Rarities and Reliques in it, in Company of an *Engliſh* Friend and Guide, M. *Gratian Pullen*, who it ſeems had more Curioſity than Faith in theſe things, and *Eraſmus* had much ado to reſtrain

a *Cantium* dicitur ea pars *Angliæ*, quæ *Galliam* & *Flandriam* ſpectat. Hujus Metropolis eſt *Cantuaria*. In ea ſunt duo *Monaſteria* pene contigua: utrumque *Benedictinos* habet: Id quod habet Divi *Auguſtini* titulum, videtur antiquius: hoc quod nunc appellatur divi *Thomæ*, ſedes Archiepiſcopi fuiſſe videtur——— Templum autem Divo *Thomæ* ſacrum, tanta majeſtate ſeſe erigit in Cælum, ut procul etiam intuentibus religionem incutiat.— Turres ſunt ingentes duæ, procul veluti ſalutantes advenas, miroque nolarum æncarum boatu longe lateque regionem vicinam perſonantes.———Ingreſſis aperit ſe ſpacioſa quædam ædificii Majeſtas. Ea pars quoſlibet recipit. Nihil illuc videndum præter ſtructuræ molem, & libros aliquot columnis affixos, in quibus eſt Evangelium *Nicodemi*. ———Hinc redimus in Chori locum. Ad latus ſeptentrionale reſerantur arcana, dictu mirum, quantum oſſium illinc prolatum ſit, Calvaria, menta, dentes, manus, digiti, integra brachia, quibus omnibus aloratis, fiximus oſcula: nec erat futurus finis, niſi qui mihi tum comes erat ejus peregrinationis parum commodus, interpellaſſet oſtentandi ſtudium. M. Quis iſte? O. *Anglus* erat nomine *Gratianus Pullus* vir eruditus & pius, ſed minus affectus erga partem hanc Religionis, quam ego volebam. M. *Viclevita* quiſpiam, opinor. O. non arbitror, etiam ſi libros illius legerat, incertum unde nactus. *&c.*

———Huic & *Anglo*, & noto, nec mediocris auctoritatis viro, *Prior* benignus unum e linteolis obtulit dono, credens ſeſe munus longe gratiſſimum offerre. Sed *Gratianus* huic parum gratus, non ſine faſtidii ſignificatione digitis contractavit unum, & contemptim repoſuit; porrectis labiis veluti poppyſmum imitans *&c.* nam hic illi mos erat ſiquid offenderet, quod tamen contemnendum eſſe judicaret. Meum animum ſimul & pudor, & timor diſcruciabant. *Prior* tamen, ut eſt homo non ſtupidus, diſſimulabat hoc factum noſque poſt oblatum vini poculum humaniter dimiſit.

his

his *Hæretical* Spirit, that was ready to be call'd Prophaneſs in him ——[a] It was at the ſame time that riding from *Canterbury* to *London*, they paſſed by the Hoſpital of *Herbledown*, and were there obliged to kiſs the old Shoe, or Slipper of St. *Thomas* a *Becket*, and to drop Money in it: An account of both theſe Incidents is told by *Eraſmus*, in his Colloquie of *Pilgrimage* for *Religion* in a pleaſant and entertaining manner, and is the moſt worthy of any part of his *Colloquies* to be taught our *Engliſh* Boys, together with his relation of his Viſit to the Virgin at *Walſingham*. It were to be wiſh'd that there was a Collection made of all Paſſages in the Antient Claſſicks, relating to the *Geography* and *Hiſtory* of great *Britain*, from *Julius Cæſar* to *Eraſmus*'s time, for the uſe of our *Grammar* Schools, that our Boys might underſtand their own Country, and the Actions of their Forefathers, rather than to be wholly amus'd with the Stories of *Greece* and *Rome*.

We muſt not forget that when *Eraſmus* ſaw then at *Canterbury*, the Tomb of *Thomas* a *Becket* laden with ſo many precious Jewels, and

a —— *Londinum* petentibus — porrigeretur calceus, rogabat [*Gratianus*] quid ſibi vellet? Ait calceum eſſe D. *Thomæ*. Incanduit homo: & ad me verſus, quid inquit, ſibi volunt hæ pecudes ut oſculemur calceos omnino bonorum virorum: quin eadem opera porrigunt oſculandum ſputum &c. Quum eſſem apud *Britannos*, tumbam vidi Divi *Thomæ* gemmis innumeris ſummique pretii onuſtam, præter alia miracula Divitiarum. Ego malim iſta quæ ſuperflua ſunt, elargiri in uſus pauperum, quam ſervare ſatrapis aliquando ſemel omnia direpturis ac tumbam ornare, frondibus ac floſculis, id opinor, gratius eſſet illi ſanctiſſimo viro. [*Eraſmi Convivium Religioſum.*]

other ineſtimable Riches; he cou'd not but wiſh that theſe ſuperfluous heaps of Wealth, might be diſtributed among the Poor; and his Tomb to be better adorn'd with Leaves and Flowers, than to heap up all that maſs of Treaſure to be one Day plundered, and carried away by the Men of Power, which was a Prophecy moſt literally fufill'd in leſs then twenty Years.

[a] *Eraſmus* ſeem'd in another Place to aſcribe the great Power of the *Eccleſiaſticks*, to the Death of this Man, ſo when his Shrine was rifled, it preſaged that there was an alteration enſuing. And though he was a welwiſher to a change, yet he was very fearful of the Conſequences that might attend it, leſt Blood and Slaughter ſhould follow [b] thereon.

At this his coming to *England* with a Deſign (if not to ſettle here altogether) yet to ſtay a conſiderable time, while he remained at *London*, he ſeems to have lodg'd with [c] *Bernard Andreas*, the old Tutor of Prince *Arthur*, Poet Laureat and Hiſtoriographer to *Hen.* VII. in *Auguſtine* Fryers, and to have dieted in the ſame Convent: for which the ſame *Bernard* demanded too large a Sum, and Quarrel'd with him, till my Lord *Montjoy* [d]

a Illud in confeſſo eſt, per necem beati *Thomæ Acrenſis* plurimum & auctoritatis & opum acceſſiſſe ſtatui Eccleſiaſtico apud *Anglos*. *Eraſ.* Ep p. 1771.

b *Angliæ* motus timeo. *Ibid.*

c Apud *Auguſtinienſes* nullius eſt cui victor eſſe queas: neſcio an velis cæcum poetam a me rogari *Ammonius Eraſ.* lb. p. 114.

d Si quid olfeceris, velim cognoſcere num meus *Mæcenas* reſolverit viginti nobiles illos *Bernardo*, quæ res facit, ut nonnihil

for

for the ſake of *Eraſmus*, was forc'd to make him ſatisfaction of twenty Nobles; upon this *Eraſmus* cou'd hardly ever after endure him, and bore hard upon him for envying *Linacer*, as a better *Græcian* than himſelf: he calls him a blind guide, (the poor Man had really loſt his Eyes) and it ſeems likely to be upon him, that we muſt underſtand the biting Epigram [a] made upon a blind Corrector of the *Greek Tragedies*; perhaps thoſe of *Euripides*, which *Eraſmus* publiſh'd and dedicated to Arch-Biſhop *Warham*. But he ſeems to have made his firſt Addreſſes to the King, in a Tranſlation of a Diſcourſe from *Plutarch*. [b] *How to know a Friend from a Flatterer* (a Subject he thought wou'd be very uſeful to one in ſo high a Station) this he dedicates to the King, putting him in remembrance, that he had the honour to know him when he was a Child, and rejoyc'd the more to renew his Duty to him, now he

abhorream a *Londino*. quippe qui nihil oderim æque atque appellari. *Eraſ. Ammonio Cantab.* 4. Non. *Dec.* Epiſt. *Eraſmi.* Edit. *Baſ.* p. 321.

a In cæcum Tragædiarum Caſtigatorem.

Cur adeo lector crebris offendere mendis?
Qui caſtigavit, lumine captus erat.

D. Eraſmi Epigr. 4to. pag. 317. —Quod uterer cæco duce (*viz.*) *Bernardo* illo *Andrea Gallo* quondam *Arturi* principis optimi, non optimo præceptori.

b Invictiſſimo *Anglorum* Regi *Hen.* 8vo *Deſ. Eraſmus Rot.* S.D.

Sicuti non alia res, vel ad vitæ conſuetudinem jucundior, vel ad obeunda negotia magis neceſſaria, quam ſincerus & vere liber amicus: ita nihil omnium ſolet homini rarius contingere:—tam frugiferum igitur opus in Majeſtatis tuæ gratiam latinitate donavimus, quo idem ſtudium eundem animum, quem tibi olim ampliſſimæ ſpei puero teſtati ſumus, nunc regi regum omnium florentiſſimo teſtaremur. Bene vale. *Eraſ.* Op. Tom. VI.

was the greateſt of crowned Heads. The King upon this made him great Offers, but he in Modeſty refus'd them, as thinking them more than he deſerv'd, or however more than he deſir'd: but a good while after when he had forgot the aforeſaid Dedication, by the good Offices of Dean *Colet*, he had a preſent from this Prince of ſixty Angels, for which he ſhew'd afterwards he was not ungrateful, by inſcribing to his Name his Paraphraſe upon St. *Luke*'s Goſpel. And ſometime after this when the *Engliſh* had the advantage over the *French* at *Morin*, in the Year 1513. the former having purſu'd, and totally defeated the latter, he Compliments our Kingdom in a handſome Copy of Verſes,[a] and ridi-

—— Ante complures annos *Plutarchi* librum *de diſcrimine adulatoris & amici* conſecraram Regi *Britanniæ Henrico* octavo. Huic me puto tantum debere, quantum obtulit ſi voluiſſem accipere: obtulit autem fortunam meis meritis longe majorem. Cæterum multo poſt jam oblito dedicationis illius miſit *Angelatos* ſexaginta impulſu, vel admonitu potius *Joannis Coleti*, eidem poſt dedicavi paraphraſin in *Lucam. Cat. Luc. Eraſmi.*

a In Fugam *Gallorum* inſequentibus *Anglis* apud *Morinum*, An. MDXIII. Scazon *Deſ. Eraſmi Roterodami.* Alludit ad carmen *Martialis* de *Catone.*

Audivit olim cenſor ille Romanus,
Ludos jocoſæ quando noveras Floræ?
Cur in Theatrum Cato *ſevere veniſti?*
An ideo tantum veneras ut exires?
At jure nunc imbellis audiat Gallus,
Ludum cruenti quando noveras Martis?
Animos ferocis quando noveras Angli?
Quid quæſo in aciem timide Galle *prodiſti,*
Ferro minaci ſplendidas agens turmas?
An ideo tantum veneras, uti fœde
Fugiens ſequenti terga verteres hoſti?
Ac ſi pedum certamen eſſet, haud dextra.
Cato *fœminas videre non poteſt, Gallus*

cules

cules the *French* Cowardiſe, at the ſame time he extols the *Engliſh* bravery. The *French* themſelves call'd this, the Battle of Spurs; becauſe they truſted more to their Heels than their Swords.

It is very evident from many Paſſages in his Works, that *Eraſmus* had always a great honour for K. *Henry* VIII. as before he had for his Father, hence he vindicates his Title to the Kingdom of *France*, againſt his Adverſary *Bedda*, who truly was angry, that he ſo much as mention'd it in his Dedication to that Prince, before his Paraphraſe on St. *Luke*.[a]

Another Teſtimony of his reſpect to our Nation, above the *French*, is evidently ſeen by his angry Reſentments towards a Printer of his Colloquies at[b] *Paris*, not ſo much for his making alterations in ſeveral Paſſages, which bore hard upon the Monks and Fryers; but chiefly for turning all that he had ſaid againſt the *French* upon the *Engliſh*, of whom he always ſpeaks honourably.

Viros. Cato *mutare poteſt non vultum,*
Gallus *nequit mutare pectus ignavum.*

a Hic erat primus inter Articulos *Beddæ*, quod Paraphraſim in *Lucam* dicans, in titulo addiderim, *Angliæ, Franciæque* Regi; quum eum titulum Reges ejus inſulæ inſculpent monetæ publicæ, propterea quod olim aliqua *Galliarum* pars fuerit in poteſtate *Anglorum*. *Eraſm.* Ep. *Andr. Critio* Epiſc. *Plocenſi*. Edit. *Leid.* p. 1224.

b — Tam abjecte ubique adulatur *Galliæ*, *Lutetiæ*, Theologis, *Sorbonæ*, Collegiis, ut nemo mendicus poſſit abjectius: Itaque ſi quid parum magnifice dictum videtur in *Gallos*, transfert in *Britannos*, ſi quid in *Lutetiam*, vertit in *Londinum*—rurſum quum quidem dixiſſet, *Veſtis indicat te mutatum ex Batavo in Gallum*, ille, ex *Gallo* facit *Britannum*—Ego ſcripſeram. *Eſtne Lutetia immunis a Peſtilentia?* ille mutat, *eſtne Londinum immunis a Peſtilentia?*
Eraſmi Cat. Lucubr.

honourably. Whatever Perſonal Faults King *Henry* had, yet he was valued by *Eraſmus*, as a Prince of great Abilities of Mind, and every way fitted for his high Station. For as he occaſionally ſpeaks great Things of this King, ſo he ſeems Angry with thoſe who would not believe that he Penn'd himſelf that Book, which was wrote againſt *Luther*, [a] gaining thereby the pompous Title of [b] *Defender* of the Faith: He tells us that he knew him from a Child, how very carefull his wiſe Father *Henry* VII. was of his Education, and how ſuſceptive this his Son was of all Parts of Learning whatſoever, even the Abſtruſe Parts

a Jam quod ſubdubitare videris, an libellum, ac duas Epiſtolas, quas ſcripſit adverſus *Lutherum*, ſuo marte confecerit Rex *Angliæ*, id tibi cum multis commune eſt. Nec mirum, quum hactenus prodigii ſimile ſit habitum, præſertim apud *Germanos*, principem ſcire literas. Cæterum ut non contenderim neminem ſcribenti fuiſſe auxilio, quum eruditiſſimi quique viri nonnunquam utantur amicorum ſubſidiis: ita non dubitem affirmare ipſum eorum, quæ edit parentem & autorem eſſe: ſiquidem patre natus eſt, quo vix alium reperias exactiore judicio. Mater item erat ſaniſſimi ingenii, planeque ſingulari quadam tum prudentia, tum pietate: puerulus admodum, ſtudiis admotus eſt. Ingenium erat vividum, erectum, & ad quodcunque ſe vertiſſet ſupra modum habile. Neque quicquam attentavit unquam, quod non abſolverit. Tanta naturæ dexteritas eſt, ut & in iſtis vulgaribus velut equitandi jaculandique peritia, neminem non a tergo reliquerit. Dicas illum ad omnia natum. Nullum eſt muſices genus, in quo non exceſſerit mediocritatem, Mathematicarum item diſciplinarum mire docilis. Nec unquam omiſit ſtudia, quoties per regni negotia vacat, aut legit aliquid, aut diſputat, quod ſolet perlibenter, mire comis ac placidus in certamine, dicas hic ſocium eſſe non regem *&c. Eraſm.* Epiſt. ad *Cochleum* Lib. 23. p. 910.

b *Sr.* Hen. Spelman *ſaies; that this Title did antiently belong to the Kings of* England *long before King.* Hen. VIII. *time.*

of

of Mathematicks, that after he came to be King, what Time he had from more weighty Buſineſs he employed in the Improvement of his Knowledge; and to make all this more Credible, he gives Inſtances of his Abilities by the many Letters he had Received from him, as well as Lord *Montjoy*; who would bear his Teſtimony that they were *ſuo marte Conſcriptas*: And moreover what Alterations or Interlineations were in any of his Epiſtles they were done with his own Hand. *Eraſmus* tells us that amongſt the *Germans*, he himſelf was generally look'd upon as the Author of the King's Book; but it wou'd have turned more to his account, if the *Engliſh* wou'd have thought ſo too.[a]

As no doubt *Eraſmus*, who had made himſelf ſo acceptable to our *Engliſh* Court, when at a Diſtance, met with a ſuitable Welcome when he came hither; yet ſince he never affected this ſort of Life, his Mind being more intent upon uſeful Studies, than the Pomps and Vanities of a Court: ſo he was glad to get away from it, as ſoon as he was able; and what inclined him rather to go to *Cambridge*, than *Oxford*, was, that moſt of his Friends in the latter were either dead or removed, and there was nothing more grievous to him, than being forced to

a Extat eadem de re libellus Regis *Angliæ*, quem *Romæ*, & hic quidem falſo ſuſpicantur eſſe meum. O ſuſpiciones mihi proſperas, ſi locum commutarent, hoc eſt, ſi id ſuſpicarentur *Angli*, quod ſuſpicantur *Germani*! *Eraſmi* Epiſt. *Jo. Glapioni* Edit. *Leid.* p. 743.

contract

contract a New Acquaintance: but at *Cambridge* he had lived a few Months, when laſt in *England*, and it being a Place he then liked, he was reſolved for it again. It muſt be owned a difficulty to ſettle the Chronology of the two Years 1509 and 1510. he was in *Italy* in the former, and without queſtion in *England* in the latter, though we have no Epiſtle from him, or to him, till the next Year 1511. in which he abounds to his Friends in *London*, and to whom alſo he made ſeveral Viſits, as he had Opportunity.

As *Eraſmus* then was at firſt invited down to *Cambridge*, by Biſhop *Fiſher*, Chancellor of the Univerſity, and Head of *Queens* College; ſo we find it was to this Prelate that he aſcribes all the Advantages he found in that Place, being accommodated by him with every thing neceſſary, in his own Lodgings at *Queens*,[a] and promoted by his means to the Lady *Margaret*'s Profeſſorſhip of Divinity, and afterwards to the *Greek* Profeſſor's Chair, which Places, tho' they were more honourable than profitable, yet were of great Service to the Univerſity.

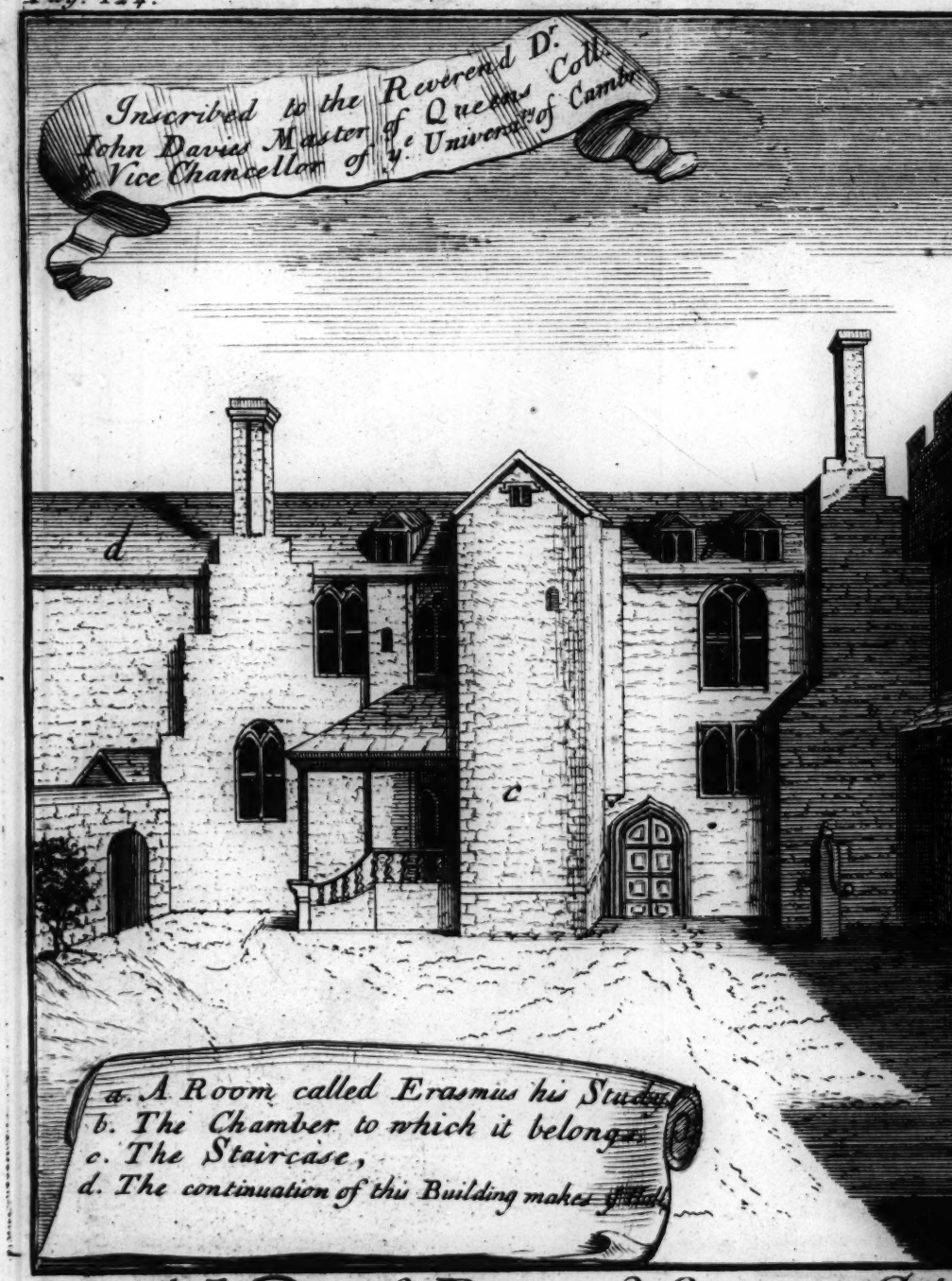
Under the Senſe of theſe obligations, *Eraſmus* ſet about the Tranſlation of St. *Baſil*'s[b]

a *This ſeems to contradict a Tradition in this College, that he kept in another Chamber, which bears his Name to this Day: and not in the Maſters Lodge, but this more probably was his Study.*

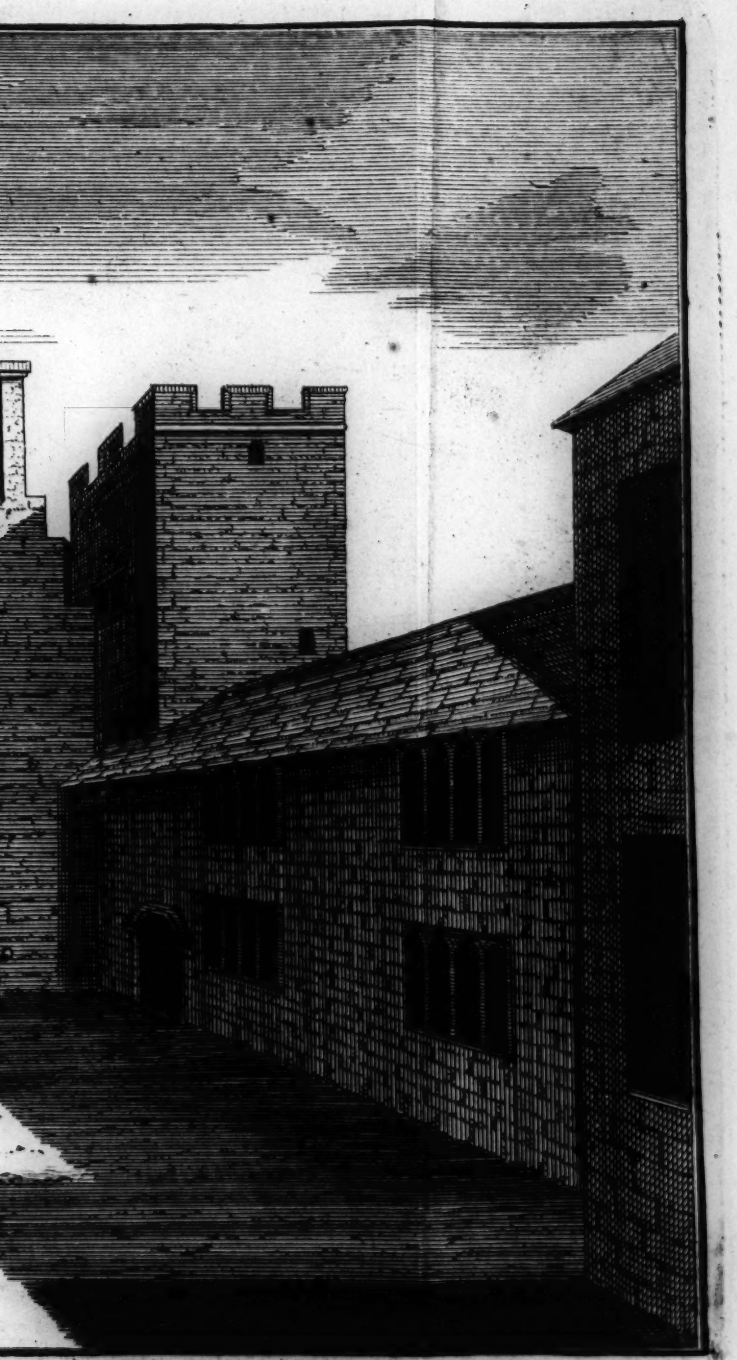
b *Joanni* Epiſcopo *Roffenſi*. *Def. Eraſmus Rot* Tantis & officiis, & beneficiis

Expo-

Pag. 124.



A View of Part of Queens Col



College Cambridge.

Expoſition on the Prophet *Iſaiah* from the *Greek*, which he had borrowed out of the Private Library, of his learned Friend Maſter *William Grocyn*, but in tranſlating he found it was not the Genuine Work of that Father; though he ſeemed willing to make a Compliment of his Judgment to the Biſhop: whom he looked upon as the greateſt Divine of that Age;[a] which Character he alſo gives of him, to a learned Foreigner *John Reuchlin*, a Man famous at that Time in the Cabaliſtical Learning; and of whom Biſhop *Fiſher* was a great admirer.[b]

Eraſmus being reſident in *Queens* College, and teaching *Greek*, was preparing to enter upon the Divinity-Lecture, founded by the Lady *Margaret*, though it ſeems not to be till this Year 1511. that he taught the *Greek* Grammar at *Cambridge*, a very ſmall time be-

toties a te provocatus, Præſulum integerrime idemque Doctiſſime, ne ſimpliciter ingratus viderer, cœpi tandem circumſpicere, ſi quod munus literarium parare poſſem, tua dignum amplitudine, hoc eſt pium juxta atque eruditum at commodum, e *Grocini* Bibliotheca mecum advexeram D. *Baſilii* Commentarios in *Eſaiam*, hoc eſt Eloquentiſſimi Theologi in Eloquentiſſimum Prophetam; Hunc aggreſſus Latinum facere inſtitui, ſed quo altius deſcendo in operis penetralia, hoc minus mihi viſum eſt divinam illam *Baſilii* phraſin ſapere—Quod ni tu prorſus a me diſſentis, mihi non ſatis idoneum videtur, vel quod tuo dicetur nomini, vel in quo nos tantum ponamus operæ. Guſtum interea damus, tuum in cæteris judicium, non ſecus atque Oraculum ſecuturi. Bene Vale a *Cantabrigia* tua Anno 1510. *Eraſ.* Ep.

a ——— Unicum hiſce temporibus Eccleſiæ ornamentum *Joannes Phiſcerius* Epiſcopus *Roffenſis*. Ibid.

b *Anglus* ille Epiſcopus, quo non alius in ea gente vel eruditior vir, vel præſul ſanctior, ſic te deamat, ut non ferat a quoquam laudari te parcius. *Eraſmi Rot. Joanni Reuchlino* Ed. *Lond.* p. 603.

fore

fore he enter'd upon the Divinity Lecture, founded by the Lady *Margaret*. In one of his Epiſtles dated at *Cambridge*, poſtridie Id. *Octob.* MDXI. to *And. Ammonius* (ſoon after *Latin* Secretary to *Hen.* VIII.) he tells him; that he wou'd come to *London* about Winter,[a] if the Cold Weather ſtopt the Peſtilence, which began to ſpread in the Country, and was not far from *Cambridge*. I have hitherto ſaies he read the *Greek* Grammer of[b] *Chryſoloras* to a few Scholars: perhaps in a fuller audience, I may begin upon the Grammar of *Theodore Gaza*, and may poſſibly undertake a *Divinity Lecture*, for that is now in agitation; the gain is too inconſiderable to be any Motive to me: But I labour to deſerve well of the Republick of Letters, and can play away ſome Months here well enough *&c.*

[c] In *Auguſt* before he had wrote to *Ammonius*, to thank him for his Letter, and a Preſent

a —Sub brumam ad vos (ſuperis volentibus) remigrabo, ſi modo rigor hyemis peſtem reſtrinxerit, quam audio iſthinc increbreſcere: nec ea quidem longius hinc abeſt. Hactenus prælegimus *Chryſoloræ* Grammaticem. Sed paucis: fortaſſis & Theologicam lectionem ſuſcipiemus, nam id nunc agitur. Quæſtus minor, eſt, quam ut me moveat tamen interim & bene meremur de ſtudiis pro noſtra quoque virili, & menſes aliquot (ut *Ovidiano* utar verbo) decipimus. Cura ut recte valeas mi *Andreæ* mortalium omnium mihi chariſſime. Fac uti frequenter ad nos ſcribas. *Cantab.* poſtr. Idus *Octob.* MDXI. *Eraſ.* Ep. Ed. *Baſ.* p. 396.

b Inter *Græcos* Grammaticos nemo non primum locum tribuit *Theodoro Gazæ*, proximum mea ſententia *Conſtantinus Laſcaris* ſibi jure ſuo vendicat. *Eraſmus* de ratione ſtudii Op. Tom. I. Ed. *Baſ.* p. 445.

c *Eraſmus Ammonio* ſuo S. D. Bis nos exhilaras *Andreæ* ſuaviſſime, dum vino jucundiſſimo

of

of good Wine by the Carrier. In *November* he ſent him his *Icaromenippus* to be tranſcrib'd by him, or ſome other hand in *London*, becauſe in *Cambridge* he cou'd meet with none, that was tolerably able to do it.[a] Within the ſame Month *Ammonius* had ſent him another little Veſſel of *Greek-Wine*, and gave him an account of the delivery, and kind acceptance of his Letters, to the Biſhop of *Wincheſter*, and *Durham*, he tells him the Plague was much abated, but there was great Danger of a Famine. *&c.*

In another Epiſtle he is ſollicitous to know, whether his late Letter was delivered to the Arch-Biſhop of *Canterbury*. *Ammonius* writes to him again *Nov.* 28, tells him he had ſollicited his Cauſe with the Biſhop of [b] *Wincheſter*, who was ſo full of the Publick Affairs, that there was no doing any other Buſineſs with him——promiſes to take him into his own

literas addis multo jucundiores, planeque tuum ingenium, tuoſque mores recipientem —Audio *Julium* maximum vita defunctum. Vale optime *Ammoni*, frequenter ad nos ſcribas rogo gratias, mihi facere potes nihil. E Collegio *Reginæ* XVI. Cal. *Sept.* MDXI.

a *Eraſmus Rot. Andreæ* ſuo. S. D. Vide quæſo inſignem impudentiam meam mitto ad te *Icaromenippum*, ut aut ipſe deſcribas, ſi citra tædium aut incommodum queas, aut agas cum *Moro*, ut fratri tranſcribendum committat. Nam eſcas aliquot paro in Calendas *Januarias*, etiamſi fruſtra, ni fallor, & hic (O Academia) nullus invenire poteſt, qui ullo pretio vel mediocriter ſcribat. *Cantabr.* quinto Cal. *Dec.*

b *Andreas Ammonius Eraſ.* S. D. Significavi D. *Wintonienſem* [*Foxium*] amiciſſimum in te animum præ ſe ferre. Sed idem eſt ita his rerum turbinibus occupatus, ut ægre rebus aliis vacare queat. — Aliquod alicubi, quod tibi non penitus diſpliceat, brevi una cubiculum inveniemus *Londini*. IV. Cal. *Decemb.*

Lodging

Lodging rather than fail, if he will make haſte to Town *&c.* to which *Eraſmus* Anſwered *Dec.* 2.[a] That he would ſoon fly to *London*, within ſeven or eight Days at fartheſt: in the mean time (ſaies he) if you ſee Dr. *Colet*; and there be any mention made of me, offer your Service to convey a Letter to me: *&c.* On *Dec.* 6.[b] *Ammonius* writes again and tells *Eraſmus* the News of the Town, which he had been much preſſed to by him, particularly that *Allen* was returned home from *Rome*, being recalled from thence in an honourable way, though the true Reaſon was, that he had not truly managed the Arch-Biſhop of *Canterbury*'s buſineſs in that Court.

Eraſmus was at *London* according to his promiſe, before *Chriſtmas*, and from thence *Jan.* 24. he dates his Epiſtle Dedicatory of his Tranſlation, of the *Hecuba* of *Euripides*[c] to the Arch-Biſhop of *Canterbury*, wherein he

a *Eraſmus Rot. Ammonio* ſuo. S. D.

Tuæ literæ faciunt, mi *Andrea*, ut iſthuc advolare geſtiam, quo tam dulci amico proprius frui liceat. ——— Si forte videris *Coletum*, & orta fuerit mentio mei offer operam tuam, ſi quid velit ad me ſcribere. —— Mihi adhuc ſeptem aut octo dies in hoc piſtrino ſudandum, tum ocioſi jucundiſſime congerrabimur. Vale amice unice. *Cantabrigiæ* IV. Nonas. *Decembris.*

b *Andreas Ammonius Eraſmo Rot.* S. D.

Neſcio an intellexeris *Alanum* ipſum hic eſſe — fuit ſub ſpecie quadam honoris revocatus, re autem vera, quoniam D. *Cantuarienſis* negotium *Romæ* parum ut audio, prudenter agebat. Opto iſtos octo dies, quibus te iſthic adhuc futurum ſcribis, pluſquam brumales nocteſque pares diebus, ut una citius vel invita *Nortia* nugemur, & ego *Eraſmi* hilaritate perfruar — *Londini.* Non. *Decembris.*

c Reverendo in Chriſto Patri *Gulielmo* Archiepiſcopo *Cantuar.* totius *Angliæ* Primati & ſummo ejus regni Cancellario. *Eraſmus Rot.* S. P. D.

tells

ſells that wiſe Prelate, how ſubſervient the Knowledge of the *Greek* Tongue was to the right ſtudying and reforming of the Vulgar Theology; that there were now in *England*, many compleat Maſters of both the learned Languages; and ſuch univerſal Scholars as were worthy the admiration of *Italy*, or *Rome* it ſelf. He concludes with a juſt Compliment to the Arch-Biſhop, that beſides the advantage of his Honours and Fortunes, he had ſo much Learning, Eloquence, Prudence, Piety, Modeſty, Integrity, Bounty, and noble Beneficence to Men of Letters; that in every of theſe Reſpects, he deſerved his Title of *Primate*,

Quum in animo ſtatuiſſem, Præſul ampliſſime, vertendis *Græcis* autoribus rem Theologicam, Deum immortalem quam indigne ſophiſticis nugis depravatam, pro virili meo vel reſtituere vel adjuvare. — Viſum eſt mihi periculum facere quam non luſiſſem operam in utriuſque linguæ ſtudium inſumptam. — Itaque duas *Euripidis* tragœdias *Hecubam* & *Iphigeniam* in *Aulide* latinas facere ſum aggreſſus: Denique quum viderem operis inſtituti ſpecimen non diſplicere viris utriuſque linguæ callentiſſimis (quos profecto jam habet *Anglia*, liceat modo verum citra invidiam fateri, quovis in genere doctrinæ vel *Italiæ* totius admiratione dignos) intra pauculos menſes, Muſis bene juvantibus, ad umbilicum perduxi. ——— Te mihi delegi, cui meas has vigilias conſecrarem, ut quum unum perſpexerim, præter ſummum fortunæ ſplendorem, literis, eloquentia, prudentia, pietate, modeſtia, integritate, poſtremo ſingulari quadam erga bonarum literarum cultores benignitate ſic præditum, ornatum, cumulatum, ut iſtud Primatis vocabulum in neminem magis competat, quam in Te, qui non ſolum officii dignitate, verum multo magis omnium virtutum genere, primas teneas idem & Regiæ aulæ præcipuum ornamentum, & Eccleſiaſticæ dignitatis unicum faſtigium. Quod ſi mihi contigerit, ut hoc meum ſtudium probetur a viro tam probato, profecto nec hactenus exhauſti laboris me pœnitebit, neque gravabor in poſterum majori conatu rem Theologicam adjuvare. Vale & *Eraſmum* in eorum numero aſcribito, qui tuæ paternitati toto pectore

and to continue the chief Ornament of the Court, and the main Pillar of the Church.

To the ſame Primate, he afterwards ſent a pretty Dedication, before the *Saturnalia* of *Lucian* from the *Greek*, and [a] I can't but remark here that as *Eraſmus* had in *Warham* the beſt Patron, ſo in *Ammonius* the beſt Friend imaginable, ſince he thought no Pains too great to ſerve him, whom he ſo dearly lov'd and reſpected; we find him earneſtly ſolliciting the Biſhops of *Durham* and *Wincheſter* for his Friend, and took the care of his whole concerns in Town.

[b] *Eraſmus* opens all his Griefs to him, for being uneaſy and out of humour, in an Epiſtle he tells this his Friend *Ammonius* how weary he was of *Cambridge*, where he had lived nigh five Months like a Snail in his Shell; that he had ſpent 60 Nobles, and had got but one from any of his Pupils, he was reſolved to come away with ſpeed *&c.* I muſt not forget that *Eraſmus* acquaints this Friend alſo, that he had paid a

ſunt addicti. *Londini* IX. Cal. *Febr.* [MDXI.]

a Ornatiſſimo Patri D. *Gulielmo* Archiepiſcopo *Cant.* Primati *Britanniæ Eraſmus Rot.* S. D. Cum ab ingratitudine non ſecus abhorream atque *Achilles* ille *Homericus* a mendacio, mecumque perpenderem, quam eſſet immenſum, quod tuæ deberem dignitati. —— *Saturnalia Luciani*, latinitate donata, bonis avibus mitto, libellum niſi fallor, nec infeſtivum, nec a me alteri dicatum, & in primis opportunum ſi quando ridere licebit *&c.* *Eraſmi* Epiſt. Edit. *Baſil.* MDXXI. p. 501.

b Nos mi, *Ammoni*, jam menſes aliquot plane cochleæ vitam vivimus, domi contracti conditique muſſamus in ſtudiis. Magna hic ſolitudo; abſunt peſtilentiæ metu plerique, quanquam cum adſunt univerſi, tum quoque ſolitudo eſt; ſumptus intolerabiles, lucrum ne teruncii quidem. Nondum enim quinque menſes ſunt quod huc me contuli, interim ad ſexaginta nobiles inſumpſi. Unum duntaxat ab auditoribus. *Cant.* IV. Cal. *Dec.* MDXI, *Ib.* 343.

viſit

viſit to the Lady of [a] *Walſingam* from *Cambridge*, and that he had left behind him a Copy of Verſes in *Greek*, as an offering to her Shrine; which ſee in the Appendix. But it ſeems more out of Cuſtom than Conſcience, that he gave into this Superſtition; it being very evident from ſeveral Paſſages in the Account of this Pilgrimage, that he derided the ſilly Superſtitions that he found practiced upon ſuch Occaſions: and that he thought that both the Pains and the Money of thoſe engaged in theſe tedious and chargeable Expeditions, might be much better ſpent ſome other way; and there never was a better Satyr againſt this ſort of fooleiy, than that Colloquie of his, which he calls *Peregrinatio Religionis ergo.*

Theſe two Friends kept a quick and conſtant Correſpondence betwixt *Cambridge* and *London*; for on *Dec.* 9th [b] *Eraſmus* tells him that the Day before he had voided ſeveral Stones; gives him pleaſant advice to get Preferment at Court: by Confidence and Diſſimulation, *&c.* I wou'd not omit to ſay thus much of theſe two entire Friends, eſpecially too ſince it gives us ſome light into the State of our Univerſity

a —— Jam ſcio religionem probas. Viſam virginem *Walſagamicam* atque illic *Græcum* carmen votivum ſuſpendam. Id ſi quando te illò contuleris, require. *Eraſmi* Epiſt. *Ammonio* p. 342. Ed. *Baſ.* 1521.

b *Eraſ. Ammonio.*

— Nos die conceptæ virginis *Mariæ* graviter parturivimus, & ſcopulos aliquot peperimus. — conſilium a me petis. Age, docebo ſus *Minervam* — principio perfrica frontem nequid uſquam pudeat. Deinde omnibus omnium negotiis te miſce: protrude quemcunque potes cubito. Neminem nec ames, nec oderis ex animo *&c. Cantabrigiæ* poſtridie conceptionis. *Ibid.* 341.

at that time; the preceeding Letters being all writ from and to *Cambridge*. —— However we find *Eraſmus* in the whole rather better pleas'd with [a] *Cambridge*, than *London*, which Place he deſign'd not to ſee, unleſs for the ſake of two or three Friends. There are ſeveral other Epiſtles that paſſed between theſe two Friends; but as they turn chiefly upon matters of Familiar Converſation, I thought better to omit them.

This *Andrew. Ammonius* had much the ſame Friends and Patrons, as *Eraſmus*; eſpecially he had a great ſhare of Intereſt in L[d]. *William Montjoy*; from whom he had received great Favours, and therefore he dedicated a Copy of Verſes in praiſe of *England* [b] to him, which conſidering the Ingenuity of the Compoſer, no doubt were very good: but they are not now to be met with. *Eraſmus* was a great admirer of the Author, we may be aſſured from the great Elogies he gives him, on ſeveral Occaſions; as well as by a Copy of Verſes in his Praiſe. *Appendix*, N°. 14.

I have in the Life of D. *Colet*, given his laſt Will, and mentioned the concern at his Death, which diffuſed it ſelf through the whole Republick of Letters, upon the great loſs that was ſuſtained by it, I ſhall only add here what

[a] — Quod jubes me iſthuc [*Londinum*] redire ſi perduret hyems, nihil video quod mihi blandeatur *Londini*, præter duorum aut trium, amicorum conſuetudinem. ——

[b] Hanc ergo ipſe gratiam meæ altrici *Britanniæ*, hanc tibi, hanc aliis meis Patronis referre ſum conatus. Veſtra bona, veſtras virtutes non ſatis, ſed quod potui laudavi. *Ammonii* Epiſt. *Gul. Montjoio.*

Si tua carmina veniunt *Londini* mihi mitte. *Eraſ. Ammonio.* Ed. *Leid.* 1856.

I there

I there omitted the Pope's [*Leo* X.] Letter[a] upon the King's Requeſt for his being made Collector of the Popes Revenues here in *England*, in the room of *Haar. de Caſtello* Cardinal and Biſhop of *Bath*, and *Wells*, who had highly diſpleaſed the King.

How long *Eraſmus* was *Greek* Profeſſor in *Cambridge* I know not; it is by ſome made a Queſtion, whether he was ever called ſo, or not; taking him only for a Reader in that Language, but I think it pretty plain, by *Rich. Croke*'s Oration in praiſe of *Greek* Learning, that he was his Succeſſor in that Chair, concerning whom (as I promiſed) take the following Account from Mr. *Wood* &c. only let me juſt ſay that we have no manner of reaſon to believe that *Eraſmus*, though commonly plac'd in the Liſt of the Univerſity Orators, as Predeceſſor to *Croke*, ever filled that Place.

Richard Croke *or* Crocus *as he writes himſelf was* ([b] *in Mr.* Wood's *Account*) *a* Londoner *born, admitted Scholar of* Kings *College in* Cambridge 4 Apr. 1506. *went thence, du-*

a *Hen.* VIII. *Anglia* Regi. Chariſſime in Chriſto fili noſter ſalut. & Apoſtolicam Benedictionem. Superioribus diebus majeſtatis tuæ inſtantiſſimis precibus compulſi, quas per trinas nobis porrexiſti literas officium collectoris pecuniarum, in iſto tuo. Inclyto regno ad cameram noſtram Apoſtolicam ſpectantium, a dilecto filio noſtro *Hadriano* titulo Sancti *Chryſogoni* Sanctæ *Rom.* Eccleſiæ Presbytero Cardinali nobis ob ſummas virtutes, & merita cariſſimo, quique hujus ſanctæ ſedes honorificum membrum eſt abſtulimus; idque ad dilectum filium *Andr. Ammonium* tuæ Majeſtatis a Latinis Secretarium, te ita rogante & poſcente, tranſtulimus. Dat. *Romæ* apud S. *Petrum* die ult. *Octobr.* Pont. noſtr. an. ſecundo. *Rymer* Act. Publ. Tom. XIII. p. 468.

b Wood's *Ath.* Oxon. *Vol. I.*

ring the time of his Scholarſhip to Oxford, *was a Scholar or Student in the* Greek *Tongue, under the famous* Will. Grocyn, *and other* Oxford *Men; in which Language excelling, he went beyond the Seas, and became Publick Reader thereof at* Leipſick *in* Germany, *being the firſt of all that taught the* Greek *Tongue there. Afterwards having firſt ſpent ſometime in other places, he was invited home, and by recommendations made of him to the King of his great ſufficiencies in the* Greek *and* Latin *Tongue, and in Oratory, he became great in favour with him, and moſt of the Nobility that were Learned. Afterwards upon the intreaties of* Jo. Fiſher *Biſhop of* Rocheſter, *he returned to* Cambridge, *where he was made Orator about* 1522, *and* Greek *Profeſſor next* Eraſmus. *So that in time, by his diligent teaching and inſtructing the Knowledge of the* Greek *Tongue, or the true and genuine* Greek, *was there with much ado, planted. In* 1524 *he commenced D. of D at* Cambridge, *being then, or about that time, Tutor to the D. of* Richmond, *and beneficed, if not dignified in the Church. Afterwards he was employed by the King to go to ſeveral Places in* Italy, *eſpecially to the Univerſity of* Padua, *to agitate about the matter of the unlawfulneſs of the King's Marriage, with his Brother's Widow. After his return (as a certain Writer tells us) by great means,*

a *Tho. Hatcher* in Cat. Præpoſ. Soc. & Schol. Regal. *Cant.* MS. ſuo an. 1506.

and

and favourable Friends, and fair Promiſes of large allowance, invited him thither to be their Reader. The time he came to Oxford *was in the beginning of* 1532, *in which Year K.* Hen. *VIII. by his Charter dated* 18 Jul. *did convert Cardinal* Wolſey's *College, into that of* King's *College, or that founded by K.* Hen. *VIII. In which Year he was not only incorporated D. of D. as he had ſtood at* Cambridge, *but was made the third Canon of the twelve of the ſaid Foundation, but whether he was a Reader* (*Mr.* Wood *ſaies*) *in all his Searches he could not find. In the latter end of the ſame Year the new Dean Dr.* John Hygden *died, and thereupon the Canons wrote to* Tho. Cromwel *Secretary of State, that he would interceed with the King, that Dr.* Croke *might ſucceed him, but for what Reaſon it was, that he was put aſide, is hard to be ſaid. It is certain, that Dr.* Croke *continued Canon of the ſaid College, till it was about to be turned into a Cathedral, an.* 1545 *and then having a yearly Penſion of ſix and twenty Pounds thirteen Shillings and four Pence allowed to him in recompence of his Canonry, he retired to* Exeter *College, where he lived in the Condition of a Sojourner many Years, and was not at all made a Canon of that Cathedral founded by K.* Hen. *VIII. He hath written,*

Oratio de Græcarum diſciplinarum laudi-

bus. This is dedicated to *Nicolas Weſt* Biſhop of *Ely*, who alſo was a *Kings* College Man. That Epiſtle is dated Cal. *July* 1519. in 4*to.*

Oratio qua Cantabrigienſes eſt hortatus, ne Græcarum literarum deſertores eſſent. Printed with the former Oration. Before and at the end of the ſaid two Orations, *Gilb. Ducker* hath an Epiſtle in praiſe of *Croke* and his learning.

Introductiones ad Linguam Græcam.

Elementa Gramm. Græcæ.

De Verborum Conſtructione. Beſides ſeveral Tranſlations from *Greek* to *Latin* from *Theod. Gaza*, &c.

He died in 1558. his Will was dated 21 *Aug.*[a] and proved the 29th of the ſame Month, by which it appears he was Parſon of *Long Buckby* in *Northamptonſhire*; but no mention made where he would have his Body to be buried, though he died in *London*; leaving behind him a Brother named *Rob. Croke* of *Water-Horten* in *Warwickſhire.*

From the preceeding Account, it is plain, that Biſhop *Fiſher* was a Friend and Patron to *Croke*, as well as to *Eraſmus*, and in all Reſpects, the greateſt favorer of Learning and Learned Men, that, that Age afforded, *Eraſmus* gratefully owns this in ſeveral Places, and could think of no Perſon more proper than he to dedicate ſome of his firſt *Lucubrations* to (a word that he was fond of, knowing how much pains he had taken in his Compoſitions.)

a In Offic. Prærog. *Cant.* in Reg. *Noodes.* Qu. 28.

To

To this learned Prelate did *Eraſmus* deſign to dedicate his immortal Work of the *New-Teſtament*,[a] till thinking to make a better Court to the See of *Rome*, he inſcribed it to Pope *Leo* X. and made the beſt excuſe he cou'd to Biſhop *Fiſher*, for failing in his promiſe.

[b] This Work tho' it coſt him infinite Pains, perhaps as much or more than all his other Works put together, yet rais'd againſt him more Oppoſition from the ſnarling Divines of that Age, than any thing elſe he had undertaken. Inſomuch that he tells us in a Letter to *Henry Bullock*, a Cotemporary of his in *Queens* College, that there was a certain College in *Cambridge*, where this his Work (of the *New-Teſtament*) was interdicted, and not ſuffer'd to come within it's Walls:[c] ſo great a prejudice was there againſt this worthy labour.

We find that to Biſhop *Fiſher* he had deſigned to inſcribe his *Eccleſiaſtes*, *ſeu de ratione*

a D. *Joanni* Epiſcopo *Roffenſi* *Eraſmus Rot.* S. D. Reverende Pater, ſi per valetudinem licuiſſet ipſe coram ſalutarem amplitudinem tuam, & pro tantis in me beneficiis gratias agerem. Novum *Teſtamentum* tibi deſtinaſſem cur mutato conſilio ſummo Pontifici inſcripſerim, literis meis jampridem expoſui, quæ tua eſt humanitas imo prudentia boni conſules, ſpero quod fecimus *&c.* Apud Divum *Andomarum* Nonis *Junii* Epiſt. *Eraſ.* Edit. *Baſ.* 1521.

b Multum Antiquitatis, multumque ſenii mihi contraxi, dum Novum *Teſtamentum* iterum atque iterum novitati reſtituo. *Eraſmi* Epiſt. p. 210.

c — Narrarunt mihi quidam ἀξιόπιστοι, unum apud vos eſſe Collegium Θεολογικώτατον, apud quod meros habet *Areopagitas*; qui gravi Senatus-conſulto caveret, ne quis id volumen equis, aut navibus, aut plauſtris, aut bajulis, intra ejus Collegii pomœria inveheret. *Eraſ.* Epiſt. *Hen. Bovillo* p. 108.

con-

concionandi,[a] but was prevented by his Death, which happened the very Year the Book was publiſhed, as he tells us in the Dedication of it to a Foreign Biſhop: wherein he occaſionally takes notice of that good Man's great Zeal for the advancing of Knowledge in the Univerſity, and his unwearied diligence in ſettling the Foundations of the Lady *Margaret* Counteſs of *Richmond*; to whom he had been Chaplain, and of whom he was a great Favourite. *Eraſmus* ſpeaks great things of this Lady on the Account of her Munificenſe in the founding of her two Colleges in her Life time, whereas good Works are generally left to the Management of Faithleſs and Corrupt Executors; and conſequently very often prove abortive, ſhe had the pleaſure of ſeeing, under the Care of this truſty Biſhop, the Foundation of her Colleges laid, and every thing advancing daily towards her great Deſign of promoting

[a] Hanc operis ſylvam, ſic enim appellare malim, quam opus, non quidem promiſeram ſed tacite duntaxat cogitatione propemodum deſtinarum *Joanni Phiſchero* Epiſcopo *Roffenſi*, viro ſingulari pietate atque eruditione, qui cum mihi vetus & arcta interceſſit amicitia. Is enim potiſſimum me literis ſuis ad hoc laboris impulit ſignificans ſe in celeberrima ſchola *Cantabrigienſi*, cui perpetuus erat Tutor, illi *Cancellarium* vocant, tria inſtituere Collegia unde prodirent Theologi, non tam ad λογομαχίας armati, quam ad ſobrie prædicandum Verbum Dei inſtructi. Erat ipſe ſingulari linguæ gratia præditus, atque hoc nomine olim egregie charus Regis *Henrici*, qui tunc *Angliam* moderatur, aviæ paternæ. Inſpirarat Deus ei mulieri cogitationem minime muliebrem. Quum enim aliæ principes opimos cenſus extruendis Monaſteriis legare ſoleant, idque ut vereor, gloriæ cauſa magis quam pietatis: hæc omne ſtudium ſuum ad rem omnium ſanctiſſimam contulerat, vivens etiamnum & valens, adeo nihil inde captans auræ popularis

Religion

Religion, and Learning; and ſo far was he, as *Eraſmus* takes notice of, from enriching himſelf by the vaſt Sum of Money entruſted with him, that he wou'd as occaſion offered, give largely of his own to the ſame good purpoſes.

Eraſmus at the deſire of this Biſhop, and by order of the Univerſity, drew up the [a] Epitaph for this *Margaret* Counteſs of *Richmond*, which is inſcribed upon her Tomb in *Weſtminiſter Abby*, and had for ſo doing 20ˢ. Appendix, N°. 10.

While he was at *Cambridge*, he ſeem'd to be ſomewhat ſtraitned in his Circumſtances, but the good Biſhop [*Fiſher*] before mention'd, had ſo great a reſpect for him, knowing how very ſerviceable he was to the Univerſity, that tho' he himſelf did not much abound in Money, yet promis'd to ſupply him as far as he was able. [b] Perhaps no Age ever afforded a Perſon whoſe heart was more ſet upon the promotion of good Literature in himſelf and others, than this Biſhop was, when he was of an advanc'd Age, he cou'd not ſatisfy himſelf, without learning the *Greek* Tongue, of which he found ſo great a want in his Theological Studies, and therefore ſollicited *Eraſmus* to uſe his Intereſt with *William La-*

ut hæc propemodum furtim ageret. In hunc uſum ingentem pecuniarum vim *Joanni* Epiſcopo traderet——adeo nihil inde ſibi detruncans, ut ſuas etiam facultates largiter adderet. *Eraſ.* Epiſt. Dedic. *Chriſt. a Stadio* Ep. *Aug. Vindelicorum.*

a *Preface to the Funeral Sermon of the Lady* Margaret. 8vo *Lond.* 1708.

b Ego qui te tam neceſſarium *Academiæ* noſtræ video, te egere non patiar, quamdiu ſuperfuerit quicquam ex tenuitate mea. *Jo. Fiſcherus Eraſmo.*

timer

timer before mention'd, to inſtruct him in it; but with all his perſuaſions, he cou'd not induce him to it, ſuppoſing it wou'd be too hard a task to compaſs; and therefore gave *Eraſmus* his Reaſons why he wou'd be excus'd, by producing many Inſtances of the difficulty that younger Men than the Biſhop had found in this Study; adviſes the Biſhop (if reſolved upon it) to ſend for ſome Learned Man in that Language out of *Italy*. Which tho' the Biſhop did not comply with, yet however he made a ſhift to arrive to a tolerable Knowledge of the *Greek* Tongue[a] by the aſſiſtance (as is ſuppoſed) of *Richard Croke* of *Cambridge*, of whom before.

[b] *Eraſmus* in many other Places, gives a very laudable account of Biſhop *Fiſher*'s Endeavours, to reſtore Learning in the Univerſity of *Cambridge* to a right uſe; and to baniſh every thing that had too long uſurp'd that Name.

a —— Nam *Grocinum* memini virum, ut ſcis, multifaria doctrina magno quoque & exercitato ingenio: his ipſis literis duos continuos annos etiam poſt prima illa rudimenta ſolidam operam dediſſe, idque ſub ſummis doctoribus *Demetrio Chalchondilio* & *Angelo Politiano*; *Linacrum* item acri ingenio virum totidem aut etiam plures annos, ſub iiſdem præceptoribus impendiſſe. Nam de meipſo nihil dicam quem poſt ſextum aut ſeptimum annum nihil pudet multa ignorare. *Tonſtallum* & *Paceum* prætereo, quos diutius fortaſſis quam eorum ingenia exigebant, præceptoris detinuit vel ignorantia, vel negligentia. *Morumque* noſti quam acutus ſit *&c.* —— Quapropter, ſi vis ut procedat Epiſcopus, & ad aliquam in his literis frugem perveniat, fac peritum aliquem harum rerum ex *Italia* accerſat, *Latimeri* Epiſt. *Eraſmo* Lib 16. Epiſt. p. 22.

b —— Idem jampridem molitur eximius vir *Joannes* Epiſcopus *Roffenſis* in *Anglia*, *Cantabrigienſis*. Academiæ princeps, in qua tria Collegia magnis impenſis inſtituit, in quibus non ea tradantur quæ juvenes ad ſophi-

That

That he had ſet a foot this good Work, and had the aſſiſtance of Arch-Biſhop *Warham*, toward compleating it. And this he cou'd the better do, becauſe *Eraſmus* not only liv'd with this Biſhop at *Cambridge*, but ſeem'd to be his Companion and Aſſociate wherever he mov'd, and it ſeems that the laſt, or one of the laſt Letters that he wrote while in *England* this time. *Aug.* 29. 1516. was from this Biſhop's Palace at *Rocheſter*, to Mr. *Hen. Bovil*, or *Bullock*, lately become a Preacher in *Cambridge*: ſaluting his Friends there, and making their Names live in that Epiſtle, and declaring he wou'd winter at *Lovain*[a] —— where and in other Towns in its Neighbourhood, we find he ſpent ſeveral Months of the Spring following.

ſticas palæſtras inſtruant, ad ſerias functiones frigidos reddant & ineptos, ſed unde prodeant veris diſcipliuis ac ſobriis diſputationibus exercitati, qui graviter evangelicoque ſpiritu prædicant verbum Dei, & efficaci quadam eloquentia commendent eruditorum animis, qualem ipſe ſe jamdiu tum Oratione, tum ſcriptis, denique & vitæ integritate præſtat Eccleſiæ Chriſti, idque autoritate & auſpiciis *Gul. Warhami* Archiep. *Cant.* &c. *Præfatio* in *Auguſtinum* Ed. *Lond.* p. 1581.

a *Eraſmus Hen. Bovillo* ſuo — *Lovanii* ſumus Hyematuri —— quod concionaris apud populum probo tuum inſtitutum, quod ſuccedit gratulor, præſertim cum Chriſtum pure doceas, non hominem jactas, aut oſtentes argutias ——— ſalutabis diligenter meis verbis amicos quos animo meo circumfero, Doctorem *Phaunum*, doctiſſimum *Joannem Brianum*, humaniſſimum *Joannem Vachanum*, (*a*) Officioſiſſimum (*b*) *Omfridum*, ac veterem Hoſpitem meum *Gerardum* Bibliopolam, nam *Watſonum* audio abeſſe. Bene Vale doctiſſime *Boville Roffæ* in ædibus Epiſcopi. Prid. Cal. *Sept.* 1516. *Eraſ.* Ep. 1540. p. 80.

(*a*) *Joh. Vaghan* admiſſus Socius Coll. *Regin. Cant.* circa annum 1500. Præſidente *Tho. Wilkinſon* [Regiſt. Coll.]

(*b*) *Umphrey* admiſſus Socius Coll. *Regin.* circa an. 1506. Præſidente *Jo. Fiſher* Epiſcopo *Roffer.* Ibid.

Hos deſignatos puto in *Eraſmi* Epiſtol. *Hen. Bovillo* 1513. & *Roberto Aldriſio* an. 1525. *&c.* inquit Reverendus *Tho. Bakerus.*

This

To this his Correſpondent who was his Fellow Collegian and his great Friend we have ſeveral Epiſtles, wherein *Eraſmus* gives him the Name of *Bovillus*. We find by the Univerſity Regiſter. He commenced Batch. of Arts 1503-4. and Maſter of Arts ann. 1507. [a] he was elected Fellow of *Queen's* College about the ſame Year or 1506. *John Fiſher* Biſhop of *Rocheſter* being then Maſter or Preſident, he commenced Dr. in Divinity in the Year 1520. and was Vice-Chancellor in 1524-5. He was thought a Perſon of great Abilities, and was ſingled out upon many Occaſions for Publick Service, particularly when Card. *Wolſey* in his Zeal againſt *Luther*, ſent ſome of the moſt able Divines to *London*, in order to confront his Opinions, and confute his Books, we find Dr. *Bullock* named for one, [b] the Others being *Umphrey*, *Watſon*, and *Ridley*, they were allowed out of the Univerſity Cheſt $53^{s}-4^{d}$ each; the Cardinal had ſo good an Opinion of him, that he made him his Chaplain, though we do

a *Hen. Bullock* Art. Bac. ann. 1503—4 Art. Mr. 1507. Socius admiſſus Coll. *Regin. Cant.* Præſidente *Jo. Fiſher* Epiſcop *Roffen.* circa an. 1507. S. T. P. an. 1520. Procan. Acad. ann. 1524-5. Reg. *Acad. Cant.* Ibid.

b An. MCCCCCXXI. Item ſolvi Doctori *Bullocke* pro expenſis *Londini* circa examinationem *Lutheri* ad mandatum Domini Cardinalis 53s-4d. item Doctoribus *Umphrey Watſon*, & *Ridley*, pro eorum expenſis, tantunden [*Proctor's Book from the Revd. Mr.* Baker's *Collections.*]

Ib *In Mr.* Strypes *Eccleſ. Memorials in the Reign of* Hen. VIII, *we have the Comiſſion of the Cardinal to all Biſhops, to require all* Luther's *Books and Writings to be brought in, and delivered up to them, from all Perſons whatſoever, and then to be brought to him* ——

not

not find that he raiſed him to any high Dignity; we are ſure the Oration that he ſpoke to Cardinal *Wolſey* in his praiſe, deſerved more at his hands, is it lately printed in the Cardinal's Life, and as it diſcovers the Spirit and Stile of the Man, the Reader may judge how well he deſerved the Favour and Friendſhip of *Eraſmus* for his Ingenuity; though grains of allowance are to be made for his enlarging upon the Praiſes of the Cardinal.

From the Proctor's Book we find alſo that he, in Conjunction with Mr. *Walden*, read a Mathematical Lecture in the Univerſity; and had a Salary given by the Univerſity to him for it, this was in the Year 1513. and the Year before we find that he had the ſame Sum (*viz.*) 4*lib.* paid him for the ſame Lecture very probably, though not called there a Mathematical one. We find him alſo from the ſame Authentick Account, to be one of the Twelve Preachers, ſent out by the Univerſity in the Year 1515. He continued a conſiderable time after this, in the Univerſity, for in the Year 1524. (he is ſaid) to have had a *præmium* for writing the *Pope's Letters* i. e. Letters I ſuppoſe to the Pope. What became of this Learned Man afterwards I know not, where he died, or where he lies buried.

Robert Aldrige, or *Aldriſius*, was another of *Eraſmus*'s *Cambridge* Acquaintance, with whom he correſponded while in *England*, and after he left it: I am ſorry I can ſay no more

more of him but that he was born at *Burnham* in *Bucks* [a] admitted into *Kings* College in the Year 1507, Art. Bac. 1512, [b] A.M. 1515. One of the Univerſity Preachers 1523. *i. e.* ſent out by the Univerſity to preach in different Parts of the Nation, as the Judges now go their Circuits, there being at that time great need of able Men in every County: this Learned Man was afterwards Maſter of *Eton* School, Fellow of that College, and at laſt Provoſt of the ſame, as alſo Canon of *Windſor*, and at laſt removed from theſe Preferments, to the Biſhoprick of *Carliſle*. We may ſee by thoſe his Epiſtles which were wrote to *Eraſmus*, that he had a moſt Elegant Pen; which alſo appears by the Province aſſigned him, of writing Letters from the Univerſity to the King, and although the Reward for that Service may ſeem now very ſmall, yet at that time was no doubt a good *præmium*. When *Eraſmus* made his Pilgrimage to the Lady of *Walſingham*, he took with him his Friend *Aldrige* from *Cambridge*, who in the want of the *Engliſh* Tongue, ſerved him for an Interpreter. Mr. *Strype* ſaies, he was a Complier in

a *Robertus Aldrige* [admiſſus in Coll. *Regal.* An. 1507] M. A. Procurator Sen. Acad. an. 1524-5. Informator Scholæ *Eton*, ejuſdem Collegii Socius & demum Præpoſitus, Epiſc. *Carleol*, blandæ eloquentiæ juvenis ab *Eraſmo* dictus eſt, ad quem bene longas Epiſtolas [ſcripſit] *Johannes* a *Balco* vocatus. *Hatchers* Cat. *Kings* Coll. MS. *Teniſon*.

b Art. Bac. an. 1512. Art. Mr. 1515. Unus e Predicatoribus ab Academia emittendis an. 1523. an 1527. Magiſtro *Aldryg* pro tribus literis miſſis ad Dominum Regem 10s [*From the Proctor's Book; by the Revd. Mr.* Baker.

the

the Reign of K. *Edward*, but was not well affected to the Reformation.

John Watſon was alſo a particular Friend of *Eraſmus* while at [a]*Cambridge*, and ever after valued by him, we find by the Regiſter of *Peter-Houſe* College, that he was admitted Fellow there 22 *May* 1501.[b] during his continuance in the Univerſity, he was conſtituted one of its Preachers ann. 1505. He reſigned his Fellowſhip *Dec.* 6. 1521. upon his being preſented to the Rectory of *Elſeworth* in the Dioceſs of *Ely*, as appears by [c]Biſhop *Weſt*'s Regiſter. We have an [d]Epiſtle of his to *Eraſmus*, upon this his Preferment, inviting him to his Parſonage Houſe there, telling him of the Conveniences of it, how nigh to *Cambridge*, and how welcome he ſhou'd be to him; it is very probable that *Eraſmus* comply'd with the Invitation, upon the account of the great Intimacy between them. We may infer from an Epi-

a Art. Bac. an. 1489. Art. Mr. 1492. *Reg. Cant.*

b An. 1501. *Maii* 22. *John Watſon* admiſſus Socius Coll. *Petri.* an. 1521. *Dec.* 6. Mr. *Tho. Smyth* admiſſus Socius Coll. S. *Petri* ad locum Mr. *Joh. Watſon.* [Regiſt. *Coll. Petri.* An. 1505.]

Mr. *Wateſon* unus e predicatoribus ab Academia emittendis. [*Proctor's Book.*]

The Revd. Mr. Baker *thinks that this his Succeſſor was afterwards Maſter of* Chriſt's *Coll. and Vice-Chancellor* ann. 1519, 1520.

c An. 1516. *Nov.* ult. Dnus [Epiſc. *Elienſ:*] admiſit Mrum *Joh. Watſon* S. T. B. ad Rectoriam Eccleſ. Paroch. de *Ellyſworth* ad præſentat. Mri *Hen. Hornby*, S. T. P. hac vice Patroni, ratione cujuſdam advocationis præfato *Henrico* per Ven. in Chriſto Patrem *Joh.* Abbatem Monaſt. de *Ramſey* Ord. St. *Benedicti Linc.* Dioc. & ejuſdem loci conventum conceſſe. [Reg. *Elien. Weſt.*]

d Nactus ſum Sacerdotium intra ſeptem millia a *Cantabrigia*, ædes habet pulchras & mediocriter ad victum utile eſt; porro valet viginti noſtrates libras ſupra om-

ſtle of *Eraſmus*, that this his Friend *Watſon* had made a Tour into Foreign Parts, particularly to *Venice*,[a] and ſome other parts of *Italy*, where no doubt, he added to thoſe accompliſhments, which made him even before, ſo much reſpected by *Eraſmus*. I ſhou'd have been glad to have traced him farther, and given an account of his advancement in the Church, but it is more probable he was neglected by his Friends, and roſe no higher, but dying at his Rectory Houſe, was buried in his own Chancel. *Eraſmus* having a great Opinon of his Judgment and Learning, deſired his Opinion of his Edition of his *New Teſtament*, and ſeems pleaſed he was ſo favorable to that his performance.[b]

John Brian, is another, who more than once is mention'd by *Eraſmus* among the Learned Men he was acquainted with at *Cambridge*, we have ſome account of him from a MSS. of Arch-Biſhop *Teniſon*,[c] which ſaies, he was born at *London*, admitted into *King*'s College in the Year 1510. commenc'd Mr. of Arts in 1518,

nia annua, ſed hoc anno dimidiata portio fundetur in reparationem domus; hoc ſi tibi aut voluptati aut ulli uſui eſſe potuerit, tuum erit, tibique mecum commune, quomodo & erit, quicquid & aliud eſt meum. Utinam velis nos hic viſere. *Watſoni* Epiſt. *Eraſmo* p. 1882.

N. B. *This Epiſtle was never printed before the* Leiden Edition *of his Works.*

a —— Illud voluptati fuit, quod veterum amicorum, quibuſcum *Venetiis* egi conſuetudinem, memoriam mihi refricuiſti. *Eraſmus Joanni Watſono* Edit. *Leid.* p. 166.

b —*Novum Teſtamentum* tibi, hoc eſt, viro tum integro, tum erudito probari non moleſte fero— Convenit hoc iſtis tuis moribus ita piis, ut ſupercilio careant, ita comibus, ut abſit levitas, ita ſeveris ut abſit ſeveritas. *Ibid.*

c Natus *Londini*, Art. Bac. 1515. Art. Mr. An. 1518. *Teniſ.*

that

that he was one of the moſt Learned Men of his time, eſpecially in the *Greek* and *Latin* Tongues, as alſo a Publick Reader upon [a] *Ariſtotle* in the Schools, and though he diſobliged a great many, who affected the old Nonſenſical diſtinctions, and quibbles, and wou'd not be drawn off from them, yet this made him firſt to be taken notice of, and then belov'd by *Eraſmus*, then the greateſt Critick on this ſide the *Alps*. There is mention of his writing a Hiſtory of *France*; but it doth not appear it was ever printed.

Eraſmus though he had the foregoing Learned Men for his Companions, and Aſſociates at *Cambridge*, yet he correſponded with his Friends at *London*, and tells them the News of the Place; thus he tells *Colet* [b] of a Famous Pretender at *Cambridge*, who gave out that by a certain Art he had, he cou'd renew Age, and raiſe even from the Dead, *&c.* but I paſs over ſuch things, and proceed to matters of greater importance.

a *Joan. Brian* [admiſſus in Coll. *Regal.* An. 1510.] ſuo tempore æqualium ſuorum ſine controverſia *Græcis Latiniſque* literis eruditiſſimus; *Ariſtotelem* publice per biennium publicis in ſcholis, non ex ſpinoſis realium & nominalium (quorum tum altercationes Academiam perturbabant) ſubtilitatibus; ſed ex ipſis Fontibus proponebat. Quo nomine multis factus inviſior, at *Eraſmo* eruditiſſimo illi ingeniorum cenſori chariſſimus, eſt effectus. *Eraſmus* in Epiſt. Lib. 2. ad *Henricum Bovillum*, *Briani* Doctrinam laudat: MSS. *Teniſon.*

Brianus. — is hanc *Gallorum* Hiſtoriam volumine complexus eſt. *Eraſ.* Ep. *Amm.* p. 116. Ed. *Lond.*

b Eſt hic medicus noſtras, qui præſidio *quintæ eſſentiæ* prodigioſa deſignat facinora, e ſenibus juvenes, e mortuos vivos facit: unde nonnulla ſpes eſt futurum, ut rejuveneſcam, ſi modo liceat *quintam eſſentiam* deguſtare, quod ſi contingat, non omnino pœnitebit huc adveniſſe. *Eraſmus Coleto.* Ed. *Leid.* p. 108.

Some think that it was here at *Cambridge*, he tranſlated the two firſt Books of the *Greek* Grammar of *Theodore Gaza* into *Latin*, which, however, I think, he did not publiſh till 1518, when he obſerv'd that not only the *Engliſh*, but the *Scotch* and *Iriſh*, had long ſince willingly and happily attain'd the *Greek* Literature, while the City of *Cologne* in *Germany* was ſtill a Stranger to it.[a] Beſides in his ſpare Hours, he had been reviſing his Notes and Emendations upon the Tragedies of *Seneca*, and ſent over his Papers to *Badius* the Printer at *Paris*, who inſerted them into the Edition of that Tragedian. He had likewiſe an opportunity in *Cambridge*, of collating ſome Ancient Copies of *Seneca*, the Philoſopher, or Orator, in *King*'s College, and *Peter-Houſe* College Libraries, out of which he intended to make a fair and correct Impreſſion. Which when he had done, a good while after left it to the care of a Friend of his at *Baſil*, whom he

a *Theodori Gazæ Theſſalonicenſis* Grammaticæ Inſtitutionis libri duo per *Deſ. Eraſmum Rot.* in Latinam Linguam converſi ac diſtincti.

Epiſt. Ded. *Johanni Cæſario Juliacenſi* dat *Antwerpiæ* 1518. pridie natal. *Joh. Baptiſt.*——— Nos quo magis quorundam tædio conſuleremus commoditatem hanc noſtra juvimus induſtria, eumque librum latinum fecimus, exemplis duntaxat exceptis. Ad hæc titulis diſtinximus, & annotatiunculis additis nonnihil lucis addidimus, ut jam quam minimo negotio percipi poſſit. ——— Illud aliquoties mecum ſoleo demirari cum *Sarmatæ*, cum *Scoti*, & *Hiberni*, *Græcas* literas jampridem nec illibenter nec infeliciter amplectantur, quo fato fiat ut una *Agrippina* urbs, ut vetuſtiſſima ita celeberrima, meliores literas adeo gravatim recipiat ——— Tu mi *Cæſari*, fac pergas de literis ac ſæculo tuo bene mereri, & iſtam quoque laudem *Coloneſi* Scholæ addere.

thought

thought capable of publiſhing it with advantage to the Publick: *Eraſmus* being obliged to leave that Place, the Book was printed by *Froben* with a Dedication to Biſhop *Ruthall*,[a] which *Eraſmus* had left with it, and ordered his preſent to be ſent with all convenient ſpeed, but it ſeems it came very late to his hands, not according to the Promiſe of a Book-ſeller, to whom it was committed at his going to *England*, and of which he had given Biſhop *Ruthall* Notice, much wondring that his Lordſhip had never mentioned the receipt of it in his Letters: The Biſhop on the other hand thought he had played upon him, and began to be angry with *Eraſmus*, one alſo who had no kindneſs for him in the Biſhop's Family, took this advantage, and ſo far prejudiced him againſt *Eraſmus*, that he was never perfectly reconciled to him again, eſpecially too,

a *Cantabrigiæ* quum nactus eſſem aliquot *Senecæ* libros manu deſcriptos, adhibito laboris ſocio totum *Senecam* percurri verius quam perlegi, annotatis in ſpatio marginis quæ vel diverſa compereram in exemplaribus, vel ipſe ex me addivinaram. In his erant permulta, quæ vigilantis & eruditi cujuſpiam diſcuſſionem requirebant. Quum mihi diutius *Baſileæ* commorari non eſſet commodum, totum hoc negotium amico cuidam, de cujus fide, nec tum quicquam addubitabam, nec nunc conqueri libet, commiſi. At poſt menſes aliquot *Baſileam* reverſus, comperi ſic tractatum opus, ut me vehementer puderet ejus editionis. Non hic vulgari more culpam in alium transferam, ſed partiar magis inter eum qui commiſit, & eum qui commiſſum ad ſe recepit.—curaram per quendam bibliopolam, ſibi felicem, aliis infeliciſſimum, *Senecæ* codicem reddendum Epiſcopo [*Ruthallo*] cui dicaram hoc laboris. Is ex *Angliâ* reverſus affirmavit, ſe cum fide quod erat mandatam peregiſſe. Credidi. Quis enim non crederet ſic aſſeveranti? Interim in meis ad Epiſcopum literis iterum atque iterum facie-

when this his back Friend taking this Opportunity, had ſhown the Biſhop, the Blunders in it, and inſinuated, that he might think himſelf concerned, to have his Name inſcribed to ſo bad a Performance: This then netled *Eraſmus* much, but more ſo, when upon his next return to *England*, he found that Prelate ſo much cooled in his friendſhip towards him; ſo that he reſolved to make amends, and publiſh an Edition that ſhou'd be more correct, and (if he cou'd) redeem his credit,[a] which he thought very much impaired, by this his unlucky truſting a Friend, in a matter of ſo much conſequence: He then dedicates a New Edition to *Peter* Biſhop of *Cracow*, which he did to ſhew the World, the former Edition was none of his, and that he entirely diſowned it, but this being under his own Care and Inſpection, he would warrant for; and

bam dicati miſſique voluminis mentionem. Ille qui nihil acceperat exiſtimabat ſe mihi ludibrio eſſe. Huic Stomachum etiam exaſperavit Jureconſultus quidam, qui illi erat a conciliis. Nam indicarat Epiſcopo locos aliquot, qui tam manifeſtum habebant mendum, ut mirum ſit nec ab *operis* eſſe animadverſum fuiſſe. Tandem cum rediſſem in *Angliam*, ignarus harum rerum, comperi præſulem illum, quem habere ſolebam, mire frigidum, & cauſam expiſcatus ſum. Itaque præter Editionis dedecus propemodum etiam amici non vulgaris jacturam feci.

a— Interim ſemper ſtimulavit animum calcar ignominiæ, ut quemadmodum ſolent milites poſt cladem acceptam in proximo conflictu, virtute dedecus acceptum penſare, ita feliciore recognitione ſarcirem, quod in Editione commiſſum erat —— Itaque melioribus, ni fallor, avibus *Senecam* in manus recepi, in quo emaculando tantum curæ, tantumque ſudoris impenſum eſt, ut optimo jure poſſim abdicare priorem illam editionem. —— Opus pridem dicatum Epiſcopo *Thomæ Dunelmenſi*, nunc videat alterius præferre nomen. Hoc ampliſſime præſul, nec caſu, nec temere ſed conſulto factum eſſe fateor. Siquidem vel hac ratione

though

though he was always diffident of his own Performances, and never had an Opinion of any thing he did, yet he was much more ſatisfied with his own than that bad Edition, that was before publiſhed in his Name, writes therefore to *Cambridge* to his Friend *R. Aldrige*,[a] then Provoſt of *King*'s College, and had the Manuſcript in that College Library, again collated with another of the ſame Author in *Peter-Houſe* Library, his *German* Friend the firſt Publiſher having, leſt he ſhou'd be diſcovered to have made the many blunders the Book abounded with, made away with *Eraſmus*'s Copy and Collations; this was the firſt time he had truſted any thing of this nature with any but himſelf, and was reſolved never to do it again; we find him therefore after he left *England*, ſpending almoſt the remainder of his Life at *Baſil*, continually attending the buſineſs of the Preſs, that he might

cunctis teſtatum eſſe volui, priorem editionem non fuiſſe meam, quanquam plus ſatis fretus amici cujuſdam promiſſis addideram præfationem.——Ac ne quid infelicium auſpiciorum hic reſideret, ſed plane novo genio jam aliud prodiret opus, mutata præfatione, tuo nomini auſpicatiſſimo vigilias haſce meas dicare viſum eſt. *Eraſmi* Ep. *Petro Epiſcopo Cracovienſi*. Ed. *Baſ.* pag. 1182.

a *Eraſmus*: *Rob. Aldriſio*—— —Editionem commendaram *Germano* cuidam, quem habebam pro amico fidiſſimo; is abſente me peſſima fide ſe geſſit in excudendo opere. Et ne deprehenderetur, optimam exemplaris partem ſuſtulit. Hoc dedecus mihi ſarciendum eſt. Quare te rogo, chariſſime *Aldriſi*, ſume volumen Operum *Senecæ* a *Frobenio* excuſum, & committe aliquibus bonæ fidei, qui denuo adſcribant in margine quæ diſcrepant. Eum Codicem ſic notatum mittito ad *Tho. Morum* — meum peccatum erat quod oblitus ſapientiſſimi de *caſſitâ* apologi amicorum operam expectarem, in eo negotio quod per me rectius geri & potuit & debuit; illius, quod inexploratis humeris ſuſcepit ſarcinam viribus majorem. Ep. *P. Crag.* Epiſc. *Ib.*

never have the ſame vexation again, knowing that to be a very ſafe Maxim, *never to truſt any Perſon, with what a Man can do himſelf*; in which he had failed in this whole buſineſs.

I have been the longer upon this affair of *Seneca*, ſince perhaps nothing ever concerned *Eraſmus*'s Credit more, than the miſcarriage of this Book, and gave occaſion to his ſo often mentioning it; it is certain he took more than ordinary pains about the next Edition, and though he knew his Friend *Lud. Vives* was publiſhing the ſame Author, and he had a great Opinion of his Learning and Judgment, yet he thought himſelf in Honour obliged to publiſh it again, therefore gives that Learned Man notice of his Deſign, and his Reaſons for engaging in the ſame Work with himſelf,[a] and wou'd dehort him from proſecuting it, if he had no other collations, than he himſelf had. From the whole we may perceive that the loſs of his credit, did more ſenſibly touch him, than the loſs of his Friend and Patron Biſhop *Ruthall*, who is (as before obſerved,) never much affected him after this unhappy Accident.

There is a memorable Fact, which is ſaid to have haſtened the Death of Biſhop *Ruthall*, which as it ſhews the treachery of Cardinal *Wolſey* to him; I ſhall beg leave to inſert here, in the very words of his Hiſtorian. *He was*

a Si de *Seneca* nihil habes, niſi quod annotatum erat per *Aldriſium* in Codice, qui diutius erat apud *Morum*, nihil ages, nos habemus longe alia. *Eraſmi* Epiſt. *Lud. Vivi.*

com-

commanded by the King to write a Book concerning the State of the Kingdom, and to deliver it when finiſhed to the Cardinal: But he had written another Book concerning the State of his own Affairs, covered and ſtitch'd ſo exactly after the ſame manner, that one of them could not upon ſight be diſtinguiſhed from the other. Having ordered a Servant to bring him a Book covered with white Parchment, he brought that relating to the Biſhop's private Affairs, which without looking in it, he delivered to the Cardinal, who afterward diſcovering the miſtake, was much pleaſed; telling the King if his Majeſty had occaſion for Money, he might now know where to be ſupplied; for it appeard by that Prelate's own account, that he was worth 100, 1000*l, an immenſe Sum at that time: ſo ſoon as the Biſhop perceived his Error, he was ſeiſed with ſuch a Grief, that it is ſaid to have haſtened his Death.*[a] It is not ſaid whether the King did take advantage of this Information, but this we are ſure of, that not a great while after, in the *ſame Net he laid for others were his own Feet taken.* For the Cardinal's whole Subſtance and the vaſt Treaſures he had amaſſed together, were all ſeiſed for the King's uſe, and he himſelf died with Grief. – *Nec Lex eſt juſtior ulla.* –

Biſhop *Ruthall* was ſaid to be a moſt muni-

a Wolſey's *Life by Dr.* Fiddes, from Bp. *Godwin's* Cat. of Bps.

ficent

ficent Benefactor to the Palace of *Aukland*, belonging to his See. As alſo Founder of a Free School at *Cirenceſter* where he was born, giving a Houſe and Seven Pounds *per Annum*, for the maintenance of a Maſter.[a] Tho' he was bred at *Oxford*, we find incorporated D. D. with Dr. *Mayn* at *Cambridge*,[b] of which Univerſity he was Chancellor *anno* 1503, as you may ſee in *Antiq. Britan.* where his Arms are quartered with the See of *Durham*.

Eraſmus's chief Reſidence was at *Cambridge*, but during this longer ſtay here, we find that he went frequently to *London*, having a Gelding or two ready always for that purpoſe, delighting much in riding, his Friend *Ammonius* having made him a preſent of one, as before he had another from *Urſewick*, and from *Polyd. Vergil* alſo, and Arch-Biſhop *Warham*.

This Prelate's vicinity to *London*, was a great Temptation for his repairing thither often, his good old Patron, being never long eaſy without him: Before he left *Cambridge*, he ſent for him, and ſounding him as to his Circumſtances,[c] generouſly found, that conſidering

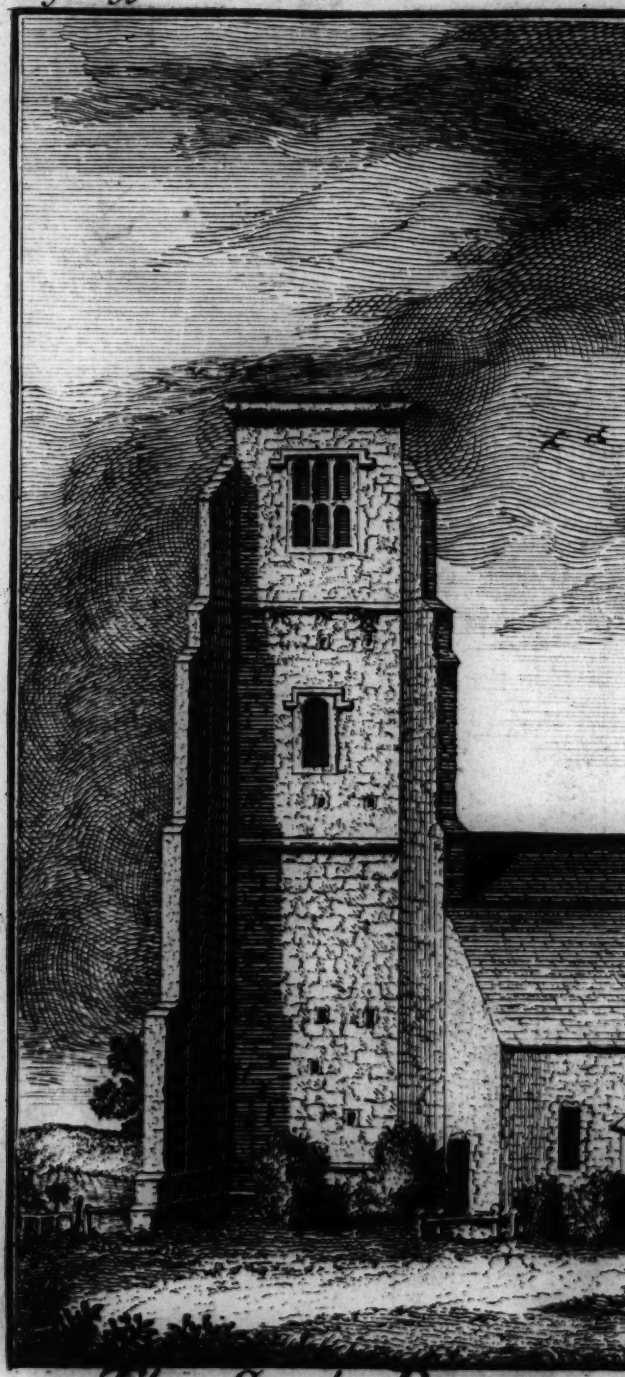
a Wood's *Ath.* Oxon. *Vol. I. Col.* 565.

b Anno 1500. Inprimis conceditur Magiſtro Doctori *Mayn* Elemoſynario Domini Regis ut poſſit ſtare ſub eodem gradu in iſta Univerſitate, quo ſtetit *Oxonii*.

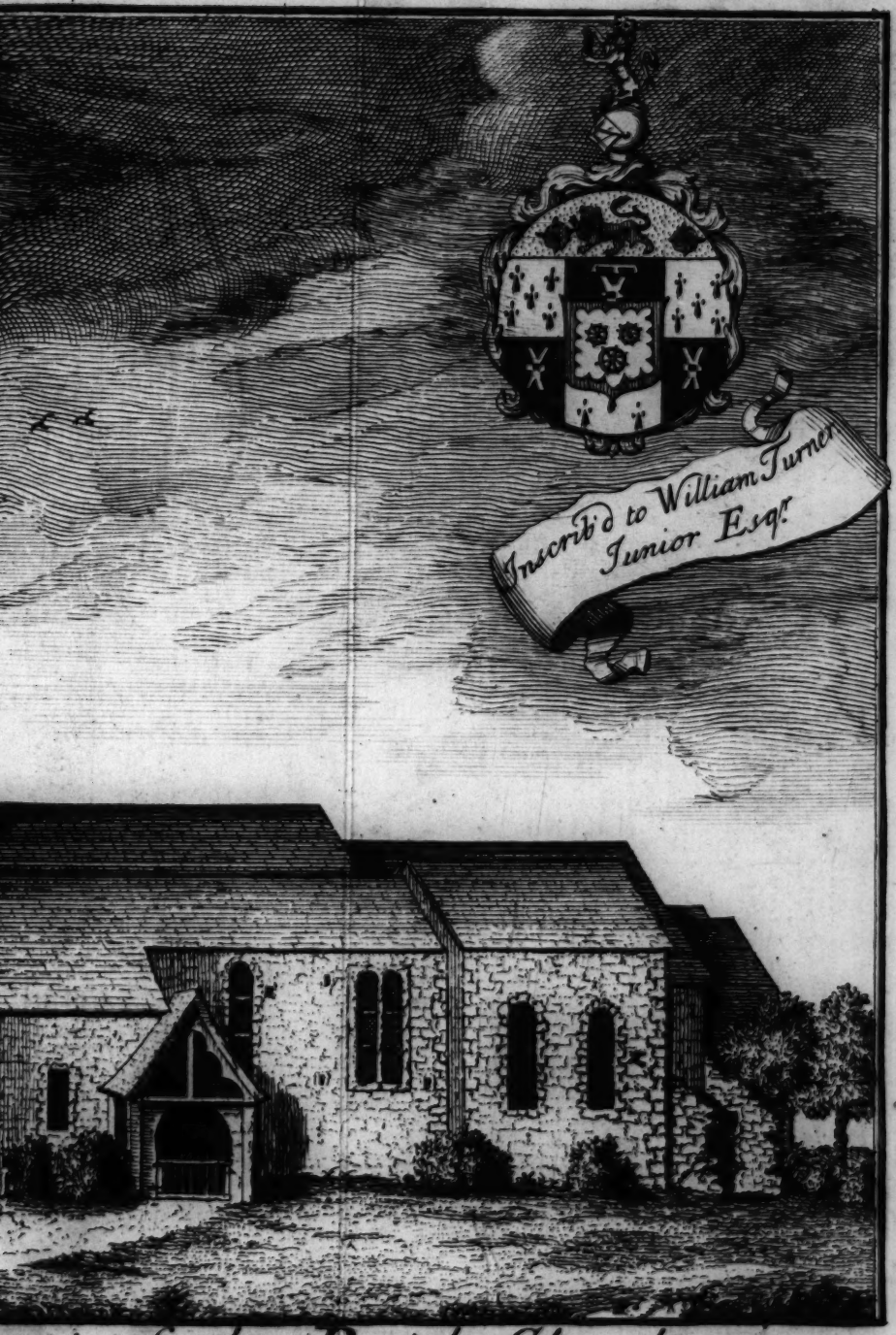
——Eadem gratia conceditur Magiſtro Doctori *Rothall* Secretario Domini Regis. [*Old Proctor's Book. from the Reverend Mr.* Baker.

c Annui reditus ſtati ſunt paulo plus quam quadringenti floreni aurei. Atque hic cenſus impar eſt (fateor) ſumptibus, quos exigit hæc ætas ac valetudo, famulorum, & ſcribarum neceſſaria ſtudiis meis opera, tum ἱππο-τροφία crebra migratio, atque e-

the



The South Prospect
of ALDINGT



pect of the Parish Church
NGTON in Kent where of Erasmus was Rector.

the chargeable Works he undertook; the aſſiſtance of others, which he required, and the way of Life he was engaged in, as well as his ill State of Health, and frequent removes, his hating to be dun'd, as well as his grateful, and charitable Temper, there was more room for his generoſity towards him, his Inclinations then being ſet upon doing ſomething for him, he was willing to do it in ſo handſom a manner as wou'd be ſuitable for *Eraſmus* to receive, as well as himſelf to give.

The [a] Arch Biſhop accordingly made an offer to him of the Rectory of *Aldington*, near *Aſhford* in *Kent*, having prevail'd with Dr. *John Allen* the then Rector to reſign it, this he did to faſten *Eraſmus* the more effectually to a continuance in *England*, he was collated to it the 22 of *March*, the end of the Year 1511. tho' for ſome time he declin'd, and (as *he ſaies*) obſtinately refus'd it: giving this good reaſon for ſo doing, ſince this was a Benefice with cure of Souls, it requir'd a Man to reſide and feed the Flock: which he being Ignorant of the Language cou'd not do; (*for tho'* Eraſmus *had been*

tiam hic animus (ne quid aliud dicam) abhorrens a ſordibns, nec ferens appellantem creditorem, aut non penſatum officium, aut neglectam amiculi inopiam. *Cat. Luc. D. Eraſmi.*

a *Guilhelmus Cantuar.* Archiepiſcopus —— Si ſupputem quicquid ille mihi dare paratus erat, immenſa fuit ejus in me liberalitas, ſi ad calculum vocemus quod accepi ſane modicum eſt. Unicum modo Sacerdotium in me contulit, imo non dedit, ſed obtruſit conſtanter recuſanti, quod eſſet ejus generis ut grex paſtorem requireret, quem ego linguæ ignarus præſtare non poteram, Id quum vertiſſet in penſionem, ſentiretque me eam

in

in England *ſo long, at ſeveral Different times, yet keeping company with Learned Men, he never gave his mind to be Maſter enough of the* Engliſh *Tongue, even to hold a Converſation, much leſs to preach in it. One of our Country-Men giving this as a Reaſon why, he writ* Latin *Epiſtles to him,)*[a] but however the Arch-Biſhop preſented his *Suffragan* Dr. *John Thorneton*, and charg'd the Living with a good Penſion to *Eraſmus*, but *ſaies he*, when the Arch-Biſhop found, that I made a farther ſcruple of receiving the Money, when I did no Duty for it, he good Man comforted me up, and ſaid, *what great ſervice cou'd you do, if you were able to preach in a little Country Congregation? you do much greater ſervice by your Writings, for in them you teach the Preachers themſelves, and why then ſhoud you think much of taking a little of the Eccleſiaſtical Revenues for your Pains? Come, I'll ſatisfy your Conſcience; I'll take care that the Church ſhall be duely*

pecuniolam gravatim accipere quod a populo cui nihil prodeſſem colligeretur, ſic me conſolatus eſt vir egregie pius: Quid *inquit*, magni faceres, ſi uni agreſti popello prædicares? nunc libris tuis omnes doces paſtores, fructu longe uberiore, & indignum videtur, ſi ad te paulum redeat ſtipis Eccleſiaſticæ? Iſtam ſolicitudinem in me recipiam: providebo ne quid illi deſit Eccleſiæ. Idque fecit: nam ſubmoto cui reſignaram ſacerdotium, is erat illi a ſuffragiis. homo variis diſtractus negociis, alium præfecit juvenem rei Theologicæ peritum, probatis & integris moribus. *Eraſmi Eccleſiaſtes* ſive de ratione concionandi. Op. Tom. V. p. 678.

a Si vel tu *Anglice* calleres, vel ego aliam quamcunque tenerem, linguam haudquaquam latinas ad te darem literas. R. *Sampſon* Ep. *Eraſmo*.

ſupplid,

ſupplied, and he did ſo; he removed the *Suffragan*, a Man taken up with multiplicity of buſineſs, and preſented a New Incumbent, a [a]*Young Man*, and a ſober good Divine, but before the Reſignation, there had been a Difference between him and *Eraſmus* about the Tenths, which the Biſhop wou'd have deducted out of the Penſion, which *Eraſmus* expected to have receiv'd clear and without abatement: [b]Dean *Colet* was the Friend who received the Penſion for the uſe of *Eraſmus*, and gave him an account of the Biſhop's detaining a part of it, on the pretence of Tenths; to which *Eraſmus* made a ſhort and plain Anſwer, like a Man that inſiſted upon Right and Juſtice. *He admires what the* Suffragan *means by talking of any Deductions; he knew the Ordinary Payments out of the Living, before he accepted it, on Condition of a clear Penſion, and he did not then ſay one word about the dividing the Burden of Tenths*, the yearly Penſion was 20*l*, and the Arch-Biſhop added 20*l* annually out of his own Pocket, [c] that *E-*

a XVIIII. *Nov.* MDXIV. *Richardus Maſter* A. M. ad Eccleſiam de *Aldyngton* per liberam reſignationem ven. viri D. *Joannis* Dei Gratia *Cironen.* Epiſcopi ad collationem Archi-epiſcopi juratus de bene & fideliter ſolvendam quandam annuam penſionem viginti librarum cuidam Magiſtro *Eraſmo Rotherodamo* Clerico nuper dictæ Eccleſiæ Rectori. *Reg. Warham.*

b *Eraſmus Rot. Coleto* ſuo S.D. ——— Suffraganeum demiror quid ſibi velit: cum has exactiones ſciret indictas, jam tum cum penſionis onus reciperet: atque id temporis de communicando onere decimarum ne verbum quidem.

c Archiepiſcopus *Cantuarienſis* ſic me fovet, ſic complectitur, ut ſi frater eſſet aut ſi pater, non poſſit amantius ex hujus dono

raſmus

raſmus might live the more comfortably, and creditably.

It had become a common Practiſe for Biſhops to allow Incumbents, the Liberty of reſigning Parochial Churches, on Condition, that the next Succeſſor ſhou'd pay a certain Penſion to them, during their natural Lives: this Cuſtom was grown into a very great Abuſe, by drawing the Clergy into Simoniacal Compacts, diminiſhing the value of Livings by laying the Burden of Penſions on them, defrauding the right of Patrons, *&c.* *And therefore Arch-Biſhop* Warham, *in a juſt ſenſe of that Scandal and Miſchief to the Church, had reſolv'd to break that Cuſtom in his own Dioceſs, and not to ſuffer any Benefice to be ſo loaded with any Penſion for the time to come, excepting in this one Inſtance, in favor of* Eraſmus, *and that this might not paſs into a Precedent, he took care to enter the Reaſons why he did it, in this ſingle Caſe, becauſe* Eraſmus *was a Man of conſummate Learning*

penſionem habeo Sacerdotio reſignato ſatis amplam: tantundem addit alter ille Mœcenas de ſuo. *Eraſmus*, *Antonio* a *Bergis* Abbatis *Bertini* dat *Londini* pridie Id. *Martias* MDXIII. Edit. *Lond.* Col. 144.

Gulielmus ille *Waranus* —— —— me veluti fugitantem in amicitiæ ſuæ naſſam pellexit. Guſtata duntaxat illius humanitate contuli me in *Italiam*. Ibi ceſſantem neque quicquam minus quam de repetenda *Britannia* cogitantem, ultro revocat delato Sacerdotio. Hoc quoque neglectum eſt. Cæterum ubi me ventus alius retuliſſet in *Angliam* ſit aſtrinxit, non tam benignitate, quanquam ea quoque fuit & eſt in illo ſingularis, quam amabili morum jucunditate, miraque in amando conſtantia, id quod in viris primatibus ſane rariſſimum eſt, ut nolens illi præberem manus. Hæc erat eſca quæ me pertraxit in ſuum jus *&c.* *Eraſmi* Adagia Op. Tom. II. p. 931.

in the Latin, *and* Greek, *who by that Learning and Eloquence, had like a New Star enlightned the Age he now liv'd in; and therefore he might well recede from his former Intention, for the ſake of ſuch an Excellent and Singular Perſon, who had deſir'd to be diſcharg'd of the Care, becauſe he cou'd not preach the Word of God in* Engliſh *to the People, nor otherwiſe diſcourſe to them in their Mother Tongue; eſpecially when by this means the Arch-Biſhop might better conſult the good of Souls, and* Eraſmus *might have more liberty to proſecute his Studies, and might have the greater Reſpect ſhewn to him, for his love to the* Engliſh, *while deſpiſing* Italy, France *and* Germany, *in any of which Countries, he might have been honourably ſupported, he choſe rather to return to this Iſland, to paſs the remainder of his Life with his Friends here, and to give them the pleaſure of his learned Converſation.* [See the Original Deed in the *Appendix*.]

It may be thought worth remarking, that *Elizabeth Barton*, otherwiſe called the Holy-Maid of *Kent*, was of the Town of *Aldington*, where *Eraſmus* was Rector; as appears by her Indictment at her Tryal, as alſo that *Richard Maſter*, who was *Eraſmus*'s Succeſſor, and by whom he was paid his Penſion, was one of the Managers of this Pious Fraud, and for which amongſt others he ſuffered Death: about a Year or two before *Eraſmus* died at *Baſil*, perhaps there

raſmus might live the more comfortably, and creditably.

It had become a common Practiſe for Biſhops to allow Incumbents, the Liberty of reſigning Parochial Churches, on Condition, that the next Succeſſor ſhou'd pay a certain Penſion to them, during their natural Lives: this Cuſtom was grown into a very great Abuſe, by drawing the Clergy into Simoniacal Compacts, diminiſhing the value of Livings by laying the Burden of Penſions on them, defrauding the right of Patrons, &c. *And therefore Arch-Biſhop* Warham, *in a juſt ſenſe of that Scandal and Miſchief to the Church, had reſolv'd to break that Cuſtom in his own Dioceſs, and not to ſuffer any Benefice to be ſo loaded with any Penſion for the time to come, excepting in this one Inſtance, in favor of* Eraſmus, *and that this might not paſs into a Precedent, he took care to enter the Reaſons why he did it, in this ſingle Caſe, becauſe* Eraſmus *was a Man of conſummate Learning*

penſionem habeo Sacerdotio reſignato ſatis amplam: tantundem addit alter ille Mœcenas de ſuo. *Eraſmus, Antonio* a *Bergis* Abbatis *Bertini* dat *Londini* pridie Id. *Martias* MDXIII. Edit. *Lond.* Col. 144.

Gulielmus ille *Waranus* —— —— me veluti fugitantem in amicitiæ ſuæ naſſam pellexit. Guſtata duntaxat illius humanitate contuli me in *Italiam.* Ibi ceſſantem neque quicquam minus quam de repetenda *Britannia* cogitantem, ultro revocat delato Sacerdotio. Hoc quoque neglectum eſt. Cæterum ubi me ventus alius retuliſſet in *Angliam* ſic aſtrinxit, non tam benignitate, quanquam ea quoque fuit & eſt in illo ſingularis, quam amabili morum jucunditate, miraque in amando conſtantia, id quod in viris primatibus ſane rariſſimum eſt, ut nolens illi præberem manus. Hæc erat eſca quæ me pertraxit in ſuum jus &c. *Eraſmi* Adagia Op. Tom. II. p. 931.

in

in the Latin, *and* Greek, *who by that Learning and Eloquence, had like a New Star enlightned the Age he now liv'd in; and therefore he might well recede from his former Intention, for the ſake of ſuch an Excellent and Singular Perſon, who had deſir'd to be diſcharg'd of the Care, becauſe he cou'd not preach the Word of God in* Engliſh *to the People, nor otherwiſe diſcourſe to them in their Mother Tongue; eſpecially when by this means the Arch-Biſhop might better conſult the good of Souls, and* Eraſmus *might have more liberty to proſecute his Studies, and might have the greater Reſpect ſhewn to him, for his love to the* Engliſh, *while deſpiſing* Italy, France *and* Germany, *in any of which Countries, he might have been honourably ſupported, he choſe rather to return to this Iſland, to paſs the remainder of his Life with his Friends here, and to give them the pleaſure of his learned Converſation.* [See the Original Deed in the *Appendix*.]

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there never was ſo notorious a Cheat ever carried on with ſo much Art, and Succeſs, as this was for a conſiderable time, for not only the Simple, but alſo (as the *Hiſtorian* ſaies) the Wiſe and the Learned were deceived by her, inſomuch that *William Warham*, Arch-Biſhop of *Canterbury*, Biſhop *Fiſher*, and Sr. *Tho. More*, *Eraſmus*'s greateſt and beſt Friends, gave too much credit to it. The ſame Author *obſerving that theſe matters, and many other had been traiterouſly practiced, and imagined amongſt the Parties many Years, chiefly to interrupt the Divorce, and to deſtroy the King, and to deprive him from the Crown, and Dignity Royal of this Realm, as in the Act of Attainder doth appear.* [Holinſhed. *Vol.* 2. *p.* 937.

Eraſmus ſeemed above all others to depend upon Arch-Biſhop *Warham*,[a] and even dreaded the ſurviving of him, leſt he ſhould want the certain annual returns of his Kindneſs, he had indeed other Penſions paid him from *England*, but they were ſo docked by the Perſons through whoſe hands they came, that he was forced to be content with a ſmall Portion of

a Archiepiſcopus *Cantuarienſis* jam ad extremam ſenectutem pervenit. Si non attigit, certe proximus eſt anno octogeſſimo, ſed magis arbitror exceſſiſſe. Alioqui ſemper hactenus proſpera valetudine, nunc ut fertur, adhibuit tertiam tibiam. Spero equidem illum mihi ſuperſtitem fore, ſed timeo: ſiquid ſecus acciderit, animus eſt tuam celſitudinem in illius locum ſurrogare. E duabus *Angliæ* penſionibus debentur quotannis plus minus ducenti floreni, ſed ea pecunia per negotiatores ad me pervenit acciſa, nonnunquam uſque ad quartam partem, interdum & intercipitur. *Eraſmi* Epiſt. *Chriſtoph.* a *Stadio* Epiſ. *Auguſtano* Ed. *Leid.* p. 1291.

them:

them: but whatever came from the Arch-Biſhop was done after ſo obliging, and engaging a manner; that he would as often refuſe, as accept, for fear of being too troubleſome and chargeable to ſo good a Friend: and eſpecially[a] too ſince he was content with little more than wou'd maintain a brace of Geldings, and a couple of Servants, without which he could not well be eaſy, ſeeming once to be much concerned at his ſelling one of his Horſes to help him upon ſome great emergency.

Eraſmus, in an Epiſtle[b] gratefully owns all the before mentioned Favours of his great Patron the Arch-Biſhop *Warham*, as well as thoſe of his other *Engliſh* Friends, and tells us that even the King, who had wrote to him in *Italy*, now talk'd of him very honourably, and affectionately, and as often as he waited on his Majeſty, he was receiv'd with ſuch an affable and gracious Air, that it was plain the King's

a Quod tam ſolicite metuis, ne quid mihi deſit, agnoſco paternum, quondam tuum in me affectum. Sed non facile premitur egeſtate, qui didicit parvo contentus eſſe. Quanquam nunc ſatrapes quiſpiam mihi videor alens duos equos curatiores quam ſit ipſe Dominus, & duos famulos Domino ſuo elegantiores. *Eraſmus Waramo.*

Quo quidem viro [*Waramo*] ut nihil habet illa inſula, vel eruditione, vel integritate, vel omnibus denique ornamentis Epiſcopalibus abſolutius; ità non alium habet, ad provehendum optimarum rerum ſtudium propenſiorem —— *Eraſ.* Epiſt. *Leoni* Decimo. ——

b In *Anglia* nullus eſt Epiſcopus, qui non gaudeat à me ſalutari, qui non cupiat me convivam, qui nolit domeſticum. Rex ipſe paulo ante patris obitum, cum eſſem in *Italia*. Scripſit ad me ſuapte manu literas amantiſſimas, nunc quoque ſæpe ſic de me loquitur, ut nemo honorificentius, nemo amantius, & quoties eum ſaluto, blandiſſime amplectitur, & oculis amantiſſime obtuetur, ut intelligas eum non minus bene de me ſentire, quam

Thoughts of him were as favourable, as his Words: that the Queen offer'd to retain him as her *Præceptor* in the *Latin* Tongue, that every Body knew, if he wou'd but ſtay a few Months at Court, he might have what Eccleſiaſtical Preferments he pleaſed, but that he preferr'd his Liberty and his Studies before all other Temptations. Beſides (ſaies he) the Arch-Biſhop of *Canterbury* Primate of all *England*, and Chancellor of the Kingdom, treats me as if he were my own Father, or my Brother, and as an earneſt of his Affection, he has giving me a Living of one Hundred Nobles *per Annum*, which for my conveniency he has ſuffer'd me to reſign, and to reſerve out of the Profits, a yearly Penſion of an Hundred Crowns: for the few Years laſt paſt, tho' I never askt for any thing, he has given me in an abundance, above 400 Nobles, even one Hundred and Fifty in a Day. From the bounty of other Biſhops, I have had above an Hundred Nobles; the L^d. *Mountjoy* formerly my Pupil, gives me an annual Penſion of one

loqui. Regina conata eſt me ſibi præceptorem adſciſcere. Nemo eſt qui neſciat quin ſi vel paucos menſes velim in aula regis vivere, quantum libeat Sacerdotiorum accumulaturum. Sed ego huic otio meo, & ſtudio, & laboribus omnia poſthabeo. *Cantuarienſis* Archiepiſcopus totius *Angliæ* primas, & regni hujus *Cancellarius*, vir doctus & probus, me ſic amplectitur, ut ſi pater eſſet, aut frater, non poſſet amantius. Et ut intelligas hoc eum ex animo facere, dedit mihi Sacerdotium centum fere nobilium, quod poſtea volente me in penſionem centum Coronatorum mutavit, ex mea reſignatione, ad hæc dedit dona ſupra 400 nobiles. His pauculis annis, idque nihil unquam petenti, dedit uno die nobiles 150 ab aliis Epiſcopis ſupra 100 nobiles accepi gratuita liberalitate oblatos. D. *Montjoius* hujus regni *Baro* quondam

Hundred

Hundred Crowns; the King and his prime Favourite and Miniſter, the Biſhop of *Lincoln*, promiſes me what I pleaſe; both the Univerſities, *Oxford*, and *Cambridge*, are contending for me, for at *Cambridge* I taught the *Greek* Tongue, and Theological Sciences, for ſeveral Months, tho' *gratis*, as I always reſolv'd; the Colleges in the two Univerſities have in the Conſtitution of them, ſo much of Piety and Regularity of Manners, that were you to ſee them, you wou'd deſpiſe what they call a Religious or Monaſtick Life.

[a]In a Letter to K. *Henry* the VIII, ſometime after this, he expreſſes a great deal of pleaſure, in ſaying, 'that though he was not a Native 'of *England*, yet he was adopted into it: 'and had as hearty love and eſteem for it, as if 'he firſt drew his Breath here: and in an Epiſtle to a Friend then going into *England*,[b] he infinitely prefers our Country before his own;

meus diſcipulus, dat annue mihi penſionem centum Coronatorum. Rex & Epiſcopus *Lincolnienſis*, qui nunc per Regem omnia poteſt, magnifica multa promittit. Sunt hic duæ Univerſitates *Oxonia* & *Cantabrigia*, quarum utraque ambit habere me: nam *Cantabrigiæ* menſes complures docui *Græcas* & ſacras literas, ſed gratis & ita facere ſemper decretum eſt: Sunt hic Collegia in quibus tantum eſt Religionis, tanta vitæ modeſtia ut nullam religionem non ſis contempturus, ſi videas. *Eraſmi* Epiſt. *P. Servatio.* Edit. *Gul. Bateſii.* 4*to* pag. 193.

a ——Equidem nativus non ſum, fateor, ſed inſitivus *Britanniæ*; & tamen ubi mecum reputo quot illic annos vixerim, quot illi debeam *Mæcenates*, quot eximios & ſynceros amicos, quantam fortunæ meæ ſi qua tamen eſt portionem, non minus illi felicitatem hanc gratulor, quam ſi me genuiſſet *Eraſ.* Epiſt. *Hen.* VIII. Edit. *Lond.* p. 357.

b In reviſenda *Hollandia* nolimi te profectionis diſpendium face-

thinks the one hardly worth ſeeing; while in the other, he wou'd meet with every thing that was grateful and delightful; but adds this piece of advice, that he ſhou'd always behave himſelf modeſtly, and not be too free in his diſliking or ſpeaking againſt any thing, he was not pleas'd with, this being a thing that wou'd not be born with; (the *Engliſh* People being not without Reaſon, great lovers of their Country:) and therefore it wou'd become him not to provoke them, by any Reflections upon Things or Perſons: it being a great Fault in ſome Travellers, who are prejudiced againſt every thing, that is different from the uſage of their own Country; Muſick it ſelf tho' never ſo Fine and Exquiſite, may yet not be pleaſing to the Ear that is not us'd to

re. quid enim eo te vocet, niſi compotationes aliquot, quæ nec ingenio tuo, nec valetudini conveniunt? Eſt aliquid videre illam doctorum omnium literis celebratam *Britanniam*, & ad morum civilitatem ſimul & prudentiam conducet, cum tot *Angliæ* magnatibus, cum tot eruditiſſimis viris fuiſſe congreſſum, quorum tamen humanitas ſingularis, cave ne te reddat negligentem, aut audaculum, ſed, utcunque illi ſe ſubmittunt, tu ſemper fac ut tuæ modeſtiæ memineris —— Imprimis cave ne quicquam ejus regionis eo temnas damneſve. Eſt enim ea gens mire φιλόξενος, nec id ſine cauſa. Habet enim eximiam regionem quanquam omnes in admiratione, rerum patriarum φιλαύτοι ſumus. Solent enim quidam inciviles illico damnare, ſi qnid inſolitum viderent, ut nulla fere placet muſica, niſi cui aſſuevimus. —— In recipiendis munuſculis (nam eſt ea gens non minus liberalis, quam parca *Brabantia*) veteris proverbii memineris ὅπι πάντα, ὅπι πάντη, ὅπι πάρα πάντων. A beatis & ſinceris amicis ſi quid ultro deferetur, accipito, ſed cum grati animi teſtificatione, a mediocribus aut frigidis amicis ſi quid offeretur, excuſato, ſed civiliter. Eſt enim plus artis bene recuſare beneficium, quam bene accipere. Sunt tamen qui quum parum ſint amici, tamen palam fiunt inimici, ſi recuſes quod offerunt. Interpretantur enim aut muneris exilitatem contemni, aut

it:

it; He commends in the ſame Epiſtle, the Generoſity of the *Engliſh*, how much they exceed their Neighbours in this Point, and then lays down excellent Rules, how to comport himſelf as to the receiving, or refuſing of Gifts.

In another Epiſtle[a] he ſeems to have much Indignation againſt his own Country, for its ſetting no greater value upon him, when all other Countrys did honour and eſteem him and ſtrove who ſhou'd have moſt of his company, *Holland* neglected and undervalued him, but whatever ſlights he might meet with in his Lifetime, his own Town has (as I have already obſerv'd) done honour to his Memory in ſeveral very laudable Inſtances, to which I ſhall only add, that the Publick School not far from the Place where his Statue is erected, is denominated from him *Schola Eraſmiana*, and the Market adjoyning *Eraſmus*'s Market.

There were in *England* about the time of of *Eraſmus*'s ſojourning here, two Foreigners (*viz.*) *J. L. Vives*, and *Polydor Vergil*, who were much valued by him, the former *Joh. Ludovic. Vives* (as we are informed by Mr. *Wood*) was *born at* Valenza *in* Spain, *educated in*

ſe eſſe inviſos: horum animo cedendum eſt, ſed oratione quam maxime plauſibili: abſit autem ut uſquam præ te feras ſordidum animum, & hujuſmodi prædularum avidum. *Eraſ.* Epiſt. *Nic. Cannio* Ed. *Leid.* p. 983.

a Hoc male me habet. *Italos, Hiſpanos, Getas, Danos*, candidiores experior in me quam meos: famelicum hominum genus, & ſoli ventri natum—*Eraſmi* Epiſt. *Ammonio.*

Etiam ſi me contemnit *Hollandia*, hic certe non uſquequaque contemnor, neque inter magnates, neque inter religioſos, neque inter eruditos—Epiſt. *Gul. Goudano.*

Grammar Learning there, but in Logick at Paris, *at which time all good Arts were baniſhed thence, and the Students totally bent on Sophiſtical Cavils. Soon after being taken of from theſe vain bablings, he applied himſelf to the Study of Humanity, and became (his Age conſidered) noted for it. Afterwards he went to the Univerſity of* Lovain, *where he ſeriouſly applied himſelf to* Latin *and* Greek *Learning, and ſought out alwaies to be acquainted with polite and learned Men, being then by that time, ſo polite himſelf, that in deteſtation of his former Errors, in following vain Sophiſtry, he wrote a Book* contra Pſeudo-Dialecticos. *At riper Years he applied himſelf to the Study of the Civil Law and of Divinity; and to the ſearching of the Writings of all the learned Doctors of the Church by the Advice of* Deſ. Eraſmus, *who had a particular Reſpect for him for mending and correcting ſome of his Writings, and collecting his* Adagies. *On the* 4 July 1517. *he was made (being then at* Lovaine) *one of the firſt Fellows of* Corp. Chriſti *Coll. in* Oxon. *by the Founder thereof. By which time his Fame being ſpread over* England, *and the more for this Reaſon, that* Catherine *of* Spain, *the firſt Wife of K.* Henry *VIII. had a peculiar reſpect for him. He was invited into* England *by Cardinal* Wolſey (*as it ſeems*) *in the Year* 1523, *and coming to* Oxon *in* Aug. *or* Sept. *did read the Cardinal's*

dinal's Lecture of Humanity in the Hall of the ſaid College; and that (as it is ſaid) of the Civil-Law before the Members of the Univerſity. Farther alſo to add Grace and Honour to him, it pleaſed K. Hen. *VIII. Queen* Catherine, *and the prime Perſons of their Courts to be (as ſome report) his Auditors at the the latter end of the aforeſaid Year, he having been ſolemnly incorporated Doctor of Civil-Law before as he had ſtood in another Univerſity. While he remained here, he wrote his Books* de Ratione Studii Puerilis, *and* de Conſultatione, *and became ſo much admired by the* Academians, *for his great Learning and Eloquence (and the more for this Reaſon, that their Studies were then bent towards Humanity) that they revived the Degrees of Grammer, Rhetorick, and Poetry, which had before been much neglected.* [a] Afterwards he retired to *Bruges* in *Flanders* from whence he came, where about that time he took a Wife, but the next Year (*viz.* in *March* 152$\frac{4}{5}$. he was at *Oxon* again, as appears from an Epiſtle to K. *Hen.* VIII. dated from thence at which time (Mr. *Wood* thinks) he continued his Lectures either in Humanity or the Civil Law, and was conſtituted Tutor for the Latin Tongue, to the young Lady *Mary* Daughter to King *Hen.* VIII. His Writings are many, printed in two Tomes at *Baſil.* 1555. I ſhall only ſet down what relates to our ſelves *(viz.)*

[a] *Wood's* Ath. *Oxon.* Vol. I. p. 63.

De Inſtitutione Feminæ Chriſtianæ lib. 3. Dedicated to *Catherine* Queen of *England.*

De Ratione Studii Puerilis. Dedicated alſo from *Oxon.* in 1523. to the ſame Princeſs.

Satellitium Animi, vel Symbola. Dedicated to Princeſs *Mary*, Daughter of King *Hen.* VIII. from *Bruges*, 1524.

Epiſt. ad Hen. *VIII. dat Oxon*, 12 Mart. 1525.

A Tranſlation of *Iſocrates Nicocles* into *Latin* from the *Greek* dated from *Oxon.* 15. *Dec.* 1523. and dedicated to Card. *Wolſey.*

He died at *Bruges* in 1544. and was buried in the Church of St. *Donantius* there. As this Learned Man was by his being ſo long and often in *England*, almoſt naturaliſed to us, and alſo ſo very intimate a Friend of *Eraſmus*, the aforegoing Account of him, chiefly from *A. Wood*, cou'd not but be very proper in this place.

[a] *Eraſmus* had ſo high an Opinion of his Learning, that he ſays he wou'd almoſt in time obſcure his own Fame. And in return, we find that he had the higheſt value for *Eraſmus*, whom he ſtiles his *Præceptor*, and enquires very paſſionately about his welfare. [b]

a De *Ludovici Vivis* ingenio gaudeo meum calculum cum tuo conſentire. Is unus eſt de numero eorum, qui nomen *Eraſmi* ſint obſcuraturi. *Eraſmi* Epiſtola *Thomæ Moro* inter Epiſt. *Eraſ.* Ed. *Leid.* p. 542.

b Sæpenumero ſum precatus ut ad nos ſcribere frequentius de *Eraſmi* præceptoris noſtri valetudine, rerumque ſuarum ſtatu, qui mihi non minus curæ eſt quam meus ipſius. *Vives Gilb.* Cognato *Ib.* p. 1819.

Having

Having ſaid ſo much of this Learned *Spaniard*, give me leave briefly to mention his *Italian* Friend *Polydore Vergil*, with whom as *Eraſmus* became very early acquainted with in *England*, muſt not be left out of the Catalogue of his Friends. He publiſhed had done as *Eraſmus* a Collection of *Adagies*, and ſeeing that he had not the good Fortune to have his Book ſo well accepted as his was, ſeem'd much diſpleas'd, and did all he cou'd to depretiate it: But *Eraſmus* was too generous to retaliate ſuch uſage; only gently hints to him, that if he had a mind to ſuccced better hereafter, (whatever Opinion he had of his Performance) he ſhou'd conſult with *More*, *Tonſtal*, *Linacer*, and *Latimer*, who wou'd help him to publiſh with greater Advantage.[a] He had it ſeems alſo taken occaſion in his Preface to ſay ſomething in favour of our Country-Man *Lee*, his mortal Enemy, beſides what look'd like an Emulation between him and *Eraſmus*, who wou'd not quarrel with him, I wiſh we had no cauſe neither, for his deſtroying the many Manuſcripts out of which he compil'd his Hiſtory, which is a charge I fear lyes ſtill heavy upon his Memory.

[b]However its certain *Eraſmus* reſpected him as a Perſon of Worth and Merit, eſpecially he

a ——*Polydorus Vergilius* vir eruditus, mihique nunc amiciſſimus, qui paſſim prædicabat, me ſuis ingredi veſtigiis, æmulum operis alieni, non auctorem mei: cum hoc libelli quicquid erat, annos aliquot edidiſſem, priuſquam *Polydori* nomen noſſem. *Eraſ.* Epiſt. *Budæo.*

b Sic te amo, mi *Polydore*, ſic tuæ gloriæ faveo, ut non graver vel dimidium totius laudis tibi com-

commends him for his Verſion of a piece of St. *Chryſoſtom*,[a] as well as for ſome other of his Productions. As *Polyd. Vergil* abounded in Money having ſo profitable a Place as that, of being Collector of the Pope's *Annates*. So upon occaſion we find him very generous to *Eraſmus*, at one time he acknowledges in a Letter of Thanks to him, that he had from him a Preſent of Money, in order to buy him a Horſe, and by an Intimation in his Letter, he ſeem'd to expect ſome other tokens of his Friendſhip,[b] this Perſon after 40 Years living in *England* was honourably diſmiſt with a Gift of 300 Crowns from the King, with Liberty of enjoying the the Arch-Deaconry of *Wells*, and the Prebendſhip of *Nunnington*, in the Church of *Hereford* to his death. He ſeems to have been a Perſon of Publick Spirit, having preſented the Church of *Wells* with Hangings for the Quire, upon which were wrought a Laurel Tree, and theſe Words——*Sunt* Polydori *munera* Vergilii.

largiri, ſiquidem hoc tibi foret uſque adeo cordi, niſi ſic tibi vindicares, ut nec tu mihi ſis gratiam habiturus, & ego non candidus in amicum ſed alienæ gloriæ furunculus viderer poſteritati; ſi tamen hæc legit poſteritas—Tamen illud tibi perſuaſerim, mi *Polydore*, ut poſthac in edendis lucubrationibus tuis *Tho. Morum*, *Cuthb. Tonſtallum*, *Thomam Linacrum*, *Gul. Latimerum* homines vere doctos & amicos adhibeas tu in conſilium. *Eraſ. Pol. Verg.* Ed. *Leid.* p. 673.

a ——Idem opuſculum [*Chryſoſtomi* Monachus] in *Anglia* vertit *Vergilius Polydorus* ſatis feliciter, mihi dicatum. *Eraſ.* Ep. *N. Mallario* Ibid. *p.* 1388.

b Dediſti quo paretur equus, utinam dare poſſis quo reparetur eques. *Eraſ.* Epiſt. *Pol. Verg.* Ed. *Lond.* 1093.]

Eraſmus

[a]*Eraſmus* while in *England*, mentions a pleaſant Story of a Converſation he had at *Weſtminſter*, at the Lodgings of his Friend *Ammonius*, in the College of St. *Stephen*, with *Canoſſa*, another *Italian*, the Pope's Legate, it ſeems he was invited to Dinner by *Ammonius*, who wou'd not tell him who was to be there with him; and by his Habit he cou'd never ſuſpect, that the Stranger was a Perſon of that Character he appeared to be afterwards, eſpecially too, having but one Servant, *Eraſmus* launched out upon ſeveral Subjects with *Ammonius*, with a plain neglect of *Canoſſa*, as a Perſon below his Notice, unleſs it was for his rough and impolite behaviour, ſo taking him to be a Trader, he cou'd not conceal his Contempt of the Man, though he had the Curioſity to ask in *Greek* his Name of *Ammonius*: but was not the wiſer for his Anſwer. However *Eraſmus*, without any reſerve, began to talk Politicks, and as ill luck wou'd have it, even of that very Affair then upon the Anvil, the Pope's interpoſing in the Affair of Peace between the Kings of

a Invitarat me *Andreas Ammonius* ad prandium, veni nihil ſuſpicans inſidiarum: amabam enim hominem familiariter. Apud eum reperi quendam veſte oblonga, ſed capillis in reticulum collectis, unico tantum famulo. Multa fabulatus ſum cum *Andrea*, nihil omnino ſuſpicans de *Canoſſa*. Admirabar tamen hominis militarem ferocitam, itaque *Grace* percunctatus ſum *Andream*, τὶς ἐὼν ὁτοσί. Is reſpondit ἄνθρωπος μάχιμος —— toto convivio cum *Andrea* familiariter ex more fabulas miſcui, non diſſimulans negotiatoris contemptum. Tandem percunctatus ſum *Andream*, num verus eſſet rumor veniſſe legatum, qui juſſu *Leonis* X. diſſidium inter *Gallio-rum* & *Anglia* reges componeret,

England

England and *France*, and ſending his Legate (the very Perſon in company) over upon that Account, he proceeded to ask whether he was a Cardinal, and ſaid ſomewhat reflecting upon that Order, *Canoſſa* ſeemed a little netled, and ſpoke to *Ammonius* aſide both in *Italian* and *Latin*; *Eraſmus* ſtill taking him at moſt for an Ingenious Merchant. Then the Legate addreſſed himſelf to *Eraſmus*, and told him, he wondred that ſince he was ſo much reſpected in *Rome*, he ſhou'd choſe to live in *England*: *Eraſmus* returned, that he thought himſelf very happy among the very many Learned Men he found in our Country, above whom he would not preſume to value himſelf; but what he ſaid raiſed the Paſſion of *Eraſmus*, and being upon his Mettle, he was very glad after he knew with whom he had held this Conference, that he had not ſpoke ſomething of dangerous Conſequence to himſelf; being not uſed to ſet a Guard upon his Tongue, but ſpeak whatever came uppermoſt. *Eraſmus* and

annuebat. Summus, inquam, Pontifex non eget meis conſiliis, ſi tamen hic me adhibuiſſet, aliud ſuaſiſſem. Quid, inquit, *Ammonius?* Non expediebat, inquam, fieri mentionem pacis.——— Mox urgebam, num revera eſſet Cardinalis. Tergiverſatus eſt *Ammonius*, tandem, eſt, inquit, animo *Cardinalitio*———Tandem dixit neſcio quid *Italice*. Mox admiſcuit voces *Latinas*, ſed ſic ut poſſes negotiatorem ingenioſum agnoſcere —— ad me verſus, dixit: Demiror te in hac barbara natione velle vivere, niſi forte hic mavis eſſe ſolus, quam *Rome* primus. Hanc argutiam demiratus in negotiatore, reſpondi me vivere in ea regione, quæ plurimos haberet inſigniter doctos, inter quos mihi ſatis eſſet ultimum tenere locum, quum *Rome* nullo in numero futurus eſſem. Hæc aliaque dixi, nonnihil iratus negotiatori. Putò

Ammo-

Ammonius walked together in the Garden, after the Legate was gone, but the Secret was not imparted at that time, but afterwards he told *Eraſmus* that the Legate *Canoſſa* wou'd fain have him accompany him to *Rome*: but he wou'd not agree thereto, being jealous that he had made the him his Enemy, or at leaſt that he was not altogether pleaſed with what paſſed in the abovementioned Converſation. But we find however that *Eraſmus* conceived afterwards a very good Opinion of *Canoſſa* and received Favours from him.[a]

Eraſmus by being frequently at *London*, and his Fame much increaſing ſince the laſt time he was in *England*, he found an eaſy acceſs, to the beſt and the greateſt of our Country-Men, who were proud of having their Names immortaliſed in his Books, which, he was continually preparing for the Preſs.

mihi tunc genium aliquem bonum adfuiſſe, alioqui in ſummum diſcrimen me pertraxerat *Ammonius*, qui non ignorabat, quanta libertate ſoleam apud amicos effutire, quicquid in buccam venerit. Surreximus. *Andreas* & ego diutius ambulavimus in horto, qui ædes dirimit, ac poſt diutinam confabulationem officii cauſa produxit ad oſtium terreſtre, nam ea pars domus, in qua pranſi fueramus, ſpectat flumen *Thamiſin*, malebam enim redire pedibus quam cymba. *Eraſmi* Epiſt. *Germ. Brixio*, Ibid. pag. 1459.

a Magnopere tibi gratulor & ornatiſſimi præſulis *Lud. Canoſſæ* amicitiam, quem mihi apud *Britannos* noſſe contigit dum auctoritate *Leonis* Pontificis maximi, diſſidium inter *Galliæ*, *Britanniæque* Reges componeret, admiratus ſum ingenium longe dexterrimum, ſingularem in me favorem, quem & tum præſenti & mox abſenti per literas ſignificavit, vehementer amavi. *Eraſ.* Ep. *Jac. Tuſſano.*

But

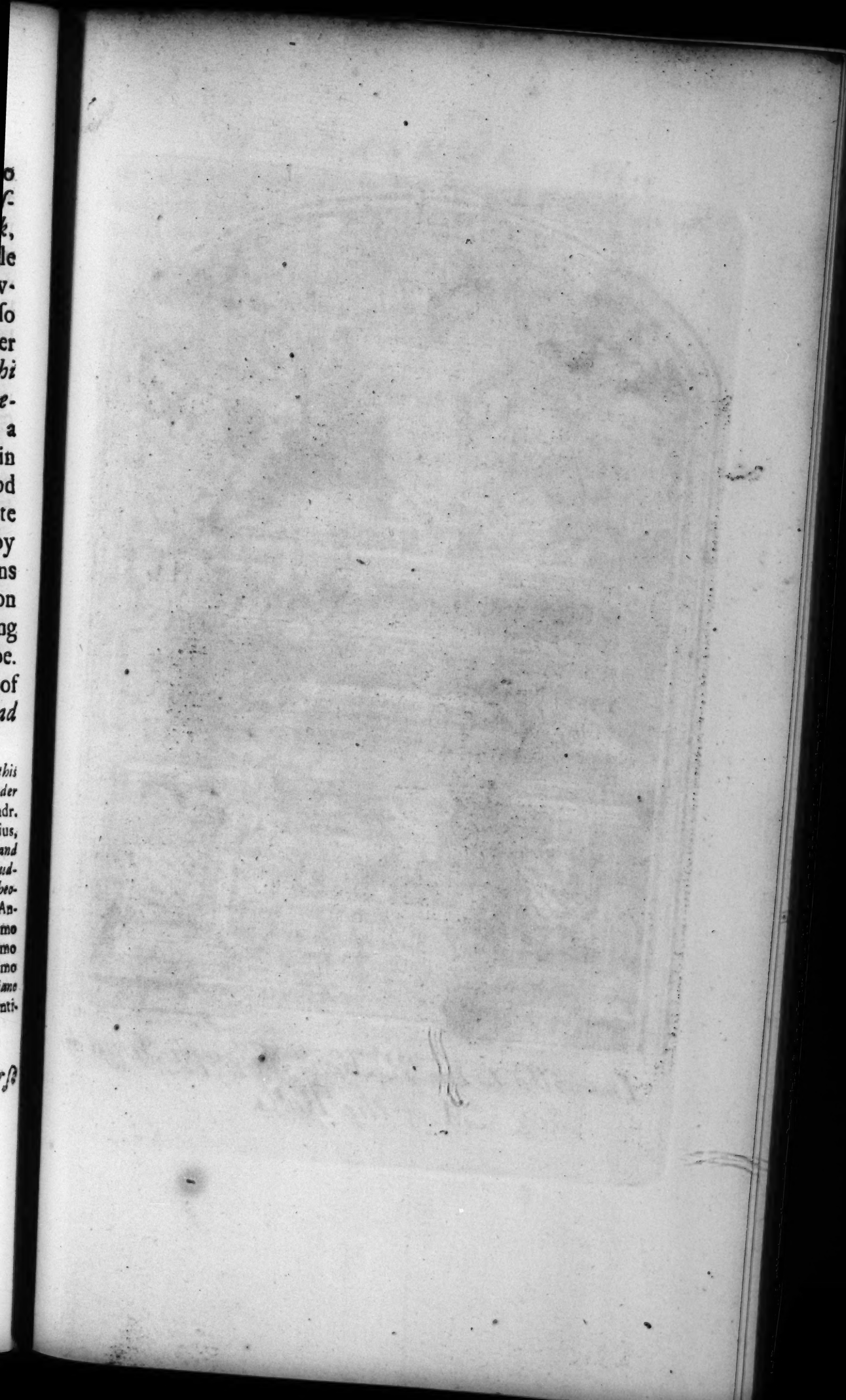
Leaving then theſe Foreigners I proceed to ſpeak of an *Engliſh* Friend and Patron of *Eraſmus* (*viz.*) *John Young* LLD. Dean of *York*, and Maſter of the Rolls; *Eraſmus* was uſed while in *England*, to contrive a New Book for a New-Years Gift, to ſome generous *Engliſh* Patron, ſo to this Man we find the laſt of this kind, under the following Title was dedicated: *Plutarchi Chæronenſis, de tuenda bona valetudine præcepta, Eraſmo, interprete,*[a] this Perſon was a Publick Miniſter, and had been employed in ſeveral Embaſſies to Foreign Courts, with good Succeſs, though it ſeems, he was no Favourite of Cardinal *Wolſey*, and therefore charged by him with ill Management in his Negotiations in the Court of *France*, when he was ſent on a Monitory Meſſage to King *Lewis*, requiring him to deſiſt from the War againſt the Pope. The Cardinal giving no better Character of his Management than this, *Never Man had*

Clariſſimo viro *Joanni Yonge* ſacrorum ſcriniorum magiſtro. *Eraſmus Rot.* S. D. P.

a — Quod ad tantum amicum tantulam mitto ſtrenulam, mirari non debes, qui ſcias hanc eſſe xeniorum naturam: ut benevolentiæ ſymbolo magis quam pretio commendetur. Jam quid ſatis breve videri poſſit, quod ad hominem mittitur tot obeundis legationibus, tot publicis regni negotiis, ſemper occupatiſſimum. Bene Vale. *Londini* Calendis *Januariis*. Anno MD. Decimo tertio.

N. B. *The firſt Edition of this Book is printed at* Lovain, *under the correction of his Friends*: Hadr. Barlandus, *and* Mart. Dorpius, *with an Epiſtle of the former, and ſome Verſes of the latter, concluding*; Imprimebat *Lovanii, Theodericus, Martinus Aloſtenſis*, Anno a partu *Virginis* milleſimo quingenteſſimo tertio, decimo menſe *Novembris, Leone* decimo Pontifice Max. & *Maximiliano Cæſare* orbi terrarum præſidentibus 4to.

worſt





Inscrib'd to the R.t Hon.ble S.r Joseph Jekyl Kn
M.r of the Rolls.

worſe chear than he in France, *and that he had done nothing touching the Matter wherewith he was charged*:[a] This was another of *Eraſmus*'s Friends, who was under the Frowns of the Cardinal, though he has from others a very good Character, as an able Man, and a great Encourager of Learned Men, an Inſtance of this we have beſides his Generoſity to *Eraſmus*, in the Caſe of the Learned *Grocyn* before mentioned: he was buried on the left ſide of the Chapple of the Rolls in *Chancery-Lane*, in his Doctor's Habit, the Monument as here repreſented, was lately repaired, the Epitaph as follows.

Jo. Young *LL Doctoris ſacrorum ſcriniorum ac hujus domus cuſtodi, Decano olim* Ebor: *vita defuncto XXV.* Aprilis *ſui fideles Executores hoc poſuerunt MDXVI.*

Dominus firmamentum meum.

In and Old Table hanging by, were written in Text hand the following Verſes.

Hic jacet ille Johannes Young *cognomine dignus*
Tali quod nunquam marceſceret, utpote charus
Omnibus, apprime ſummo teſtante dolore
Quem neque celabant, neque diſſimulare valebant,
Dum ſternit juvenem *mors immatura labentem,*

[a] *Card.* Wolſey's *Life by* Dr. Fiddes. *p.* 76.

Quis

Quis non defleret juvenis *miſerabile fatum?*
Ex quo multorum pendebat vita ſaluſque,
Horum inquam imprimis, quos ille benignus alebat
Impenſis, donec vitales carperet auras,
Nec ſatis illi erat privatis conſuluiſſe. &c.

For fear of the Plague in *London*, *Eraſmus* was in the long Vacation at *Cambridge*, from whence he writes to *Ammonius*[a] *Sept.* 1. 1513. (it being wrong dated in the print) who was then abroad with the King in his Wars, and had ſent over an Account of the Camp way of living. He tells him of his having made a ſecond Edition of the ὑγιεινὰ παραγγέλματα of *Plutarch* at *London*, a tolerable fair Impreſſion; that he was hard at work upon St. *Hierom.*—is mightily pleas'd with his Deſcription of a Camp Life, *&c.* Cal. *Sept.* 1513.

Eraſmus was at *London* the latter end of *April* 1515. and writes thence to *Gonel*[b] at *Cambridge*, and ſeems out of humour as if his Expectations were not anſwer'd, and threatens

a —— ὑγιεινὰ παραγγέλματα quæ quondam ſacrorum ſcriniorum magiſtro nuncupavi, nuper *Londini* ſunt excuſa formulis non omnino invenuſtis.——*Londini* non minus ſævit peſtis, quam iſthic Mars. Itaque *Cantabrigiæ* nos tenemus, quotidie circumſpectantes ut commode avolemus.—— Ad *Hyeronymum* emendandum, & ſcholiis illuſtrandum, ita mihi fervet animus.—— Riſi affatim caſtrenſis vitæ formam tam graphice in tuis ad *Joannem* tuum literis depictam. Cal. *Sept.* MDXI. *Eraſ.* Lib. 8. Epiſt. 19.

b Verum ſi advolas, maturandum eſt; nam ipſe ad quadraginta dies fugam adorno, niſi quid novæ obtingat fortunæ, cujuſne ſomnium quidem adhuc ullum video. *Eraſ.* Ep. *Gonello.*

but

but to keep his Quarantine and be gone in forty Days, if ſome better Fortune does not happen to him, of which he ſees no hope at preſent. (*Apr.* 28. 1515.)

As this *William Gonell* was cotemporary with *Eraſmus* at *Cambridge*, ſo no doubt one of that Univerſity; yet after the moſt diligent ſearch, his Name is not to be found in the Univerſity Regiſters. Through their deficiency, we are not able to recover what College he was of, what Academical Degrees he took, or the time of his taking them. He was one of thoſe few Learned Men of our Univerſity, with whom *Eraſmus* was moſt intimate, reckoning him amongſt others of his eſpecial *Engliſh* Friends of the Name of *William*, which Name had always been auſpicious to him. The firſt Epiſtle of *Eraſmus* to him, was from *Cambridge* in the Year 1511. wherein there is nothing of any moment, only ſeveral Tokens of his Friendſhip to him, particularly his lending him his Horſe (a favour ſeldom granted by him) but he was far from repenting of it, becauſe he ſaies, he returned him better than he had him, and therefore frankly tells him all things ſhou'd be common amongſt ſuch Friends, *&c.*[a] *Eraſmus*, by reaſon of his frequent indiſpoſitions, was adviſed for his health ſake to ride often abroad, and as

a Semper equus meus ad me redit & habitior, & alacrior, mi *Gonelle*, ſatis præ ſe ferens nutricii ſui, tum diligentiam, tum felicitatem. ——— Quidni noſtrum appellem cum amicorum communia ſint omnia? *Eraſ.* Ep. *Gonello.* Ed. *Leid.* p. 147.

he delighted in the exerciſe, he was glad it fell in with the preſcription of the Phyſicans. We have ſeveral Epiſtles from *Eraſmus* to this *Gonell* about the Year 1515. in one of which he comforts him under the apprehenſion of the Plague, juſt then breaking out at *Cambridge*,[a] adviſing him againſt ſhifting Places, ſince he could no where be ſafe from it at that time. And then from his own misfortune many Years before, when he loſt his all at *Dover*, he rallyes *Gonell* upon his concern for a ſmaller loſs he had ſuſtained, by Robbers or ſome other Accident,[b] and tells him, in a friendly manner, if he had occaſion for any Money, he ſhou'd be welcome, to any ſupply he cou'd help him to *&c.* This Learned Perſon was a Domeſtick Tutor to Sr. *Tho. More*'s Children, (recommended probably by *Eraſmus*) and then by Sr. *Thomas* to Cardinal *Wolſey*.[c] Dr. *Nic. Weſt*, Biſhop of *Ely*, collated him to the Rectory of *Conynton* in *Cambridgeſhire*, *Ely Dioc.* 6 *Sept.* 1517. as appears by his Regiſter. He was Rector there

a Nihil eſt, mi *Gonelle*, quod te unius aut alterius interitus magnopere territet ——— præſertim quum nunc in *Anglia* mutare locum nihil aliud ſit quam mutare periculum, non effugere. ——— *Eraſ.* Epiſt. *Gonello.* Edit. *Leid.* p. 148.

b — Quid eſt quod tantulæ pecuniolæ jactura *Gonelli* tangat animum. —— Univerſas opes ſemel perdideram, & adeo non ſum conſternatus animo, ut alacrior & ardentior ad libros redirem. ——— Oblecta te muſis, mi *Gonelle*, pecuniam iſtam aliqua tibi reddet fortuna vel cum fœnore, interim ſic exiſtimato, *Eraſmi* pecuniolas, quantulæcunque ſint, tibi communes eſſe. *Ibid.*

c An. 1517. *Sept.* 6. Dominus contulit Rectoriam de *Conynton*, *Willielmo Gonello* Clerico *&c. Reg. Elien. Weſt.*

35 *Hen.* VIII. how long after we cannot tell, but very probably till his death, and had no other Preferment, ſeeming by his never riſing higher in the Church, to be another of *Eraſmus*'s Friends who was not in the good Graces of the Cardinal.[a]

I cannot ſtay to trace all the ſteps of *Eraſmus* in *England*, in this his third viſit to us: But it is plain he had a great mind to be gone again to *Rome*, being continually ſollicited by ſome of the beſt, and moſt Learned Cardinals, eſpecially Cardinal *Grymanus*, and yet he was afraid to truſt them. However in the Year 1513. when Biſhop *Fiſher* among others, was to go as Legate of the King and the Nation, to a Council then ſummon'd: *Eraſmus* embraced the opportunity of going under ſo ſafe a Protection; and wou'd have put himſelf into the retinue of this Biſhop,[b] and had gone along with him, if that Prelate had not been ſuddenly countermanded. And

a Vide *Pitſeum* de ſcriptoribus. p. 854. 855.

b *Eraſmus.* Card. *Grymano* dat. *Lond.* pridie Cal. *Apr.* MDXV. —— Commodior eſt *Britannica* fortuna: & tamen acrius etiam *Romæ* deſiderio titillatur animus. ——— Ante biennium igitur adornaram iter, comes futurus *R. Pat. D. Joan.* Epiſc. *Roffenſis*, verum is ex itinere ſubito revocatus eſt. Epiſt. *Eraſmi Lond.* Edit. Lib. 2. Ep. 2.

Eraſ. Rot. Tho. Halſeio ſuo — ſi reverendus D. *Roffenſis* in tempore cognoviſſet animum meum & ego illius, fortaſſis jam iſthic [*Romæ*] adeſſem——ſaluta D. *Pacæum* noſtrum. *Lond.* 6. Id. *Febr.*

Eraſmus Ant. a Bergis.

———Parum adfuit quin ipſe vos reviſerim hujus *Britannicæ* legationis comes—nam reverendus Epiſc. *Roffenſis* ——— me hujus itineris comitem volebat, ſed ſerius mihi fuit indicatum quam ut vacaverit res meas componere.——— *Lond.* pridie Nonas *Febr.*

April 1. 1515. he told the ſame Cardinal *Grymanus*,[a] that *Rome* ſhou'd ſee him the next Winter, if God, the King, and the Arch-Biſhop of *Canterbury* wou'd allow him to leave *England*.

We find him again *Apr.* 29. 1515. with a ſort of longing towards *Rome*, writing to *Leo*[b] X. highly commending him, and valuing himſelf, upon his being perſonally acquainted with him at *Rome*, and having had the honour ſince that time of keeping a correſpondence with him.— He extols the Family of the *Medices*, and his Education under *Politian*.——And commends his reſtoring Peace to *Europe*, after the turbulent Pontificate of *Julius* II. then begs leave to dedicate his New Edition of St. *Hierome* to his Holineſs, (which he had before promis'd to the Arch-Biſhop of *Canterbury*) which however upon ſome diſguſt he did not, and all this to beſpeak an Invitation to *Rome*.

a Card. *Grymano*, *Eraſmus Rot.* Hyeme proxima *Roma* nos videbit, ſi modo faverit *Chriſtus* opt. max. & Regia majeſtas, una cum Archiep. *Cant.* denuo facultatem permittent abeundi. *Lond.* prid. Cal. *Apr.* MDXV.

b Beatiſſimo Patri *Leoni* Decimo Pontifici vere maximo. *Eraſmus Rot.* S. D. ——— Singularis quædam naturæ, tuæ bonitas, & incredibilis humanitas — mihi vero cum olim agerem *Romæ*, domeſtico etiam congreſſu deguſtata, tantum addit fiduciæ, ut nec ipſe infimæ pene ſortis homuncio, dubitarem ſublimitatem tuam meis interpellare literis, atque utinam liceat vere beatiſſimis iſtis advolutum pedibus, oſcula figere *&c. Hieronymus*—libentius legetur ab omnibus, ſi tanti pontificis calculo fuerit comprobatus.— Datum *Londini* tertio Calend. *Maias* Anno MDXV. *Eraſmi* Epiſt. lib. 2. Ep. 1.

The

[a]The Pope ſent him very ſoon a civil Anſwer, but only concluded with a general promiſe of expreſſing his bounty to him, as occaſion might hereafter offer; *Eraſmus* cou'd not but think that this coldneſs in his Holineſs, might proceed from his not engaging farther then he had done againſt *Luther*.

Beſides this Epiſtle of Pope *Leo* to *Eraſmus*, we have another of his Holineſs to [b] K. *Henry* himſelf, on his behalf, which bears date with that he wrote to *Eraſmus*, wherein tho' he ſpeaks very much in praiſe of *Eraſmus*, and recommends him ſtrenuouſly to the King, as a Perſon deſerving of his favour; yet mentions nothing of his deſire of having him at *Rome*: ſeeming rather willing that the King ſhou'd prefer him, than himſelf. And that he might induce his Majeſty to regard this his Inſtance for him, he gives him to underſtand, how honourably *Eraſmus* had ſpoke of his Majeſty in a late Letter to him, therefore knowing his affection to Learned Men,

a *Leo* X. Pont. dilecto filio *Eraſmo Rot.*— Lætati admodum ſumus, ex tuis ad nos literis *Londini* datis.——Nos tum communi ſtudio noſtro, & amore erga bonas literas, tum præcipua quadam opinione virtutis & doctrinæ tuæ deſideramus admodum tuis ornamentis & commodis patere aliqua occaſione liberalitatem noſtram.— Dat. *Romæ* X. *Jul.* MDXV. *Ib.* Libr. 2. Ep. 4.

b *Leo* X. Papa Regi *Angliæ Henrico*, ejus nominis VIII. Chariſſime in Chriſto fili noſter, ſalutem & Apoſtolicam benedictionem. Exſtat quoddam noſtrum ſtudium erga homines doctos & ejuſmodi literas, quæ & re ſunt ipſa & appellantur bonæ, ac animi affectio prope ſingularis innata quidem nobis a pueris, & domeſtica diſciplina confirmata, ſed ætate progrediente etiam judicio aucta: tum quod homines hoſce, qui optimas artes & literas ſectantur, minime malos eſſe, integerrimaque fide præditos ſæpe

he doubted not that he wou'd make a comfortable proviſion for one, who highly deſerved it, and was an honour to any place, he thought fit to live in. *Eraſmus* had but a few Months before this performed his promiſe and ſent his noble Edition of St. *Hierom*'s Works to Arch-Biſhop *Warham*, and then dedicated his Comment on the New-Teſtament, to Pope *Leo*, tho' we do not find that he received any other reward from the latter, but this recommendation to the King, which ſince it coſt *Eraſmus* ſo dear, we thought it worth our while to ſubjoin.

We may from many Circumſtances gather that *Eraſmus* was not pleas'd with himſelf, for engaging ſo far as he had done againſt *Luther*. For there was a very civil Correſpondence kept up between them, and he approv'd of many, or moſt of the Regulations that he aim'd at in his writings; but his courage failing him, he trimmed between him and his Adverſaries. We find him again 1516. (the Year he left *England*) courting [a] Pope *Leo* X. with all decent Reſpect, and ſeems to

jam experti ſumus: tum quod ab hac ſcientia, & ſanctæ Eccleſiæ doctorum eloquentia, ſcimus maxima non adjumenta modo, verum etiam ornamenta in Chriſtianam Rempublicam profecta fuiſſe. His cauſis adducti, diligimus admodum in Domino dilectum filium *Eraſmum Roterodamum*, quem inter primos hujus ſcientiæ atque artis eſſe judicamus: notum quidem nobis ex domeſtico congreſſu antea eum in minoribus eſſemus, ſed deinde longe magis ex eis ingenii monumentis, quæ literis mandavit, non notum ſolum, verum etiam maxime probatum. Is ad nos ex *Anglia*, ubi nunc commoratur literas miſit pleniſſimas officii hoc etiam nobis gratiores, quod afferunt ſecum teſtimonium Regiæ tuæ virtutis, *&c.*

a — Juvabit omnes fortunas meas ac felicitatis ſummam uni *Leoni* acceptam ferre. Eſt autem meo

deſire

desire to build his Fortunes on him, and for the proof of his affection and zeal to him, he referr'd himself to the *English* Ambassador at *Rome*, and to the Pope's *Nuncio* here in *England*. And yet after all he did at last declare, that he purposely abstain'd from going to *Rome*, or even to the *Imperial* Court, for fear the *Pope*, or the *Emperor* shou'd command him to write against *Luther*,[a] and what they called the New Heresies. And therefore when the Pope's *Nuncio* to the *English* Court, had Instructions to persuade *Erasmus*[b] to throw himself at the Pope's feet, he was more cautious then to trust him, having reason to fear that the Court of *Rome*, wou'd never forgive him the freedoms that he had already taken with them. And indeed he might probably have been serv'd, as *M. Ant.* de *Dominis* Arch-Bishop of *Spalato* long since his time, was.

There is a remarkable passage[c] (to name no other) in one of *Erasmus*'s Epistles, relating to

quidem animo nonnulla felicitatis pars, debere libenter. Quid id sit, Reverendus in Christo Pater Episcopus *Wigornienſis*, invictissimi *Anglorum* Regis apud tuam sanctitatem perpetuus Orator, coram exponet, & *Andreas Ammonius*, tuæ sanctitatis apud *Anglos* nuntius, literis significabit. *Londini* V. Idus *Augusti* MDXVI.

a Quod autem me subduxi a *Brabantia*, quod a *Roma* abstineo, non metus est sed consilium. Sciebam me illic esse non posse, nisi descenderem in arenam adversus *Lutherum*. *Erasmus* adversus *Huttenam*. Op. Tom. IX. p. 1367.

b Beatissimo Patri *Leoni* X. Pontifici vere maximo *Eras. Rot.*

Reverendi in Christo Patris *Joannis Petri Caraffæ* Episcopi *Theatini* qui nunc apud *Anglos* nomine sanctitatis tuæ oratorem agit reaccendit oratio —— quid enim non persuadeat tam singularis hominis eloquentia? *Lond.* tertio Cal. *Martis* 1515.

c — Equidem pium arbitror, vel orare vel sacrificare pro defunctis, verum si quis omnino mihi nasus, de spectro fabula,

Purgatory, which of it ſelf wou'd have been enough to have condemned him to the Flames; this being a Doctrine of all others, that the *Romaniſts* are moſt tenaciouſly fond of, and the great Engine to promote their temporal Advantage. It ſeems there was a contrivance of ſome Monks, by a pious fraud to introduce an Apparition to gain credit to this Doctrine. *Eraſmus* was not afraid to give his Judgment in the matter, and though he had a favourable Opinion of praying for the dead; yet he derides the folly of this other abſurd tenet, that they build upon it. And in another Place he Attributes *all the Confuſions that attended the beginning of the Reformation, to thoſe exorbitant demands that were made by thoſe* Popiſh [a]Harpyes, *who gave all the World continual cauſe of Suits and delayes in the acquiſition of any Eccleſiaſtical promotion, and though he wiſht that the* Pope *and* England *might not jar together; yet he thought us wiſe that we had put it out of his power to do us any harm; he feared however to venture himſelf any more in* England, *leſt he ſhou'd be obliged to do what was inconſiſtent with his freedom.*

monachorum eſt commentum, quibus adeſt mentiendi voluntas, at non ſuppetit facultas. Mirum in modum amant ignem purgatorium, quod utiliſſimus ſit eorum culinis. Epiſt. *Eraſmi Hier. Agathio* Edit. *Leid.* pag. 1106.

a Hujuſmodi rixas nobis ſuſcitant *Harpyæ Romanenſes*, ut nec apud *Gallos*, nec apud *Scotos*, nec apud nos ullum ſit Sacerdotium, pro quo non ſit annis aliquot litigandum: Optarim *Anglos* cum Pontifice concordes eſſe. Illud tamen jam olim bene proviſum eſt ab illis, ne quid litium apud ipſos excitet *Romana* curia. *Eraſ.* Ep. Conſiliario.

Angliæ motus timeo, & ſervitutem horreo. *Eraſ.* Epiſt. *Moro* p. 1520.

The

The profeſt cauſe of *Eraſmus* leaving *England* about this time, was to attend the Preſs at *Baſil*, where he choſe to have his Books publiſh'd under the care of *Froben* the Printer. In the preceeding Year we have an Epiſtle indeed of his to *Gonell*[a] dated in 1515. in words at length in the *London* Edition, and yet the matter determines it to have been in the former Year. For in the beginning of *July* 1514. he was got over to *Hamme* Caſtle near *Calice*, from whence he wrote to *Servatius*[b] *that he had not left* England, *for want of encouragement; for the King, and Biſhop* Wolſey *his prime favourite, had promis'd him mighty matters: but he muſt go to* Baſil *to publiſh his Lucubrations.* Upon the ſame 8th of *July* 1514. he wrote to his Friend *And. Ammonius*[c] in *London*, gave him an account of his *ſafe Voyage, that however he had the misfortune of*

Eraſmus Rot. Gonello ſuo S. D.

a *Londini* ſalutavi Mæcenates meos —— Regium Eleemoſynarium, nunc Epiſcopum *Lincolnienſem*, ſed offenſus *Londino*, nondum enim illic verſari tutum eſt ob peſtilentiam, in aliud tempus diſtuli. Rex laboravit, cum illic eſſem hoc eſt, *Richmondiæ*, Sabbato proximo, ſed medicus aiebat eum evaſiſſe periculum. Adeſt *Londini* ſummi pontificis nuncius, Epiſcopus *Theatinus*, vir (ut aiunt) undequaque doctiſſimus: de pace inter principes tractaturus, ſed fruſtra. Proximo *Maio* Rex trajiciet unaque ſororem *Mariam* ſecum abducet, nupturam Principi noſtro [i. e. *Carolo*] Bene vale chariſſime *Gonelle* D. *Graanum* meis verbis ſaluta Anno milleſſimo quingentiſſimo decimo quinto. *Lond.* Edit. lib. 7. Ep. 37.

b Rex & Epiſcopus *Lincolnienſis* qui nunc per Regem omnia poteſt, magnifice multa promittit —— Peto nunc *Baſileam* editurus Lucubrationes meas — Ex arce *Hammenſi* juxta *Calecium*. poſtrid. Nonas *Julias* 1514.

c *Eraſmus And. Ammonio*. Trajectio proſperima fuit, ſed anxia mihi duntaxat, mare placidiſſimum venti ſecundi, cœlum blan-

falling

falling again into the hands of the Cuſtom-Houſe Officers, whom he cou'd hardly forbear calling out of their Names, for their again repeated barbarous uſage. For it ſeems upon their ſearch of him, they took away his Papers and carried them to another Ship, *which put him into a very great fright, thinking he ſhou'd looſe the labours of ſo many Years at once. He cou'd not but ſhew his reſentment at this treatment, and thinks that ſuch rough dealing reflected greatly upon our Nation, eſpecially too, when this was not the firſt time he had ſuffered by it. He tells his Friend alſo how kindly he was diſmiſt by the King and the Biſhop of* Lincoln; *what preſents in Money were made him by the Biſhops of* Canterbury, Durham, *and* Rocheſter, *that he was going for* Germany, *and if Fortune favour'd, and People kept their word, he ſhou'd have an eye again toward* England.

diſſimum, hora commodiſſima ſolvimus enim ad ſeptimam ferme, at maritimi prædones illi manticam Lucubrationibus meis onuſtam, in aliam quandam deportant. Idque ſtudio factitant ut ſi commode liceat, furentur aliquid: ſin minus nummulos aliquot extorqueant, & tibi tuam rem vendant. Itaque cum tot annorum vigilias periiſſe crederem, tantum animo perſenſi dolorem, ut exiſtimem, nullum parentem e liberorum ſuorum obitu majorem ſentire. Atque in reliquis quidem omnibus ita tractant advenas, ut ſatius ſit in quoſvis *Turcas* quam in illos incidere. Sæpe mecum demiror hujuſmodi fæcem hominum a principibus *Angliæ* tolerari, magna cum hoſpitium moleſtia, nec ſine ſummo totius inſulæ dehoneſtamento, dum quiſque domi narrat quam inhumaniter fuerit acceptus, & cæteri ex illorum prædonum factis gentem æſtimant. —Neſcio an ipſe retulerim, ipſum

Having

Having ſtaid about eight Months at *Baſil* he return'd again into *England*, in the beginning of the Year 1515. I ſhou'd be glad to fix the exact time when *Eraſmus* left *England* after this his return, however I think it pretty evident that he went to *Baſil* ſometime in the Year 1516. there being no Letters I can find to him, or from him, after that he wrote from *Rocheſter* before mention'd. So that though it is very probable that he did come back, yet it is certain he ſtaid but a little time, and all agree was never here after 1518. but being ſo near as *Brabant*, he might juſt come over and ſtay a very little time within thoſe two Years.

But however it this certain, that *Eraſmus* continued ſtill afraid of going to *Rome*, leaſt he ſhou'd ſuffer for what he had writ, or be put upon the teſt of writing more ſharply againſt *Luther*, and if he declin'd it, he ſhou'd be accounted a Heretick by them. *Thomas Hannibal* Orator for King *Henry* VIII. in the Court of *Rome*, is ſaid to have told our Cardinal *Wolſey* in a Letter dated 13. *Dec.* 1522. that his Holineſs had ſent for *Eraſmus*, *under a fair Colour by his brief, and if he*

me regiam ſalutaſſe majeſtatem, accepit vultu prorſus amiciſſimo, deinde præſul *Lincolnienſis* juſſit eſſe ſpe optima certiſſimaque, de munere nec meminit ipſe, nec ego ſum auſus ingerere mentionem, ne viderer improbulus. *Dunelmenſis* abeunti ſex Angelatos dono dedit, idque ſponte, & jam ni fallor quartam. Archiepiſcopus ultro quæſita occaſione, tantundem addidit, *Roffenſis* regalem; hæc ſumma omnium quæ mecum effero. *Eraſmus Ammonio.*

came

come not, I think (ſaith he) *that the Pope will not be content:* &c.[a] yet *Eraſmus* went not then, nor to his lifes end. For he well knew that in his freedom of thought and writing, if they pleas'd to affix the Name either of Heretick or Schiſmatick[b] upon him, he cou'd not eſcape the Odium, or even the Penalty of them, tho' he verily believ'd according to the Scriptures, and liv'd in the Communion of the Church. *Eraſmus* therefore choſe rather to make uſe of the Friendſhip of his other Patrons he had pick'd up in *England*, ſuch as *Stephen Gardiner*, Card. *Pole*, *Thomas* Earl of *Rochford*, *Henry* Earl of *Guilford*, &c. To whom we find ſeveral Epiſtles, and pleaſes himſelf often with recounting the favours he receiv'd from *England*, mentioning particularly after the King,[c] Arch-Biſhop *Warham*, Biſhop *Tonſtall* and Biſhop *Longland*.

This laſt mentioned Biſhop was Confeſſor to K. *Henry* VIII, who though Cardinal *Wolſey* was

a *Wood's* Faſti *Oxon.* ſub An. 1513. Col. 665.

b Schiſmaticus error dicitur ſi quis Pontifici *Romano* nonnihil detrahat authoritatis. Cæterum cur nemo commovetur, quum huic quidam plus nimio tribuant, inſigniter impudentes & turpiter adulantes? ſi diſplicet falſitas cur non ubique diſplicet? Denique quum aſſeverans virginem matrem immunem a peccato Originis apud *Dominicales* hæreticus eſt, apud *Scotiſtas* Orthodoxus. *Eraſmus* D. *Joan. Carondileto Archi-Ep. Panormitano* Non. *Jan.* 1522

c Rex *Angliæ* & crebris literis ac muneribus ultro miſſis declarat favorem ac benevolentiam in me ſingularem. Quid memorem *Gul.* Archip. *Cant.* Quid *Cuthbertum* nuper Epiſc. *Lond.* nunc *Dunelm.* quid *Joannem* Epiſc. *Line.* qui præter Epiſtolas omnibus gemmis preciofiores, quotannis veluti tributum amicitiæ mittat nec petenti nec expectanti. *Ibid.*

the

the chief Favourite; yet next to him had the beſt Intereſt of any other Prelate whatſoever. *Eraſmus* then thought it might be to his Advantage to keep fair with him, and tells us twice a Year [a] he never failed of receiving Letters from him, which expreſſed great kindneſs and civility towards him. This Prelate being a great Bigot to the *Romiſh* Church, ſeems to have been diſpleaſed with *Eraſmus*, for taking ſuch freedom in his Colloquies as he had done, and by *Eraſmus*'s Vindication of himſelf, and future Promiſes of abſtaining from any thing that ſhou'd offend him, it looks as if he valued his favour very much; and he ſeems to have reaſon ſo to do: there being in the ſame Epiſtle mention made of two or three handſom Preſents made to him by this Biſhop. But this being the only Epiſtle of *Eraſmus* to this Biſhop, and therein a handſom Vindication of himſelf, it may be thought worthy of a Place in the *Appendix*. *Eraſmus* dedicated ſome Tracts of St. *Athanaſius* to this Prelate, looking upon him as a Perſon of great abilities, eſpecially in Theology. We have extant a large Volume of Sermons in *Latin* dedicated to *Henry* VIII, by this Biſhop, which is valuable for its worth

[a] *Joannes* Epiſcopus *Lincolnienſis*, cujus amantiſſimas literas quotannis bis accipio *&c.* *Eraſ. Rot.* Epiſt. *Alfonſo* Archiep. *Toles.*

Et tamen tuo juſſu a Colloquiis deſinam & ſi quid videbitur corrigendum, admonitus corrigam, — nihil illic obſcœnum, nihil, impium, nihil ſeditioſum. Hoc tempore nihil ſcribi poteſt, quod non pateat calumniæ *&c.* *Eraſmi* Ep. *Joanni*, Epiſc. *Lincoln.* Edit. *Leid.* p. 933.

as well as ſcarceneſs.[a] *Eraſmus* alſo inſcribed to this Biſhop, an Expoſition of the 85 *Pſalm*, and dedicated it to him in the Year 1528. But I will not add more, but proceed to another *Engliſh* Prelate, who bears a good Character in our *Engliſh* Hiſtory: and with whom *Eraſmus* had a much greater intimacy (*viz.*)

Cuthbert Tonſtall Biſhop of *Durham*, a very learned Man, who is often mentioned by him, as one whom he highly valued, and from whom he received many great Favours. He was acquainted with this Biſhop abroad, as well as at home, particularly while he was a Publick Miniſter in the Low *Countries*, where at *Bruſſels*, he lived in the ſame Houſe with him. I find other Writers join with Dr. *Fiddes*, in the ſame Elogy of him, *that while there, he was very ſedulous in his Charge, as well as very capable of executing it; that nothing wherein his Majeſty was concerned eſcaped him.* He perfectly underſtood the State of the *Imperial* Court, penetrated into all the Deſigns of it, and failed not as occaſion offered, to impart his advice accordingly either to the King, or his chief Miniſter. He is ſaid alſo to be of a very mild and gentle diſpoſition, ſo that in the cruel Reign of Queen *Mary*, his Dioceſs eſcaped the Perſecutions, which were too frequent in others at that time. Though as to himſelf he continued rigid in his Principles, and

a Sermones [in *Pſalmos* Pœnitentiales] *Joannis Longlondi* Theol. Prof. Dei gracia *Lincoln.* Epiſ. habiti coram illuſt. Reg. *Hen.* VIII. 1518.

con-

conſcientiouſly choſe rather to be deprived of his rich Biſhoprick, than act againſt his own Judgment. He was confined during his Life in the Palace at *Lambeth*, but met with great Civilities from Arch-Biſhop *Parker*, living together (tho' very different in Opinions) as two Brothers. He lies buried in the Chancel of the Pariſh Church of *Lambeth*, under a black marble Stone. It may be remarked of this Man, that though he was ſo inflexible in the latter part of his Life, and ſo ſtiff in his Popiſh Principles, yet in the Reign of *Hen.* VIII, he was a ſtrenuous aſſerter of the King's *Supremacy*, and writ a very ſevere Letter to Cardinal *Pole*, then abroad upon this head, and bid fair (as it was then thought) to be a Zealous *Proteſtant*, but ſtopt ſhort, and became, as is before repreſented, immoveably attached to Popery.

This Learned Man was Fellow of *Kings Hall*, as appears from an account given in by the ſeveral Colleges to Queen *Elizabeth*, when at *Cambridge*, Ann. 1564. of Men of Note in their reſpective Societies, the account given in by *Trinity* College, ſtiles him. *Cuthbertus Tunſtall* Aulæ *Regiæ* quondam Socius, poſtea regnante *Henrico* VIII. Epiſc. *London.* tandem *Dunelmenſis.*[a] But to proceed to

[a] *He was a Benefactor to the Publick Library in* Cambridge, *as appears by this Note communicated by the Revd. Mr.* Baker. Revd. in Chriſto Pater *Cuth. Tonſtal.* Epiſcopus *Dunelm.* dedit [Bibliothecæ *Cant.*] *Dionyſium* de ſitu orbis Græc. *Apollonium* Græc. *Tellum* Græc. *Porphyrium* & *Ammonium* Græc. Etymologicon Græc. Teſtament. Græc. Lat. Vocabulorum Hebr.

John

Another Friend *John Stokeſlie* Biſhop of *London* (upon the tranſlation of *Cuth. Tonſtall* to *Durham*,) is alſo mention'd by *Eraſmus*, as a Perſon of great Learning, and one of thoſe who adorn'd the *Engliſh* Court,[a] which (he ſaies) was beyond compare for the many excellent Men who compos'd it. This Man was Fellow of St. *Mary Magdalen* Coll. *Oxon*, and very noted for his excellent Faculty in diſputing, whether in Philoſophy, or Divinity. In 1502. he was made Principal of *Magdalen* Hall, and one of the Proctors of the Univerſity: afterwards he became Vicar of *Willoughby* in *Warwickſhire*, and Rector of *Slinbridge* in *Glouceſterſhire*, both in the Gift of the ſaid College, then Prebendary of the *King*'s Chappel of St. *Stephen* in *Weſtminiſter*, Arch-Deacon of *Dorſet* in the room of *Pace*, and Chaplain to *Rich. Fox* Biſhop of *Winton*; who added the Arch-Deaconry of *Surrey* to his other Preferments. All which he kept till he arriv'd at the Biſhoprick of *London*, when he became the *King*'s Almoner, in 1529. he was ſent to the *Em-*

librum. Comment. in *Homeri* Iliad. *Quintilianum. Homerum* Græc. Cornucop. *Adonidis Horti* Græc. *Lexicon* Græc. Vocabularium *Theodori* & *Apollonii Gram.* Græc. *Biblia* Heb. par. 1. 2. 3. *Porphyrii* & *Ariſtot. Organ.* Græc. Arithmeticum *Tunſtalli. Joſ.* Grammatic in *Ariſtot.* Poſter. Græc. [MS. Ibid.]

N. B. *His Book* de arte ſupputandi *or* Arithmeticum, *printed in Vellum, with his Name of his own writing as (given by him,) it a Curious Book. See his and Biſhop* Stokeſly *Letter to Card.* Pole *in the* Appendix.

a *Joannes Stoclerus* præter ſcholaſticam hanc Theologiam, in qua nemini cedit, trium etiam linguarum haud vulgariter peritus, a ſacris eſt [*Regi.*] *Deſ. Eraſ.* Epiſt. *Paulo Bombaſio.*

peror

peror and *Pope*, and to ſeveral Univerſities concerning the affair of the divorce, and was with *Tho. Cranmer*, at the Citation of Queen *Catharine* to appear at *Dunſtable*, when ſhe was divorc'd. It is ſaid of him, he was very ſevere to the poor Proteſtants: *Holinſhed* telling us, *that he once boaſted*, he had burned *fifty Hereticks*. We are ſure *Eraſmus*, who was very averſe to ſanguinary Laws, eſpecially in matters of Religion, cou'd never approve of ſuch proceedings. He had a hand alſo in the burning of *Will. Tyndal*'s Bible, then a common effort of ridiculous Bigotry.

Mr. *Collier* in his *Eccleſ. Hiſt.* Vol. II. B. 2. gives us an Account, how this Biſhop conteſted the Archiepiſcopal Viſitation, and refus'd to ſubmit, till he had enter'd three Proteſtations for preſerving of the Privileges of his See, by which means a *Regal* Inhibition enſu'd.

He died in 1539. and was buried in St. *Paul*'s Cathedral with the ſubjoined Epitaph.[a]

Hujus in obſcuro Tumuli interiore receſſu
Stokeſley Cineres, Oſſaque tecta jacent.
Cujus fama patens, vitæ decus, Ingeniique
Dexteritas · · · · · · · · luce tamen,
Iſſe Deo, Regique ſuo, populoque fideli
Viveret ut Charus, perpetuo ſtuduit.
Exterius ſiquidem potuit Regionibus · · · ·
· ·
Qui Latias luſtravit opes, intravit *Hebræas*
Huic & Græcorum Palma parata fuit.
Artes quid memorem, †*vanas* ad quas penetravit
Quum Κυκλοπαιδίας auctus honore fuit
· ·
· ·
Virginis & matris Cultori certa ſupremum
Natalem *Mariæ* fata dedere diem.

[Dugdal's *Hiſtory of S.* Paul's *Cathedral* P. 107.]

[a *This is Copied according to the print, which is imperfect in three Lines and part of* 2 *Lines* †[forte varias.]

Cardinal *Reginald Pole*, muſt be here mentioned alſo, as a Friend and Patron of *Eraſmus*, to whom he wrote ſeveral Epiſtles, he was in *Italy* a good part of King *Henry* VIII. Reign, firſt as Ambaſſador and in favour, but upon the King's taking the Title of Supreme head of the Church, ſhewing great reſentment, and ſpiriting up the Pope to oppoſe ſuch a Title by a Book he wrote againſt it, the King was ſo highly diſpleaſed at his Inſolence, that he looked upon him as a Rebel, and wou'd certainly have ſeiſed him in *France*, when Ambaſſador and Legate from the Pope, if he had not ſecretly withdrawn himſelf from thence, he kept out of the Kingdom till the beginning of Queen *Mary*'s Reign, at which time he returned, and upon the burning Arch-Biſhop *Cranmer*, ſucceeded him at *Canterbury*. It is obſerved of him, that though he was very rigid in his Principles, yet was not of a perſecuting Temper, he was a Man of good Abilities, though accounted very prolix and tedious in his Compoſitions, he died juſt after his Miſtreſs, Queen *Mary*.

Stephen Gardiner, was alſo a Friend and Correſpondent of *Eraſmus*, he was firſt acquainted with him at *Paris*, where they ſeem to have lived together; he commends him for his skill in Letters [a] as well as his fitneſs to ſerve his Country in a Political Capacity, for as he had

a Agnoſco nunc eandem ingenii dexteritatem & in literis & in gravioribus negotiis obeundis, quam *Lutetiæ* præſtabas in Oeconomicis.

him-

himſelf obſerved in him, a very commendable skill in Oeconomicks, when he was firſt acquainted with him, ſo he doubted not of his Capacity for much higher employments.

Though *Gardiner* was ſubtle enough to make himſelf conſiderable in K. *Henry*'s Reign, and to riſe very high in the Church, yet he never arrived at ſo much Power, as in the Reign of Q. *Mary*. Who to one of the beſt Preferments in the Church, conferred on him the higheſt Office in the State.

As *Eraſmus* was early acquainted with this Perſon in Foreign Parts, ſo of him and *Tonſtall*, both Learned Men, and frequently employed in ſeveral Embaſſies to Foreign Courts, he ſpeaks very handſomly: as alſo for their countenance of, and Civility to him.

We have but one Epiſtle of *Eraſmus* which he wrote to *Gardiner* from *Baſil* in 1527. wherein he deſires to renew the acquaintance he had with him at *Paris*, many Years before. He ſeems pleaſed they had in common ſo good a Patron (*viz.*) *Hen.* VIII. and ends with his Wiſhes, that he might be crowned with eternal Glory in alluſion to his Name [a]*Stephen*.

Eraſmus did not live long enough, to ſee the Combuſtions raiſed in *Cambridge*, by this Prelates intemperate Zeal, againſt Mr. *Cheek*, about the pronunciation of the *Greek* Tongue, which however did not much redound to his credit. But

a —Gaudeo nobis patronum eſſe communem.— Auſpicio tui nominis ad æterni præmii coronam emerendam enitere. *Baſ.* 3. *Sept.* 1527.

omitting that Controverſy, we find *Eraſmus* did much admire ſome of his abovementioned Friends, for the pureneſs and ſimplicity of their *Latin* Stile, they being not ſo ſtraitlaced as many of the *Italians* in his time, who cramp'd themſelves in their Compoſitions, and thought every Word barbarous which was not to be found in *Tully*. But of this more largely when I have obſerved that from *Eraſmus*'s good Affection to our Country-Men, we find that in his Travels abroad he was moſt fond of the company of *Engliſh men*, particularly of [a] *Cuthbert Tonſtall* at *Bruſſels*, *Richard Pace* in *Germany* and *Swiſſerland*, *Tho. More*, *John Stokeſly* in other Parts, and when he was in the humor of fancying that of all *Chriſtian* Names that of *William*, had been the moſt lucky in affording him the beſt Friends and Correſpondents, the greateſt Number are of his old *Engliſh* acquaintance[b] (viz.) *Willam Montjoy*, *William Latimer*. *William Grocyne*, *William Warham*, *William*

a Adeſt hic *Cuthbertus Tonſtallus* apud *Anglos* ſcriniis præfectus, ſui regis nomine apud *Carolum* Principem noſtrum Orator, vir præter utramque literaturam qua neminem ſuorum non ſuperat, judicio excuſſo, ac naris emunctiſſimæ, tum modeſtia quadam inaudita, poſtremo moribus feſtivis, ac citra gravitatis detrimentum amœnis: huic quo me beatum duco, ὁμοτράπεζος εἶμι. *Bruxellæ* quinto Cal. *Novemb.* MDXVI. *Eraſmi* Epiſt. Edit. *Baſ.* 1540. p. 20.

b *Eraſmus Budæo* —— Commodum admonuiſti quod ipſe ſæpenumero admiratus ſum *Gulielmorum* gentem mihi tantopere favere, ſive id fato quodam accidit, ſive caſu. Olim vix decem natus annos colluſorem amavi *Gulielmum*, Rurſum quindecim annos natus, ſic æqualem quendam dilexi, ut mihi eſſet meipſo charior, huic ſucceſſit *Gulielmus Hermannus*, homo doctus, cujus Hymnos opinor, vidiſſe te. Poſt hunc *Gulielmus Montjoius*, perpetuus ac conſtantiſſimus *Mecenas* meus. Deinde *Gulielmus Latimerus* vir utriuſ-

Gonell

Gonell, &c. Whatever Aſperſions were thrown upon us, and whatever Opinion others might have of the *Engliſh*, *Eraſmus* ſpoke as he found, that no Place afforded him more ſincere and better Friends. [a]

And here give me leave, ſince I have ſo fair an Opportunity, and the mention of it ſerves to the Advancement of our Country-Men's Honour, to give you *Eraſmus*'s high Opinion of *Grocyne*, *Linacre*, *Pace*, *More*, *Pole*, &c. all Cotemporaries and Friends, for being great Examples of a good Latin Style (which was reckon'd the greateſt accompliſhment of that Age,) in their ſeveral ways, without affecting the long *Ciceronian* Eloquence, of which he was himſelf no admirer.

[b] He ſaies *there was nothing extant of* William Grocyne *but one Epiſtle only, Elaborate, acute, and good* Latin, *he was of ſo nice a taſte that he wou'd rather write nothing than write ill. He was made for an epiſtolary Style, and lov'd the* Laconick *brevity, and ſtrict propriety of words and expreſſion, you wou'd* (ſaies he) *think him one of the ancient* Atticks, *he*

que literaturæ præſtantia, *Linacro* non inferior, homo vere Theologus, hoc eſt integerrimus, ſimul & eruditiſſimus, noſtrique cum primis ſtudioſus, ad hæc *Gulielmus Grocinus* cujus epiſtolam habes ſphæræ *Procli* additam. Jam quot *Gulielmos* æquat unus ille *Gulielmus* Archiepiſcopus *Cantuarienſis* ——— dat *Antwerpiæ* Nono Cal. *Martii* MDXVI.

a *Britannia* vulgo male audit, quoties de fide agitur, at illic tales amicos, tam fidos tam conſtanter, tam prudenter faventes reperi, ut meliores ne optare quidem potui. *Eraſ.* Epiſt. *Petro Barbirio.*

b Nunc igitur in *Britanniam*, quæ quam multos habeat *Tulliana* dictionis candidatos, tantum eos nominabo, qui ſcriptis innoteſcere voluerunt, ſi *Gulielmum Grocynum* proferam, reſpondebis,

ſeem'd to affect the being ſo, he cou'd not bear the tedious fluency of Tully (*if at any time he read his Works*) *was alſo as conciſe in his way of ſpeaking as in that of writing, few words, but them to the purpoſe.*

He cou'd propoſe Linacre *for a greater Example, he knew the Man to be every way a complete Scholar, but with that indifferent Opinion of* Tully, *that he wou'd rather chooſe to be like* Quintillian, *even tho' he had been equally Maſter of their two different Stiles, he did not affect any courtly Language, he was not for moving the Paſſions, but lov'd conciſeneſs and clearneſs, being intent upon a plain way of teaching. He ſtudying to expreſs himſelf like* Ariſtotle and Quintillian. *You may give him the higheſt Character of a good Writer, but you can't call him a* Ciceronian, *becauſe he labour'd for a quite different Strain. As to Maſter* Rich. Pace, *he indeed might be plac'd among the Candidates of the*

nihil illius extare præter unicam epiſtolam, elaboratam ſane & argutam, ac bene *Latinam*. Maluit enim nihil ſcribere, quam nihil videri, homo natura luſcioſus. Ad epiſtolarem argutiam appoſitus, *Laconiſmum* amabat, & ſermonis proprietatem; diceres, *Atticum*, in hoc ſane genere nec aliud affectavit, *Ciceronis* copiam ferre non potuit, ſi quando legeret illius libros. Nec ſcripto ſolum, ſed & dicendo *Laconizabat*. De hoc igitur non contendam.

Sed *Thomam Linacrum* non verebor proponere. Novi virum undequaque doctiſſimum, ſed ſic affectum erga *Ciceronem*, ut etiam ſi potuiſſet utrum liber, prius habuiſſet eſſe *Quintiliano* ſimilis quam *Ciceroni*, non ita multo in hunc æquior, quam eſt *Græcorum* vulgus. Urbanitatem nuſquam affectat, ab affectibus abſtinet religioſius, quam ullus *Atticus*: breviloquentiam & Elegantiam amat ad docendum intentus, *Ariſtotelem* & *Quintilianum* ſtuduit exprimere. Huic igitur viro per me quantum voles, laudum tribuas licebit;

Cice-

Ciceronian *Eloquence, only that he rather affected a quick and extempore way of writing, for while a Young Man he was interrupted in the course of his Studies, and entring into the Negotiations of Princes and Prelates, was in a manner overwhelmed with secular Affairs.*

[a] *He would offer one more* Englishman *Mr.* Tho. More, *I confess (speaking of him) he was the most happy Man in the World for a natural Wit and Genius, and he could have been any thing, that he would have applyed himself to. But then he had no great advantage of Education, for while he was a Boy, the Knowledge of good Letters had hardly reached* England, *and then the Authority of his Parents had determined him to the dry Study of the Common Law, and he was afterwards taken up with the dull Practise of it, and soon called away to Places and Offices that allowed him no spare Hours for the Study of Eloquence. Then he was at last brought to Court, and so involv'd in all the difficult*

Tullianus dici non potest, qui studuerit *Tullio* esse dissimilis. Restat *Ricardus Pacæus.* Is quidem inter *Tullianæ* facundiæ candidatos censeri poterat nisi nimium illi placuisset extemporalis illa scribendi celeritas, & nisi mox juvenem e medio studiorum cursu Pontificum ac regum negotia, prophanis curis obruissent.

a Ab *Anglia* migrabo, si tibi *Thomam Morum* produxero, fateor ingenium felicissime natum, & quod nihil non potuisset efficere, si totum his studiis vacare licuisset. Cæterum illo puero vix tenuis odor literaturæ melioris demigrarat in *Angliam.* Deinde Parentum autoritas ad leges ejus gentis discendas, quibus nihil illiteratius, adegit: mox in causis agendis exercitatus, hinc ad reipublicæ munia vocatus: vix succisivis horis respicere po-

Affairs of the King *and* Kingdom, *that whatever reliſh he had to Learning, he had no time to digeſt it! Amidſt theſe avocations the Stile he attained to, was nearer to that of* Iſocrates, *and a ſort of Logical ſubtility, than it was to the more ſpacious Fluency of* Tully, *tho' not inferior to him in Wit and Smartneſs. And becauſe from a Young Man, he had been uſed to the writing of Poems, there was much of the Poetical Vein even in his Proſe.*

He concludes, that he wou'd leave England *when he has juſt named* William Latimer, *and* Reginald Pole, *the firſt a Pious Man more converſant in the deep Theological Studies, than in the Eloquence of* Cicero, *the other was a great Admirer, and no unhappy Imitator of* him, *but he had yet publiſh'd nothing in his own Name, tho' his Abilities ſufficiently appear'd in his familiar Epiſtles.*

As to *Eraſmus*'s own Stile, ſince he hated to be tied down to a ſlaviſh imitation even of *Tully* himſelf (whom yet he much admired) ſo

tuit ad eloquentiæ ſtudia; tandem in *Regiam* pertractus, & regni regiorumque negotiorum undis immerſus, magis amare poteſt ſtudia, quam colere. Et tamen dicendi genus quod aſſequutus eſt, magis vergit ad *Iſocraticam* ſtructuram, ac Dialecticam ſubtilitatem, quam ad fuſum illud *Ciceronianæ* dictionis flumen, quanquam urbanitate nihilo *M. Tullio* inferior eſt. Quoniam autem Adoleſcens diu verſatus eſt in Poematibus ſcribendis, poetam agnoſcas & Oratione Proſa.

Angliam igitur relinquamus; neque enim nominabo *Guliel-mum Latimerum*, aut *Reginaldum Polum*; quorum prior vir pius Theologium abſolvere maluit quam *Ciceronianam* Eloquentiam. Alter *Ciceronis* admirator ſummus, & æmulator non infelix, nihil adhuc ſuo nomine voluit in lucem prodire: quanquam in Epiſtolis familiaribus ſatis declarat quid valeat. *Eraſmi Ciceronianus*:

he

he cou'd not but deſpiſe the Superſtition and Folly of ſome of that time, who wou'd hardly allow any thing to be *Latin*, but what was to be found in the Works of that *Roman* Orator, by which means they at laſt became ſo ſuperſtitious, that they wou'd not dare to uſe even a ſingle word, that had not before been uſed by him, by this means ſtraitning themſelves in every Subject they wrote upon, this put him upon writing his Dialogue called *Ciceronianus*, wherein he laſhes very heartily this Pedantick Humor, plainly proving it wou'd be of bad Conſequence to the Republick of Learning: And who muſt not be of his Opinion, when they ſhall compare, his and the Epiſtles of Cardinal *Bembus*, *Sadolet*, and *Longolius* (a Triumvirate of the very beſt of this Clan) together? *Eraſmus* having in his Epiſtles a ſprightlineſs and vivacity, which gives a pleaſing Entertainment to the Reader, while thoſe of the Other are jejune and empty, and ſoon create a Nauſeouſneſs and uneaſineſs. *Eraſmus*[a] looked upon theſe *Ciceronians* to be a very faction in *Italy*, and that thoſe who pretended moſt to this ſort of Eloquence, had the leaſt ſhare of it. But of all theſe none attacked him with ſo much fierceneſs as *Julius Cæſar Scaliger*, who having been a Soldier, we can't ſo much wonder at it, *Eraſmus* however did in the Opinion of his Friends

a—Apud *Italos* fervet *Ciceronianorum* factio, quum nulli ſint minus, quam qui vociferantur maxime. *Eraſmi* Epiſ. *Germ. Brixio.*

too

too much regard him; ſince we are told that he bought up almoſt the whole Impreſſion of his ſecond Oration, and burnt them; it ſeems the Language was more provoking than any thing he had ſaid in his firſt. But there was ſuch an inexhauſted fund of ill Nature in *Scaliger*, that not content with theſe two Virulent Orations, againſt *Eraſmus*, he drew up an Epiſtle that finiſhed his *Billinſgate* Language, which even his Son *Joſeph*, being aſhamed of the ſcurrility therein, ſuppreſſed. But yet as implacable as *Scaliger* ſeemed to be againſt *Eraſmus*, we find that he was more in Charity with him afterwards, which he ſhewed by a Copy of Verſes upon his death, which I have here ſubjoined.[a]

Whatever quarter *Eraſmus* has met with from ſuch four Criticks, impartial Judges muſt own, that his Stile is natural and unaffected, and excellently adapted to every Subject that he undertook to write upon. The Learned Dr. *Worthington* ſpeaking of the homely plain Stile of *Thomas* a *Kempis*, ſaies, that the

[a] *Julii Cæſaris Scaligeri* poſt graves ſimultates, de *Eraſmo* Judicium.

Tune etiam moreris ah quid me linquis, Eraſme,
Ante meus quam ſit conciliatus amor.
Tune etiam? cui tam partus fuit orbis ut alta
Expleres mentis fulmina torva tuæ?
Ergo ſidereis poſtquam eſt invecta quadrigis,
Atque Dei lato lingua recepta ſinu,
Ille ego qui inſana ridebam vulnera mortis,
Condita Ætnea tela triſulca manu,
Ad quod vis ſtupeo monumentum, ac territus adſto
Maxima cum videam numina poſſe mori.

Latin

Latin *of that Age was not ſo poliſht and reſtored to its purity and ſplendor, as it was afterwards by the ſtupendious Diligence and unweared Labours of the incomparable* Eraſmus, *&c.* In his Miſcellany Writings, his Stile is not unlike that of *Lucian*, but without his Prophaneſs, he ridicules the Follies and Vices of the Age he lived in, and was as ſucceſsful as he cou'd wiſh in his attempt, none being able to withſtand the keenneſs of his Pen. His, *Moriæ Encomium* and eſpecially his *Familiar Colloquies* contain a Treaſure of Wit and good Senſe, and can never be enough admired, and though the latter lies under the prejudice of being a School-Book, yet is not unworthy the peruſal, of the moſt advanced in Knowledge. The *Romiſh* Church wou'd never have forgiven him, if he had left behind him only thoſe two aforementioned Books. It was very artful in a Bookſeller at *Paris*, who upon giving out that his *Colloquies* were prohibited, ſold above twenty four thouſand of one Impreſſion.

We muſt now take our leave of *Eraſmus* in *England*, being certain that after a ſtay of a few Months, in the Year 1518. he did not (though he deſigned) come again, and indeed we are much at a loſs to give an Account of him during the time he ſpent in this his laſt ſhort Viſit, Mr. *Wood* ſpeaks of his being at *Oxford* in 1518– or 19, but all the confirmation he gives us is from ſome Manuſcript Notes upon

upon *Bryan Twyne*'s Book of the Antiquities of *Oxon*. But all agree *Cardinal Wolſey* founded *his Lectures* in the Univerſity about this time, but it is not ſo evident that *Eraſmus read certain Lectures in the Publick Refectory of* Corpus Chriſti *College*: Mr. *Wood* advancing nothing to prove this a true Account; till then one Epiſtle be produced to or from *Eraſmus*, at *Oxford* about this time, the queſtion will ſtill remain, whither *Eraſmus* was ever more than once there. It may not however be improper to inſert here a *Memorandum* of old *Brian Twyne*, relating to *Eraſmus*, and his ſojourning at *Oxford*, as I received it from a Learned Friend.[a] *Memorandum upon the* 18 *of* February *Anno Domini* 1622, *Stilo veteri* (*having heretofore received Notice by Mr. Dr.* Holt *Prebend of* Weſtminiſter, *how that Mr.* Clarencieux [Camden] *had made of late time much enquiry of him touching me*) *repairing to Mr.* Clarencieux *his Lodging at Mr. Dr.* Heather's *in* Weſtminiſter, *after ſome Conference with him about divers matters.* —— *He queſtioned with me about* Eraſmus, *and namely where he abode whilſt he ſtudied in* Oxford; *I told him, I thought in a Religious Houſe of the* Auguſtinians, *commonly called St.* Maries *College, a little hitherward from* Bocardo, *from whence he wrote his Book* de Agone Chriſti,

a Collect. *Br. Twyne* in Archivis Acad. *Oxon.* Volum. notat. 8. p. 386. *from the Revd. Dr.* Tanner.

which

which Houſe after the Suppreſſion, came into the Hands of one Mr. Dr. Floid. *But he replied, that when he was a Boy in* Oxford, *and ſtudied in* Chriſt-Church *College, there was an Old Picture of* Eraſmus *hanging in a certain Chamber in* Pecwaters *Inn, which was therefore ſuppoſed to have been* Eraſmus *his Chamber, to which I replyed nothing.* What Foundation there is for Mr. *Camden*'s Conjecture, I ſhall leave the Reader to judge,

Soon after *Eraſmus* left *England* this laſt time, in the Year 1518. We find an Epiſtle of his, writ to Sr. *Tho. More* from *Bruſſels*, wherein he gives him ſome account of his movements, and ſeems particularly pleas'd with the Converſation of our Countrymen *Tonſtall*, and L^d^. *Montjoy*, who were it ſeems both there upon the Service of the Publick.

We find *Eraſmus* at *Antwerp*, in *May* 1519. on the 15*th* of which Month he indites a Letter to one of our Countrymen, [a]Sr. *Hen. Guldeford*, then Maſter of the Horſe to *Hen.* VIII, wherein he acknowledges the pleaſure he conceiv'd, from the good Opinion he found he had of him either from his writings, or from the good Character he had receiv'd of him, from Dean

a *Henrico Guldefordo*, Equiti Aurato, Præfecto rei equeſtris Regis *Angliæ Eraſmus*. S. D.

Vir clariſſime, multorum ſermone cognoſco, quam amico ſis in me animo, ſive ſcintillas iſtius benevolentiæ ex meis lucubrationibus concepiſti, ſive ex *Joan. Coleti* cæterorumque amicorum hauſiſti ſermone. Tu me diligis, quod vere talem eſſe credas qualem illi prædicarunt. Ego *Colet.*

Colet, and ſome other of his Friends; he tells him he wou'd endeavour to anſwer that Character, and ſeems to rejoyce over this new Friendſhip; eſpecially ſince he came by this means into the Knowledge of a Perſon ſo eminent, not only for his high Station, but alſo for ſo heartily engaging in the noble Deſign of advancing true and ſound Learning: He proceeds to take Notice of the wonderful Inclination that then appear'd in Perſons of the firſt Rank towards Letters, and as formerly Learning was confin'd to *Cells* and *Monaſteries*, ſo now it did ſeem to leave thoſe Places, and became the admiration

te viciſſim amo, quod toto pectore virtuti, quod honeſtis ſtudiis faveas, quando horum gratia mihi quoque faves, non quod his præditus ſim, ſed quod tibi perſuaſum ſit, his præditum eſſe me. Certe recta ſtudia, præſertim ea quæ ad veram faciunt pietatem, provehere ſemper conatus ſum, ſed utinam perinde feliciter, ac ſedulo. Mundus reſipiſcit velut ex altiſſimo ſomno expergiſcens: & tamen pertinacibus animis adhuc repugnant quidam, veterem inſcitiam ſuam manibus pedibuſque, ac mordicus etiam retinentes. Sed hos pudebit amentiæ ſuæ, ſi viderint ſummos Reges, ac regum proceres amplecti, fovere, tueri meliores literas. O miras rerum humanarum viciſſitudines! olim literarum ardor penes Religionis profeſſores erat, nunc illis magna ex parte, ventri, luxui, pecuniæque vacantibus, amor eruditionis ad principes profanos, ac proceres aulicos demigrat. Nam quæ ſchola quod Monaſterium uſquam tam multos habet inſigni probitate, doctrinæque præditos, quam veſtra habet aula? An non optimo jure nos noſtri pudeat? Sacerdotum ac Theologicorum convivia madent. Vinolentia, ſcurrilibus opplentur jocis, tumultu parum ſobrio perſtrepunt, virulentis obtrectationibus ſcatent: & ad Principum menſas modeſte diſputatur de iis, quæ ad eruditionem ac pietatem faciunt. Nimirum ad optimi Regis exemplum properant omnes, cujus ut cæteras illas dotes omittam, quas hic habet cum aliis Regibus communes, ut pleriſque præcurrat, nulla ſit inferior: quid illo ad diſputandum argutius, ad inveniendum felicius, adjudicandum ſanius, ad eloquentiam venuſtius? olim ocii literarumque

of

of great Men, and the Delight of Princes Courts; eſpecially complementing the *Engliſh* Court, by ſhewing how great an influence the *King*'s own Example had, to engage all about him to a cloſe purſuit of Learning, that he cou'd almoſt find in his heart to come over and turn Courtier, and concludes with his reſpects to this Lord's Mother, whom he perſonally knew when in *England*, beging he wou'd go on to favour him and his ſtudies, which he had heretofore ſo generouſly done.

There is another Epiſtle of *Eraſmus* to this ſame Nobleman,[a] which though by the date it ſeems to be writ the ſame Year, yet not from the ſame Place, the purport of which, is to recom-

dulcedine captus, ab aulis Regum abhorrebam: at in talem aulam, vel cum tota ſupellectile, quæ fere chartacea eſt, liberet immigrare, ni valetudinis imbecillitas, & ætas jam ingraveſcens diſſuaderet. Ubi nunc ſunt qui jactitant, Principum vigori officere literarum cognitionem? Quis *Henrico* Octavo, vel in bellicis rebus dexterior, vel in condendis legibus cordatior, vel in coercenda ſcelerum licentia vigilantior, vel deligendis magiſtratibus, atque officiis diligentior vel in conciliandis fœdere Regibus efficacior? equidem aureum quoddam ſeculum exoriri videor, quo mihi fortaſſis non continget frui, quippe qui jam ad fabulæ meæ cataſtrophen accedam: gratulor tamen orbi, gratulor juvenibus, in quorum animis ob officiorum memoriam utcunque ſuperſtes erit *Eraſmus*. Sed ut finiam, Ornatiſſime *Henrice*, redamo te amantem, proque officiis in me tuis, non vulgaribus, hoc majorem habeo gratiam, quod ea præſtiteris nullo unquam a me laceſſitus officio, generoſæ dominæ, matri tuæ, mihi uno atque altero Colloquio cognitæ, precor omnia læta proſperaque. Iſtum animum tibi; te nobis ſervet. opt. max. *Jeſus*. Hunc *Eraſmum* pergat tua nobilitas inter ſuos clientulos ponere ſtudio certe nulli ceſſurum: *Antwerpiæ* 15 *Maii* Anno. 1519.

Eraſ. Clariſſ. *Henirico Guilforde* rei equeſtris Regio præfecto···

a Vides ornatiſſime, *Guilforde*, virtute nihil amabilius, quæ ſic omnium animos ad ſe pellicit, ut nulla incantatio poſſit efficacius.

mend

mend a young Nobleman of *Brabant* to the *Engliſh* Court, the fame whereof, for all manner of polite breeding and Learning had rendred it the moſt fit School for any, who had an ambition to excell either in Vertue and Learning of all ſorts, and ſo conſequently be rendred capable of ſerving their Country; he proceeds to commend this young Nobleman, as a Perſon worthy of his Notice and Regard, and that wou'd by his aimable diſpoſition and other good Qualities, ſoon render himſelf the darling of thoſe who ſhou'd be acquainted with him. He tells him that he began now to repent, that he had ever denied the earneſt ſollicitations of Card. *Wolſey*, and his Patron the L^d. *Montjoy*, when formerly they wou'd have had him entred himſelf a Courtier, he regrets his refuſal of their offer, and little thought that our Court wou'd ever have arrived to ſo great a Reputation for its being the Seat of Learn-

Siquidem fragrantia honeſtiſſimæ famæ quæ nuſquam non divulgat aulam *Britannicam*, præter regem, omnibus abſoluti principis dotibus egregie cumulatum, & huic ſimillimam Reginam, tot inſuper integris, eruditis gravibus, cordatiſque viris abundare, D. *Bergenſem*, virum in primis prudentem, hoc eſt a tergo pariter atque a fronte oculatum, excitavit, ut *Antonium* natu minimum ex liberis, quem natura videtur genuiſſe virtuti, non alteri ſcholæ tradendum judicaret, unde rediret, non ſolum incorruptus ab his vitiis, quibus fere ſunt obnoxiæ magnatum aulæ, verum etiam his virtutibus inſtructus, quæ tam claris ſtemmatis, tantiſque negotiorum molibus, ad quas haud dubie vocabitur, dignæ ſint. Nihil agam ſi tibi juvenem commendem. Ea eſt indoles, ea morum ſuavitas is pudor atque probitas ut optimum quemque protinus in ſui amorem rapturus ſit. Atque hic quoque ſentio mihi *Rhamnuſiam* infenſam. Ante complures Annos & Regis benignitas, & R. Card. *Eboracenſis* humanitas me ad aulæ conſortium

ing

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S. HENRY GUILFORD.

Pag. 211.



Bp. FOX OF WINTON.

Inscrib'd to the Honble James Reynolds Esqr. one of his Majties Justices of the Kings Bench.

ing and Learned Men, as it now was; but adds, it was now too late for him, Age and Infirmities had made him uncapable of any ſuch happineſs, which however he is much pleaſed, had fallen to the lot of others to enjoy. There is an Epiſtle to Card. *Wolſey*, as alſo to L^d^. *Montjoy* upon the ſame occaſion, where in likewiſe he does much magnifie the *Engliſh* Court, which is worth the reading of the Curious.

I ſhall add ſome few particulars relating to this Nobleman, from Mr. *Anſty*'s Regiſter of the Garter, lately printed, where *he ſais, Sr.* Henry Guildeford *was elected* [*Knight of the Garter*] *on the* 24. Apr. 18. Henry VIII. *at* Greenwich, *and inſtalled on St.* George's *Feaſt following.* ——

He was about 39 *Years of Age at the time of his Election, and was deſcended from a very antient Family, famous for conſiderable Services to the Publick.* ——

Whilſt he was an Eſquire he went into Spain, *and engag'd himſelf under* Ferdinand *and* Iſabel *in their Wars againſt the* Moors, *and behaved himſelf with that exemplary reſolution, that upon the reduction of* Grana-

non ſemel invitavit, eodem provocavit *Gulielmi Montjoii* fidele ſemper & amicum conſilium. Sed mihi læva mens erat, ſurdo canebatur fabula. Sciebam haud ullam uſquam aulam iſta eſſe incorruptiorem: at quis divinare poterat Principis domum tale muſarum domicilium futurum? nunc id conſilium ſequar oportet, quod dant ætas & valetudo. Vobis interim gratulabor iſtam felicitatem, quando meam infelicitatem deplorare nihil attulerit fructus. Bene vale, vir ornatiſſime *Lovanii* natali S. *Lucæ* Anno MDXIX. *Eraſ.* Epiſt. Edit. *Baſ.* p. 506.

da, *the abovemention'd Prince added to his paternal Coat, an Augmentation of a Pomgranet ſlipped upon a Canton (which we know were the Arms of that regain'd Province) and likewiſe dignified him with the order of Knighthood.*—

Upon the reputation of his Martial Abilities — he was ſent with Sr. Charles Brandon *in the* Sovereign, *with the Fleet againſt the* French.— *He carried the Royal Standard at the Siege of* Therovenne — *at* Tournay *he was created Banneret.*

In the 7. Hen. VIII. *he was conſtituted Maſter of the Horſe for life, and had an Annuity of* 50l. *during the like Term for executing of the Office of an Eſquire of the King's Body.*——*In the* 14th *was appointed to attena on the Emperor at his coming hither.* —— *He was one of the Knight's who in Parliament ſubſcrib'd the Letter to the Pope — On* 23. Hen. VIII. *he died, being about forty Years old — on the* 12th *of* June *the Sovereign adverti'd the Companions of his death, that they might cauſe Maſſes and Suffrages for his Soul, according to the tenour of the Statutes.*

He was twice married, but left no iſſue. His firſt Lady was Mary *Daughter of Sr.* Thomas Brian, *and the ſecond,* Mary *Daughter of Sr.* Robert Wotton.

His Picture drawn by the famous Hans Holbein, *remains in the Earl of* Stafford's *Gallery which hath this Inſcription,* Anno MC-

MCCCCCXXVII ætatis XL, Sr. *Henry Guilford* Comptroller to King *Henry* the VIII. — *On his Bonnet is a Badge, which ſeems to repreſent a ſort of Clock, having on each ſide ſomewhat like two Hammers, and underneath a Carpenter's Square and Compaſs.*

Frequent Letters and Meſſages paſt between Biſhop *Fox*, and *Eraſmus*, about this time, and when the Biſhop had finiſhed his noble Foundation of *Corpus Chriſti* College in *Oxford*, *Eraſmus* celebrated his Piety and Bounty, in a Letter to Dr. *John Claymond*, the firſt Preſident of that College, his old Acquaintance:[a] Wherein he propheſies of the future greatneſs of it, and indeed, it has produc'd ſome of the greateſt Lights of the *Engliſh* Church, (*viz.*) Biſhop *Jewel*, *Rainolds*, *Hooker*, Dr. *Tho. Jackſon*, &c.

Eraſmus Rot. inſigni Theologo *Joanni Claymondo.*

a Egregiam illam prudentiam ſuam, qua ſemper publicæ famæ præconio commendatus fuit *Ricardus* Epiſcopus *Wintonienſis*, nullo certiore argumento nobis declaravit, *Claymonde*, non infimum decus ordinis Theologici, quam quod Collegium magnificum ſuis impendiis extructum tribus præcipuis linguis, ac melioribus literis vetuſtiſque autoribus proprie conſecravit. Nam qua ratione melius mereri potuit de rebus humanis: aut quo monumento rectius nomen ſuum æternæ hominum memoriæ dedicare? iſthuc profecto demum eſt eccleſiæ columen, iſthuc eſt Epiſcopum agere —— mihi præſagit animus futurum olim, ut iſtud Collegium ceu templum ſacroſanctum, optimis literis dicatum, toto terrarum orbe inter præcipua decora *Britanniæ* numeretur: pluresque futuros quos trilinguis iſtius bibliothecæ ſpectaculum, quæ nihil bonorum autorum, non habeat, unde nihil malorum non exulet, pertrahat *Oxoniam*, quam olim tot miraculis viſenda *Roma* ad ſe pellexit. Quin & illud mihi quidem ſagax conſilium optimi præſulis arguit, quod te potiſſimum ex omnibus delectum virum haudquaque novæ, ſed jam olim notæ perſpectæque probitatis novo Collegio præfecerit — *Lovanii* V. Cal. *Jul.* MDXIX.

Mr. *Wood* gives a pretty full account of this Dr. *Claymond*, which ſhews that he was very conſiderable in the Age he liv'd in, both as to Learning, and Preferments, having ſeveral Dignities and Eccleſiaſtical Benefices beſtow'd on him, *among which were the Maſterſhip of St.* Croſs's *Hoſpital near* Wincheſter; *wherein he ſucceeded* Rob. Sherburne *Biſhop of St.* Davids *A. D.* 1505. *the Rectory of* Weſt-Mongton *in* Somerſetſhire (*which he obtain'd by the reſignation of the Honourable* Rich. Grey, *from* Rich. *the Abbot, and the Convent of* Glaſtenbury *in the Month of* July 1506.) *the Prebendſhip of* Whitchurch, *in the Cathedral Church of* Wells (*to which belongs the Church of* Beningar *in* Somerſetſhire) *and the Vicaridge of the Collegiate Church of* Norton, *in the Dioc. of* Durham, *which he reſign'd in* 1518. *reſerving to himſelf a yearly Penſion of* 20 *Marks to be paid by the Abbot and Convent of* Selby, (*of the Order of St.* Bennet) *in* Yorkſhire. *At length upon the deſire of* Rich. Fox *Biſhop of* Wincheſter, *he left his Preſidentſhip of* Magdalen *College, and was by him made Preſident of* Corpus Chriſti *College, when founded by him An.* 1516. *Which Place being of leſs value than the former, the ſaid Biſhop did in recompence, give him the rich Rectory of* Clyve *in* Glouceſterſhire, *which he kept to his dying day.*

Eraſmus

Eraſmus's Friendſhip with this Learned Perſon commenc'd very early at *Oxford*, and as he moſt valu'd his oldeſt Friends, ſo had he frequent Teſtimonies of Friendſhip from them, eſpecially from one I am going to mention, with whom not only at *Oxford*, but in Foreign Parts, he was well acquainted (*viz*)

Tho. Halſay, or *Halſey*, this our Countryman was firſt converſant with *Eraſmus* in the Univerſity of *Oxon* in 1497. but Mr. *Wood* ſaies he could not tell what Houſe or Hoſtle of Civilians he did belong to. Only he adds, that afterwards travelling beyond the Seas, he had the Degree of Dr. of Laws conferred upon him, and was made Penitentiary of the *Engliſh* Nation in the Church of St. *Peter* in *Rome*, and the Pope's Prothonotary in *Ireland*. At length by the endeavours of *Chriſtopher Bainbridge*, Arch-Biſhop of *York*, and Cardinal, he was by the proviſion of Pope *Julius* II, made Biſhop of *Laighlin* in *Ireland*, about the Year 1513. But never lived (*he ſaies*) to viſit his See, or abide there. In 1515, and 1516. he was preſent at the Council of *Lateran*, while in the mean time his Vicar General (*Charles Cavenagh*) managed his Dioceſs. After his return into *England*, in order to go into *Ireland*, he died in *Weſtminiſter*, about 1519; whereupon his Body was buried in the Church belonging to the *Savoy*-Hoſpital in the *Strand*. We have but one Epiſtle of *Eraſmus* to him, but it appears from it, that he was one he

much reſpected, as being his very particular Friend. I wonder, Mr. *Wood* takes no Notice of his tranſlation to the Biſhoprick of *Elphin*, were he ſat a few Years.

There is a Seal lately found which I take to be his, although there were more Biſhops of the name of *Thomas* in that See about the ſame time. He was an early correſpondent of *Eraſmus*, and in his abſence from *England*, did him many good Offices with Arch-Biſhop *Warham*, being much reſpected by that Prelate.[a]

As *Eraſmus loſt ſeveral* of his Friends in that fatal Year 1519. the ſweating Sickneſs carrying of not only Dean *Colet*, and *Jo. Sixtine* but ſeveral others ſo probably amongſt them, this his old acquaintance died of that Diſtemper.

But of all our Country-Men I know of none he had a greater reſpect for, on the account of his uncommon abilities, than.

Tho Lupſet, who flouriſhed about this time, he was (as Mr. *Wood* ſaies) *Son of* Will. Lupſet *Citizen and Goldſmith of* London, *by* Alice *his Wife, was born in* London, *in the Pariſh of St.* Mildr. Breadſtreet, *he was taken into the Care and Protection of Dr.* John Colet, *and educated in Grammar Learning under* Will. Lilly; *which is the reaſon why the ſaid Doctor calls him in his laſt Will*, his Scholar. *But whether he went from him to* Oxford, *or* Cambridge *is*

a Reliqua cognoſces ex *Tho. Halſeio* Epiſcopo *Elphinenſi* quem ſemper expertus ſum ex animo faventem *Eraſ. Waramo.*

upon

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The Seal of Thomas Halsey
Bp: of Elphin.



Pag. 139. *The Lady Margarets Monument*
in Westminster Abby.



Inscrib'd to Roger Pepys Esq.r
of Impington in Com: Cantabr:



doubtful. Dr. Jo. Cay *the Antiquary ſaies, he was educated in* Pembroke-Hall. *He took the Degree of Batchelour of Arts at* Paris, *and upon his coming home again, he fixed in* Corpus Chriſti *College about the Year* 1519, *and ſoon after ſucceeded* Jo. Clement *in the Rhetorick Lecture of Cardinal* Wolſey. *To which Cardinal, the Univerſity having had occaſion to write, makes this mention of our Author* Lupſet *in an Epiſtle dated* 7 *Id.* May 1521.— Nam immortalis beneficii loco accepimus, quod benigniſſima tua beneficentia in communem rei literariæ uſum dignata ſit *Lupſetum* ad nos remittere, quem etſi ſemper habuimus chariſſimum, nunc tamen quia a tua majeſtate amanter commendatum, multo arctius amplectimur. Illud autem ſupra quam credi poteſt nos omnes exhilaraverit, quod prudentiſſima tua authoritas ex omnium animis abſtulerit ſcrupulos, quibus anxie alligabimur ordinariis lectionibus, *&c. Sr.* Tho. More *makes honourable mention of him, and his reading upon both Tongues at* Oxford: *Where he became famous, as well as in other Places of Literature, eſpecially after he had performed the Office of Secretary to* Rich. Pace, *when he was Ambaſſador to the* Venetians, *where by his Converſation with the moſt eminent Perſons, he much improved himſelf. His Works are ſuch as Follow,*

A Treatiſe of Charity. An Exhortation to Young-Men, perſuading them to walk honeſtly ——— a Treatiſe teaching how to dye well.

Theſe were printed in London 1546. *and* 1560. *in* 8vo.

He hath tranſlated alſo a Homily *of St.* Chryſoſtom, *that* no Man is hurt but by himſelf. *One of St.* Cyprian, *of the mortality of Man.* Picus *Earl of* Mirandula *his Rules of a Godly Life.* As alſo *the gathered Councils of* Iſidore, *theſe* 4 *were printed at* London, 1560 *in* 8vo.

Epiſtolæ variæ ad Edvardum Leium, Niſenium, & Paynellum, *thoſe to the firſt of them, are in vindication of* Eraſmus, *and are printed with ſome others to the ſame purpoſe, to publiſh to the World*—quanta ſit Edvardi Lei virulentia. *He hath alſo a Comment in* Ciceronis Philippicas, Sermones *ad* Clerum *preached moſtly at* Calais. *See more of his Works in* Pitts.

This Thomas Lupſet *died* 27 Dec. 1532. *aged* 36, *or thereabouts*, (*having been two Years before admitted Prebendary of* Roſcombe *in the Church of* Salisbury, *on the Death of* John Fox *Arch-Deacon of* Wincheſter,) *and was buried in the Church of St.* Alphage—*London.* Though I have occaſionally ſpoke of him, in the Life of *Colet*, yet that muſt not ſupercede what immediately relates to *Eraſmus*, it ſeems *Lupſet* had been deeply engaged in the Study of School Divinity, but being better informed by [a] *Eraſmus*, he left

a *Lupſetus* exiſtimat ſe noſtra renatum opera, planeque ab inferis emerſiſſe. Magiſtri moliuntur omnia, quo retrahant a-

the

the rubbiſh of the Schools, for the more Polite Learning then coming into Vogue. We are told that immediately upon this change he ſold his muſty Schoolmen, and bought *Greek* Authors. He was very ſerviceable to the Learned Men of that time, in preparing and correcting their Works for the Preſs, ſo he ſerved *Linacer* in his Work *de Sanitate tuenda*, ſo Sr. *Tho. More*'s *Utopia* in its 2*d* Edition, of which he was the Superviſor. We have an Epiſtle from him to *Eraſmus*, dated at *Paris* 15 *Sept.* 1515. wherein he expoſtulates [a] with him, and begs Pardon for ſome Fault he had been guilty of in a moſt ſubmiſſive Stile, probably it was the diſcovery of him to be the Author of ſome Book, which he was willing ſhou'd not be known, but be that as it will, we find him very uneaſy till he was received into his favour again.

Lupſet became acquainted with *Reginald Pole* in *Italy*, and was juſtly looked upon by that Cardinal, to be one of the greateſt Scholars of the Age, and yet we do not find that he arrived at any great Preferment, poſſibly his dying ſo

doleſcentem in ſuum piſtrinum. Nam ſtatim eodem die, ſophiſticis libris diſtractis, *Græcos* emerat. Vide ut cum inciderit opportunitas, gnaviter agas partes tuas. nihil hujus ingenio gratius, nihil amantius. *Eraſ.* Epiſt. *Tho. Moro.*

[a] Si exorari poſſis, orarem, imo utcumque ardentiſſime flagito, ut omnem jam exſpuas iram, & quicquid a me peccatum eſt, id pueritiæ tributum, condones, atque tibi ipſe perſuadeas malitia profecto nihil, incogitantia vero plurimum in te peccavi: fateor, & pœnitet, ſupplexque peto veniam, patiar me quovis ſupplicio damnari. —

young

young might prevent his advancement in the Church, or elſe the frowns of Card. *Wolſey*.

From *Baſil*, ſoon after he was ſettled he wrote to another Country-Man of ours of great Note (*viz.*) [a] *Richard Bere* then Abbot of *Glaſſenbury*; by his Epiſtle he ſeemed not to be acquainted with him before he left *England*, though he blames himſelf for it, as well as ſome others, who ſeemed to envy *Eraſmus* ſuch happineſs. He tells him that from the time he was at *Ferrara* with his Friend *Rich. Pace*, he was ambitious of his acquaintance, and hoped that, whatever prejudice he might conceive againſt either his Perſon or writings, upon his owning his Faults, he wou'd take him into his favour; for it was impoſſible but that he muſt ever reſpect him, who had been ſuch a Friend to one he ſo dearly loved, as he did *Pace*. For he had ſo ſtrict a regard to Friendſhip, that he looked upon what was done for any of his

a *Eraſ. Rot. Rich. Bero* Abbati *Glaſconienſi*. S.

Olim perſuaſus a *Richardo Paceo*, qui mihi quum ageremus *Ferrariæ*, ſæpe prædicabat tuam erga literis benignitatem, venabar & ipſe notitiam amplitudinis tuæ. Verum ea venatio mihi parum ſucceſſit, fortaſſis ob hoc quod uterer cæco duce factum eſt quod ut ambo in foveam deciderimus. Præterea Sacellanus tuus, qui prodierat ut nos ſalutaret, multa odioſa diſputabat de libro quem adferebam: putabat enim eſſe argumenta *Hieronymi*, quæ tractaſſem ſtilo politiore, quaſi Divus *Hieronymus* mihi non ſatis polite loquatur. Verteram e Græcis quæ nunc vides addita Novo Teſtamento *Grace*, ut tum erant. Mea verſio poſteaquam diſplicuit tibi, cœpit & mihi diſplicere. Alioqui addidiſſem ſupremam manum, & niſi tu diſſuaſiſſes, edidiſſem. Sed magis ipſe mihi diſplicui, qui præter ingenium, & morem meum captaſſem amicitiam tanti patris — Ego tamen te nunquam amare deſii, vel ob *Richardum Paceum* dimidium animæ meæ, cujus

Friends,

Friends, was done to himſelf, then concludes with his beſt wiſhes to him. All that Mr. *Wood* ſaies of this Man, is, that he was a *Benedictine Monk and ſupplicated in the Year* 1503. *for his Degree in Divinity: but whether B. D.* or *D. D.* he is not certain, *that he was inſtalled Abbot of* Glaſtenbury *on the Death of* John Selwood, *the former Abbot* 20 Jan. 1493. (*after the Election of another Perſon*, Tho. Waſyn *a Monk of the ſame Order, had been caſſated by* Rich. Fox *Biſhop of Bath and Wells, on the* 12 *of* Nov. *preceeding*,) *he died* 20 Jan. 1524. *the ſame Year that* Eraſmus *writ the foregoing Epiſtle, and was ſucceeded by* Rich. Whyting; *there being then* 47 *Monks in that Monaſtery.* Leland ſaies, what follows of him, and his Benefactions —— *that he built the new Lodgings, by the great Chamber called the King's Lodging in the Gallery.* —— *He builded alſo new Lodgings for ſecular Prieſts and Clerks of our Ladies Chappel. He alſo arched on both ſides the Eaſt part of the Church. He built* Edgar's *Chappel at the Eaſt end of the Church. Abbot* Whyting *performed part of it* —— *Abbot* Bere *made the Vault in the Steeple in* trancepto— *He alſo made a rich Altar of Silver and guilt, and ſet it afore the high Alter. And*

ſtudia tua liberalitas olim adjuvit —— Quod in tales amicos collatum eſt, in me collatum arbitror. Precor ut *Chriſtus* amplitudinem tuam diu ſervet incolumem. Datum *Baſilea* Octava S. *Auguſtini* Anno MDXXIV.

coming

coming out of his Embaſſadry out of Italy, *made a Chappel of our Lady of* Loretto, *joyning to the North-ſide of the Body of the Church. – He made the Chappel in the South-end* Navis Eccleſiæ Glaſton, *whereby he is buried* ſub plano marmore, *in the South-Iſle of the Body of the Church. —— He made an Alms-Houſe in the North part of the Abby, with a Chappel, for Seven or Ten poor Women. He alſo made the Mannor Place at* Sharpham *in the Park, two Miles by Weſt from* Glaſton. *It was before a Poor Lodge,* &c.

There remains yet, another of our Country-Men, who as we find him to be reckoned amongſt the Worthies of our Nation by *Eraſmus*, ought not to be paſt by unmention'd here, (*viz.*) [a] *John Clerk*, who tho' an *Oxford* Man, yet we can't tell what Houſe he was of; afterwards he travelled into Foreign Countries, to very great advantage, and in *Italy* became acquainted with *Rich. Pace* before mentioned, between whom there was ſoon ſtruck up the moſt intimate Friendſhip, probably by his means he became acquainted with *Eraſmus*, after his return from abroad, his Accompliſhments procured him the favour of the then great Duke of *Norfolk*, to whom he was made Secretary,

a Sed quid iſta paucitas [inter *Germanos*] ad tantum examen inſignium virorum [inter *Anglos*] *Montjoii, Linacri, Pacai, Coleti, Stoeskleii, Latimeri, Mori, Tonſtali, Clerici*, & aliorum his ſimilium.

and

and highly valued by him, as well as the reſt of the Courtiers, but being a Man of Letters, he wou'd ſteal time from Publick Affairs, and employ it much more to his Satisfaction in his Studies, and hath left written.

Opuſculum de Mortuorum Reſurrectione, 4to *London*. 1545. in *Latin*, *Engliſh*, *Italian*, and *French*, being excellently skilled in them all, *Decoration of certain*, *Articles* &c.

Meditations on *Death*, as alſo an *Italian* and *French* Grammar *ſeu de declinatione verborum* &c. Mr. *Wood*, ſaies he tranſlated a Treatiſe of *Nobility* and other things, and moreover adds that *being clapped up Priſoner within the Tower*, the Cauſe not mentioned, *did to avoid Publick Shame* hang *himſelf in his Chamber with his Girdle*, on the 10*th* of *May* 1552. Mr. *Fox* ſpeaks of him as one who had been an Enemy to the Goſpel and good Men. *Eraſmus* had many of his Friends who had very unfortunate Exits, *Pace* died mad, Sr. *Tho. More* and *Fiſher* were both beheaded, to ſay nothing here of Arch-Biſhop *Cranmer*. &c.

Eraſmus at *Baſil* publiſhed an Excellent little Manual which he ſtiles *Lingua*, *ſive de Linguæ uſu & abuſu*. It ſeems by ſome Paſſages in it, that he laid the Plan of it while in *England*. But he did not digeſt or bring it into form, till he was at *Baſil* ſeveral Years after, and it looks by his pleaſant conceit upon this little Book, that he then deſigned

ſigned to give over writing, [a] which however, he did not or cou'd not do, even to the very laſt.

The Year 1519 as I have already noted, was very fatal to many of his Friends in *England*, who were of the greateſt Fame for Learning, ſo I ſhou'd juſt name a few more chiefly Foreigners whoſe deaths now were equally grievous to him, (*viz.*) *Martin Dorpius*, *Linacer*, *Longolius*, *Bapt. Caſalius*, and *Fran. De-loine*; of this laſt Perſon, *Eraſmus* never ſpeaks without a Preface of reſpect, he was Preſident of the Parliament of *France*, and as he was a Perſon of great abilities himſelf, ſo he had a mighty value for Dean *Colet*, and *Eraſmus* who were both perſonally known to him, and correſponded with him: the latter cou'd not think himſelf enough grateful to him, unleſs he gave the World ſome ſhort detail of his eminent Vertues, another Friend joyning with him to celebrate his Memory, though in a different way. *Eraſmus* ſpeaks very feelingly of the Death of this great Man, in an Epiſtle to his Succeſſor in his high

a ——— Poſthac mutum habebitis *Eraſmum*, poſteaquam linguam emiſit. *Eraſmi* Epiſt. *Antonino* medico. Edit. *Leid.* p. 885.

———Corpuſculum hoc in dies attenuatur, & exareſcet. Brevi ni fallor abjicietur hoc ſyphar & exſiliet nova cicada. *Martinus Dorpius* nos antevertit; periit *Linacer* in *Anglia*, *Longolius Bononiæ*, & *Baptiſta Caſalius Romæ*, & *Franciſcus Deloinus Lutetiæ*, magnus bonarum literarum Patronus. *Eraſmus Bilibaldo* ſuo. *Ibid.* p. 887.

— *Deloini* mentionem fecimus in libello qui brevi perferetur ad vos, quanquam elegantiſſimo carmine tu quidem optimi viri memoriam immortalitati conſeraſti. *Eraſmi* Epiſt. *Germ. Brixio* lb. 884.

Office

Office *Jean de Selva*. And indeed, *De-loine* being ſo great a Friend to *Eraſmus*, is the only excuſe I have, for more than barely mentioning him in this Place.

Though there is no doubt of his few remaining *Engliſh* Friends kind Endeavours about this time to bring over *Eraſmus* again, in whoſe company they ſo much delighted, yet we are ſure the moſt tempting offers wou'd not avail to make him venture hither at a time, when the Sweating[a] Sickneſs was ſo Epidemical and raging; none being more fearful than himſelf; he tells us, as in one of his Epiſtles, that when a Child[b] he perfectly trembled even at the very Name of Death: it is no wonder then he had quite given over the Thoughts of ſeeing *England* about that time, when his concern ſeem'd very great for the ſad Eſtate of it, by reaſon of this fatal Diſtemper, tho' it appears he did deſign to return hither again when that Danger was over,[c] *&c.*

This *Pace* puts him in mind of from *Richmond*,[d] not long after he left *England*, chal-

Joanni Selvæ Auguſtiſſimi Senatus *Galliarum* ſummo præſidi *Eraſ. Roterod.* S. D.

Mors ornatiſſimi viri *Franciſci Deloini*, quali patrono, quali propugnatore, orbavit optima ſtudia. *Ibid.*

a Frequenter & admirari & dolere ſoleo, qui fiat ut *Britannia* tot jam annis aſſidua peſtilentia vexetur, præſertim ſudore letali quod malum pene videtur habere peculiare ———

b Juvenis olim, ut memini, ad nomen etiam mortis ſolebam inhorreſcere *Eraſ.* Ep. Ed. *Lond*, p. 328. [*Eraſ. Rhenano* ſuo.]

c Faveo Regioni quæ mihi tam diu præbuit hoſpitium. & in qua libens finirem quod ſupereſt ævi, ſi licet. *Ibid.*

d In mentem nunc venit, quod in quibuſdam aliis tuis ad me literis ſcripſiſti, certum tibi eſſe

lenging

lenging a promiſe from him, of coming over and ending his Days here, but wou'd however have him take due care of his health, and as to his welcome, *he ſaies* the *King* himſelf wou'd be much pleas'd, as well as his other Friends.

King *Henry* alſo thought it not below him to write a very kind [a] Epiſtle to *Eraſmus*, in order to perſuade his return into his Kingdom. 'Telling him that it gave him no ſmall concern 'to hear from Arch-Biſhop *Warham*, that he 'met with ſo much ill uſage from Men of per-'verſe Spirits, who were not only Enemies to 'him, but to even the *Chriſtian* Religion it ſelf; 'and thought it a monſtrous thing, that a Per-'ſon he had in the utmoſt admiration for his 'great Learning and Abilities, ſhou'd be even in 'danger of his Life, and no where ſafe from 'their malice, the account of which was very 'grievous to him. That for his part, he had long

conſeneſcere in *Anglia*, æſtate proxima trajecturo. *Pacæus* Ep. *Eraſmo*.

—— Jucundiſſimum mihi eſt intellexiſſe, te id habere animi. Optatiſſimus venies omnibus, ſed tuam valetudinem hac in re cum primis conſule. Interim ſcias, hujus *Regis* erga te benevolentiam indies augeri. *Ibid.* p. 309.

Henricus VIII. *Angliæ* Rex,
Eraſmo Rot. S. D.

a Incomparabiles illas animi tui dotes ut ſumma ſemper cum admiratione, tum favore benevolentiaque ſumus proſecuti: ita iniquo plane animo tulimus quod de tuæ fortunæ iniquitate haud ita pridem retulit nobis *Cantuarienſis* Archiepiſcopus, impiiſſimos videlicet aliquot homines & Chriſtianæ religionis hoſtes infenſiſſimos, ita miris artibus tuæ vitæ inſidiari, ut nuſquam pene tuto ab illis eſſe liceat tibi. Fuit quidem in teneris quibus te novimus annis, ſtudium in te noſtrum neutiquam vulgare. At illud in majus in dies provexit, quod nos immortalitati conſecrare, editis a te libellis, quibus honorificam admodum noſtri mentionem facis, ſedulo ſtuduiſti.

been

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Inscribed to
Sr. Edward Laurence Knt.



been an admirer of him, but more eſpecially now, when he had appeared with much vigour and skill, ſo ſtout an Advocate in the behalf of Religion, that alone he ſeemed able to ſupport it. *Then he tells him*, that as he himſelf was reſolutely bent to promote true Religion in his Kingdom, and to bring it back to its Primitive Standard; that the Word of God might be the Teſt of it, ſo much the more concerned he was for him, leſt being taken out of the way, he ſhould want that aſſiſtance, he did expect, and was ſure he was ready to afford him in this his laudable deſign: he begs of him therefore to leave *Italy* and *Germany*, and to haſten over to *England*, where he might aſſure himſelf

Quod nos ſummæ obſervantiæ fidei & amoris in nos tui certiſſimum argumentum ſemper habuimus. Nunc autem poſtquam in ſummum quidem crevit pertinax ille & indefeſſus animi tui tenor, quem in propaganda & illuſtranda *Chriſtiana* fide non æſtimandis laboribus tuis, ſed ingenti ſane cum Chriſtiani orbis fructu commodoque ſtrenue præſtas: eo viciſſim magnitudinis evaſit amor in te noſter, ut nihil quidem illi accedere poſſe videatur. Quin incredibili quoque alacritate geſtimus, quum ſolus propemodum provinciam hanc ſuſtineas, tam piis ſanctiſque conatibus tuis pro virili ſuccurrere & præſidio eſſe. Sentimus enim & ipſi jam aliquot annos vehementer incaleſcere & flagrare pectus noſtrum, divino haud dubie ſpiritu huc incitatum, ut Chriſti fidem religionemque priſtinæ ſuæ dignitati aſſeramus: nec quicquam ſane nobis unquam prius in votis fuit, quam ut labores ſtudiaque omnia noſtra, & quidquid uſquam Chriſti beneficio, cui omnia accepto ferimus, virium habemus, in eo ponere-mus, ut diſcuſſis & profligatis impiis hæreticorum impoſturis ſermo Dei pure ac libere curreret. Sed quæ temporum eſt, ut vides, infelicitas, bonorumque morum magna calamitas, omnia in deterius prolabuntur. Quo magis tuas imo Chriſtianæ religionis vices in te dolemus, de tuaque ſalute ſolliciti ſumus, ne te ſublato, impiæ hæreticorum tenebræ latius in mundum ſpargantur, imo perniciosius multo graſſentur & regnent crudelius.

of a very kind reception, and what Conditions he pleaſed: He knew by long experience how many Friends and Patrons he had in *England*, and hoped, that their joyning with himſelf in perſuading him over, and making good his own former Promiſe of chooſing *England* for ſetting up his Staff, would have it's weight; can any thing be more condeſcending, than ſuch an Epiſtle, from ſo great a Prince?

The foregoing Elegant Epiſtle of K. *Henry* to *Eraſmus*, ſeems by the date of the Anſwer to be written in the Year 1528. Since we find an Epiſtle to Sr. *Tho. More*[a] which bears the ſame

Quibus malis quemadmodum occurrere oporteat tua prudentia facile diſpiciet. Nobis certe non alia potior via ratioque videtur, quam ſi relicta prorſus *Italia Germania*que tua, in Regnum hoc noſtrum velis concedere. Quod ſi tibi quoque gratum acceptumque ſederit, non modo gratiſſimus nobis, ſed & optimis conditionibus, & quas ipſe ſatis amplas & honeſtas judicabis, ad nos venies. Meminimus dicere ſolitum te, laſſum maris & viarum, *Britanniam* ſenectuti tuæ ceu portum & quaſi vitæ ſedem delegiſſe. Quod animi tui decretum ut ne mutes aliquando te per ſacra piaque omnia obteſtamur. Nos tua dulciſſima conſuetudine, prudentiſſimoque conſilio, quo deinceps uti decrevimus, frui magni beneficii inſtar ducemus. Tuæ autem vitæ incolumitati neque non ſtudiorum tranquillitati optime hac ratione conſultum erit. Poſtremo *Chriſti* Evangelium mutua opera & conjunctis opibus noſtris longe melius propugnabitur. Si amicorum ratio te moveat, præter eos quos hic ſemper habuiſti amiciſſimos & ſtudioſiſſimos tui, ſummos etiam quoſque regni noſtri proceres, qui tibi jampridem impenſe favent, facile conciliabimus. Si libertatis cura te tangat, nos nihil plane abs te officii poſtulabimus, quo minus ubivis in Regno noſtro ſumma cum libertate tua vivas. Breviter ut quidquid voles, quod vel ad vitæ tuæ vel ſtudiorum tranquillitatem ſpectabit, expoſitiſſimum ſenties in te favorem noſtrum. Facito igitur, optime *Eraſme*, ut noſtris viciſſim votis hic reſpondeas. Vale *Otfordiæ* 18. *Septembris*.

Eraſmus Rot. Thomæ Moro
S. D.

a In tot moleſtiis, quibus undate

date and ſeems to be an Anſwer to it. Where he tells him that amidſt the perplexing Circumſtances in which he was then in; his Majeſties Epiſtle gave him great relief, his kind invitation to his Kingdom, it ſeems was grounded upon his once ſaying; that *England* ſhou'd be the Place in which he wou'd ſet up his Staff. But Alas! things were now ſo with him, that it would become him more to find out a Place for his burial, where he might be at reſt, ſince he deſpaired of it while living ——. He deſires him to make his Apology to the King for not anſwering his Epiſtle; but he wou'd not venture upon ſuch a task, unleſs his mind was quite free, and he cou'd do it handſomly, as become the dignity of the Perſon he wrote to. So that he leaves this Affair to his Prudence and Diſcretion. This was from *Baſil* 28. *Febr.* in 1528.

But though in this Epiſtle he ſeems to be peremptory againſt his coming to *England*,

dique circumvallor, plurimum attulit ſolatii ſereniſſimi Regis epiſtola humaniſſime ſcripta, qua me invitat in *Angliam*, omnia pollicens benigniſſimo digna principe. Admonet quod olim ſcripſerim, in *Anglia* ſenectuti meæ ſedem delegiſſe. Nunc vero, Mi *More*, res in eo ſunt ſtatu, ut mihi ſepulchri locus ſit circumſpiciendus, ubi vel mortuo liceat quietum eſſe, quando, ut video, non continget hoc unquam vivo. —— Egiſſem gratias Regiæ benignitati, ſed quoniam tot laboribus pene exanimato nihil erat ocii, malui ad tantum Principem nihil ſcribere, quam negligenter. Si videbitur, tu melius illi declarabis animum meum, nec ignarum, nec immemorem tam eximiæ benignitatis, quam mihi toties offert, nihil promerito. Opto te cum tibi chariſſimis quam belliſſime valere, Datum *Baſileæ* 28. *Februarii*, Anno 1528.

—— Ut quoniam Archiepiſcopus *Cantuarienſis* ſimulque Regia Majeſtas literis amantiſſime ſcriptis me invitant in *Angliam*, diſpiciat cum amicis, an

yet in a Letter to his Friend *Pace*, writ but eight days before he ſeems to be inclinable to ſuch a journey, and bids him prepare the way for it, in as good a manner as he cou'd, that he might not be wanting in reſpect both to the King, and Arch-Biſhop of *Canterbury*, who had ſo kindly invited him into this Kingdom.

What afterwards determined *Eraſmus* to alter his mind we know not, unleſs it was his growing Indiſpoſitions, or ſome other intervening Affairs. But we find after this, no mention of reſuming his Deſign of coming hither again.

As I promiſed to forget none of *Eraſmus*'s Friends who were either *Engliſh Men*, or had any relation to *England*, I muſt mention an *Italian* Biſhop of *Worceſter* (viz.) [a] *Sylveſter Giglis*, who was on many Accounts, a Friend and Patron of *Eraſmus*; this rich Biſhoprick had four *Italians* in it, one after another, but none of the other are ſpoke of by him; but this Biſhop's Reſidence being at *Rome*, as an Ambaſſador from *Hen.* VIII. he had it in his Power to ſerve *Eraſmus*, with his Intereſt, with the Pontiff, and *Eraſmus* thought he had great

id commode fieri poſſit: nam hinc fortaſſis migrandum erit, velim, nolim. *Eraſmus Pacæo.* Datum *Baſilea* 20. *Februarii*, Anno 1528.

Sylveſter Epiſc. *Wigornienſis.*

a ——Venerabilis vir, tanquam frater obſervande pergratum mihi fuit datam fuiſſe occaſionem, tibi mea opera gratificandi: mirifice enim ſingularem doctrinam, egregiaſque virtutes tuas ſemper colui: nec quicquam magis quam propenſiſſimum in te animum declarare poſſe optabam.——*Eraſ* Ep. Ed. *Leid.* 167.

reaſon

reaſon to put his confidence in him; his Friend *Ammonius*[a] had a like ſhare in his favour, and they both ſpeak of it with gratitude: *Eraſmus* telling him, that he wondred not he had ſo much favour from both *Hen.*[b] VII, and VIII, and from Pope *Leo* X. conſidering the many valuable good Qualities in him, which muſt always furniſh out a Man for the Service of his Prince; and commends him particularly for being of a Publick Spirit, as well as, for his ſingular Humanity.

Eraſmus though he was denied the Pleaſure of ſeeing *England* again, yet he ſtill correſponded with our Country men among whom another is to be mention'd.[c]

Leonard Cox, ſecond Son of *Laurence Cox*, (by *Elizabeth* his Wife, Daughter of — *Willey*,) Son of *John Cox* of *Monmouth*, was born in *Monmouthſhire*, educated in *Cambridge* till he was Bachelor of Arts, went to *Oxon* in 1528. where making ſome ſtay for the ſake of ſtudy, was incorporated in the ſame Degree in the Year following, and intending

a —— Debebo ſummam tuo animo, & humaniſſimi *Wigornienſis*. *Eraſmus Ammonio*.

D. *Sylveſtro* Epiſc. *Wigornienſi*, Sereniſſimi *Britanniæ* Regis apud ſummum Pontificem Oratori. *Eraſmus Rot.* S. D.

b Duplicaſti beneficii tui gratiam, ampliſſimi Præſul, dum ſingulari officio, quo me nihil promeritum es proſecutus, addis literas humanitatis plenas —— mirari deſino quod te pari favore, parique benevolentia proſecuti ſunt pridem *Henricus*, ejus nominis ſeptimus, Regum longe cordatiſſimus, nunc ejuſdem nominis Octavus, patri ſimilimus filius, quod te *Leo* Pont. max. ſingulari charitate complectitur. *Ibid.* p. 168.

c Vide *Eraſm. Rot. Leonardo Coxo. Anglo.* Edit. *Leid.* p. 288.

to make a longer ſtay, he ſupplicated for the Degree of Maſter of Arts, but whether admited to it, appears not. About the ſame time he was a School-Maſter at *Reading* in *Berks*, and was there in much eſteem, when *John Frith* the Martyr was taken for a Vagabond, and ſet in the Stocks; to whom for his Learning, he ſhewed ſingular Courteſies. Afterwards he travelled into *France*, *Germany*, *Poland*, and *Hungary*, taught there the Tongues, and became more eminent in Foreign Countries than at home; which *John Leland* the Antiquarian-Poet ſeems to intimate in theſe Verſes written to him.

Inclita Sarmaticæ Cracovia *gloria gentis,*
Virtutes novit, Coxe, *diſerte tuas,*
Novit & eloquii Phœnix utriuſque Melanctbon
Quam te Phœbus *amet*, Pieriuſque *Chorus*
Praga *tuas cecinit*, *cecinitque* Lutetia *laudes,*
Urbs erga doctos officioſa viros.
Talia cum conſtent &c.

In the Year 1540 (32 *Hen.* 8.) he was living at *Carleon* in his native Country, where (Mr. *Wood* thinks) he taught School, and the ſame Year that he publiſhed Commentaries on *Will. Lilly*'s conſtruction of the eight Parts of Speech. Beſides which, he had before in the ſaid Year, tranſlated from *Greek* into *Latin*, *Marcus Eremita de lege & ſpiritu*, and from *Latin* into *Engliſh*. The Paraphraſe of St. *Paul*'s Epiſtle

to

to *Titus*, written by *Eraſmus Rot.* with whom he was well acquainted. *Bale*, ſaies, that the ſaid *Cox*, was from his Youth inſtructed in all liberal Arts, that he was a Grammarian, Rhetorician, Poet, Divine, and a Preacher of God's Word. Alſo that he had written againſt thoſe, who in his Time had wrote of *Juſtification by Works*, and that he was in high eſteem among Learned Men in 1540. All which Works, beſides Verſes of divers kinds and Epiſtles were by him written before the end of that Year; as alſo *Latin* Verſes occaſionally ſet before Books that were publiſhed, particularly before *John Palsgrave*'s *Leſclarciſsment* An. 1530. He was living in the Reign of *Edward* 6. But when or where he died, Mr *Wood* ſaies, he cou'd not tell. He left behind him a Son named *Fr. Cox*, who proceeded Dr of D. as a Member of *New-College* in 1594. and he a Son named *William* who was a Divine of *Chicheſter* in *Suſſex*. —

Eraſmus had in *Warham*'s Family a Friend who was of great Service to him (*viz.*) *Tho. Bedell* Secretary to the Arch-Biſhop, he ſeems to be the ſame Perſon who afterwards in 1533. became Arch-Deacon of *Cleveland*, in the Place of Dr. *James Denton*, but he reſigning it the *Auguſt* following, *Will. Clyffe* ſucceeded him, and *Bedell* became Arch-Deacon of *Cornwal*, and was afterwards appointed one of the Commiſſioners to viſit Religious Houſes, in order to their Diſſolution. We have but one

Epiſtle[a] of *Eraſmus* to him now extant; it ſeems *Bedell* was angry with him, for being ſo modeſt as not to ask ſomething conſiderable of the Arch-Biſhop; to which *Eraſmus* anſwers pleaſantly; that he had lately given him ſome plain hints of that nature; though as long as it was probable that the Arch-Biſhop wou'd outlive him, he was not overcareful about the ſucceſs. However begs of him to ſend him his Penſion, either to *Lovain*, where he then was, or into *Italy*, for he deſigned in *Lent* to ſet out thither and after to ſpend his Summer at *Baſil*, and then again for *Italy*, *unleſs* he ſhou'd be prevented by the Congreſs approaching. He then begins to be merry upon the ill uſage he met with, telling him that St. *Paul* was ſtoned but once, he was every Day ſerved ſo by the brawling *Dominicans*, and *Carmelites*, and that by Name in their very Sermons; but they gained no ground by it amongſt the common People, who muſt certainly take them for Mad-men. He concludes with

Eraſmus. Rot. Tho. Bedello. S. D.

[a] De præſulis optimi in me ſtudio, ut rem mihi longe gratiſſimam, ita minime novam nuncias: ſed quod toties objurgas me, qui nihil ab eo petam, facis inclementer, mi *Bedelle*. Imo jam pridem oro, ut ingens aliquod Sacerdotium conjiciat in Caput meum. Non dubito quin ille ſit huic corpuſculo ſuperſtes futurus, ſed tamen in rebus humanis certi nihil eſt. Verum ne nihil impudenter faciam, in præſtantia mihi rurſus numerari anni venturi penſionem, aut certe Syngrapham mitti; per quam hic aut apud *Italos* recipiam. Adorno enim profectionem in proximam, quadrageſimam, ſed æſtivaturus *Baſilea* fortaſſis illinc repetiturus *Italiam* niſi quid extiterit in hoc principum conventu, quod me remoretur. *Paulus* non niſi ſemel lapidatus fuit, hic ego quotidie lapidor *Dominicanorum* & *Carmelitarum* conviciis idque & nominatim, & in publicis concionibus. Sed nihil efficiunt, niſi ut populus etiam intelligat, illos agitari malis furiis. Archiepiſcopo, unihis

his duty to his *Mæcenas* and reſpects to Dr. *Wells*, this Man (as Mr. *Wood* ſaies) was M. A. at *Oxon* and ſometime Fellow of *New-College*, D. of D. beyond the Sea, was *Nov.* 1510. incorporated D. of D. being then Domeſtick Chaplain to Dr. *Warham* Arch-Biſhop of *Canterbury* and a Dignitary. ——

Though *Eraſmus* had been ſometime wavering in his Mind about returning to *England*, eſpecially after the Sweating Sickneſs was ceas'd, yet in that Year 1532. he ſeems by the affecting News, of the Death of his Patron Arch Biſhop *Warham*, quite to have laid the Thoughts of it aſide.[a] It is remarkable that in the ſame Epiſtle he ſpeaks of the Death of *Warham*, and the advancement of *Lee* his greateſt Enemy, to the See of *York*. Both which were mortifying ſtrokes.

Eraſmus gives him an excellent Character in his firſt Book of his *Eccleſiaſtes, ſive de ratione Concionandi*; which being writ after the Arch-Biſhop's Death, can't fall under the imputation of Flattery; it ſeems that tho' he paſs'd thro' the higheſt and moſt wealthy Places both in Church and State, yet he ſo little minded his own advantage, that he left no more than was ſufficient to pay his Debts and Funeral Charges.[b] It is ſaid that when he was near his

co mæcenati meo multam ex me ſalutem dicito, poſt hunc doctori *Welles*, & humaniſſimo œconomo. Bene vale mi *Pylades*. *Lov.* 1520.

a — Scis, opinor, *Leum* eſſe factum Archiepiſcopum *Eboracenſem*;——*Cantuarienſis*, conceſſit in fata menſe *Auguſto*, ubi mihi periit vere ſacra ancora. *Eraſmi* Epiſt. *Quirino Taleſio*.

b *Waramus* — mortuus ſupra

end,

end, he called upon his Steward to know what Money he had in his Hands, who telling him that he had but thirty Pounds, he cheerfully anſwer'd; *ſatis viatici ad Cælum. That was enough to laſt him to Heaven.*

Eraſmus aſſigns his ſtraitneſs of Circumſtances, as the reaſon why he had not receiv'd ſo largely from him, towards the cloſe of his Life as he had before: and in the ſame place ſpeaks of his Succeſſor Arch-Biſhop *Cranmer*, as one who had been very liberal, and from whom he had hopes of greater Matters, and who had promis'd *Eraſmus* that he ſhou'd never miſs his former great Patron.[a] This was confirm'd to him by his Friend Sr. *Tho. More*.[b] *Cromwel* alſo was not unmindful of *Eraſmus*, but ſent him at two different times thirty Angels.

It may not be thought amiſs to mention the ſeveral Preferments and Honours, that Arch-Biſhop *Warham* paſſed through, which cannot but raiſe the admiration of the Reader, when

quam quiſquam credat pauper, niſi quod non defuit unde diſſolverentur debita, neque ita multum defuit, ſed poſt impenſa juſta funeri non admodum multum ſuperfluit ——— qui ſi viſus eſt in fine ad dandum ſegnior, ipſa res indicat impares facultates; non imparem animum fuiſſe in cauſa. *Eraſmi* Epiſt. *Moro* Edit. *Lond.* p. 1519.

a In Archiepiſcopi demortui locum ac dignitatem ſucceſſit *Thomas Cranmerus* profeſſione Theologus, Vir integerrimis candidiſſimiſque moribus, qui ultro pollicitus eſt ſeſe in ſtudio ac beneficentia erga me nequaquam ceſſurum & quod ſponte pollicitus eſt, ſponte præſtare cœpit, ut mihi *Waramus* non ereptus, ſed in *Cranmero* renatus, videri queat. *Ibid.* 1498.

b——— Gaudeo tua cauſa & quoniam te amo, etiam mea præſentem *Cantuariæ* præſulem non minorem erga te amorem præ ſe ferre, quam præſtitit olim *Waramus*, quo non alius vixit tui amantior. *Mori* Epiſt. *Eraſmo*.

he

he reflects upon the ſlenderneſs of his Inventory ſince he was (what all Church-men then were obliged to be,) a ſingle Man. The Primate was born of a genteel Family (and ſo probably had ſome paternal Eſtate left him) at *Okely* in *Hampſhire*, ſent to *Wykeham* or *Wincheſter* School, from thence removed as Fellow of *New* College in *Oxon.* 1475. went out Doctor of [a] Law ſoon after (which Mr. *Wood* doth not mention) Rector of *Barley Hert.* Dioc. *Lond.* collated by Bp. *Alcock* of *Ely*, in 1488, and ſoon after became an Advocate in the Court of Arches, and Moderator in the Civil Law School in that Univerſity. In 1493. he had the Chantorſhip of *Wells*, and the ſame Year, he was conſtituted Maſter of the *Rolls*. The Year following he went upon an Embaſſy to *Philip* Duke of *Burgundy*, on the affair of *Perkin Warbeck*: after his return, Biſhop of *London* and Keeper of the Great Seal; the ſame Year he was made Lord Chancellor, and 1504 tranſlated to the See of *Canterbury* where he ſat 28 Years: dying very aged at St. *Stephens* near [b] *Canterbury* 22 *Aug.* 1532. he was buried on the Northſide of *Thomas* a *Becket*'s Tomb, and had a decent Monument ſet over him, which with others in the ſame place were demoliſhed in the late times. He did beſides his many Epiſtles, ſend over his Picture to *Eraſmus* at *Baſil*: probably a Copy of that at *Lambeth*, which drawn by *Holbein*,

a *Newcourts* Repertorium *Londinenſe.*

b *Wood's* Athenæ *Oxon.* laſt Edit. p. 669.

is

is ſaid to be amongſt other Curioſities preſerved, in what they call *Eraſmus*'s Cloſet at *Baſil* to this Day. *Eraſmus* in return, ſent him back one of his own. He left his Theological Books to *All-Souls* College Library, his Civil and Canon Law Books to *New* College, and all his Books of Church Muſick, to *Wykeham*'s College near *Wincheſter*. Biſhop *Burnet* gives him the Character of a great Canoniſt, and able Stateſman, and a favourer of Learned Men *&c.*

I ſhall only beg leave to inſert two Epiſtles that paſt between *Eraſmus* and this Arch-Biſhop, before I leave him, which have ſo much of Humor and Wit in them, that if they do not ſhew the Age to have been polite, yet at leaſt, that theſe Correſpondents were not wanting in Parts and Ingenuity. *Eraſmus* was at *Cambridge* under a fit of the Stone, and being not able to uſe his own hand, he dictated this ſhort Epiſtle to the Arch-Biſhop.

[a]Your *Eraſmus* (my Lord,) has had a dangerous and terrible fit of the Stone, that has caſt him into the hands of Doctors and Apothecaries, *i. e.* of Butchers and Harpyes; I am ſtill in Labour; I feel the Pangs within me and and when, or of what I ſhall be delivered of, is uncertain. I doubt this Diſtemper is owing to

Eraſmus Rot. Archiepiſcopo *Cantuarenſi* S. D.

[a] Incidit *Eraſmo* tuo periculoſa & omnium graviſſima cum calculo conflictatio, deventum in manus Medicorum & Pharmacopolarum, hoc eſt carnificum & Harpyarum, adhuc parturio. Malum in coſtis etiamnum affixum eſt, quando pariturus, aut quid

the

the drinking of Beer, which for ſeveral Days I have been forc't to drink inſtead of Wine. Theſe are the unhappy firſt fruits of a War with *France*, unable to write I have dictated this ſhort Letter, and that in a great deal of pain. Take care of your own good health and eaſe, my Excellent Patron. From *Cambridge*, in the Year MDXV. The Arch-Biſhop[a] anſwered him in a pleaſant way, the more to be admired, becauſe it is exceeding hard, for a very great Man to be jocoſe, without letting his Wit forfeit his gravity, and receding too much from the dignity of his Station. It was eaſier for *Eraſmus* to be witty than for the Arch-Biſhop.

Eraſmus, if in the front of our Epiſtles, it is cuſtomary to wiſh health even to thoſe who are well; I have more reaſon to do ſo when I write now to a Sickman. Tho' I hope you are before this time purged of your Gravel and Stones, the rather becauſe the Feaſt of the Purgation of the Virgin *Mary* is lately over. What mean thoſe Stones in your Body? what is it you would build upon this Rock. I cannot think

pariturus incertum. Suſpicor hoc morbi debere me cereviſiæ, quam dies jam complures inopia vini bibi. Hæ nimirum primitiæ fructuum quos ex præclaro adverſus *Gallos* bello capiemus. Has literas dictavi modo, nec id citra moleſtiam, tu cura ut quam optime valeas, optime Mæcenas. *Cantab.* Anno 1515. Ed. Reſ. 1521. p. 502.

Gulielmus Archiepiſ. *Cantuar.* Canc. Regni & totius *Angliæ* Primas *Eraſme Rot.* ſuo S. D.

a *Eraſmo*: ſi valentibus dicimus ſalutem in capite literarum, multo magis convenit ægrotanti tibi optare ſalutem. Tametſi fauſto omine auguror, te jam pridem calculis purgatum, poſteaquam celebravimus memoriam purgationis *Mariæ*. Quid ſibi volunt ſaxa in corpuſculo tuo? an quid ſupra hanc petram inædificandum eſt?

you

think you deſign a noble Houſe, or any Edifice of that kind. And therefore ſince you have no occaſion for Stones, pray part with them as ſoon as you can, and give any Money to carry them of; I am fain to give Money to bring them to my Buildings: That you may do this the eaſier, and not be wanting to your ſelf, I have ſent you by a *London* Gold-ſmith's Son thirty Nobles, which I would have you change into ten Legions to help to drive away your Diſtemper. Gold is a good Medicine, and has a great deal of vertue in it, apply it to the recovery of your health, which I would be glad to purchaſe for you at a greater rate. For I know you have a great many Excellent Works to publiſh, which cannot be done without health and ſtrength. Take care therefore to get well quickly, and don't defraud us by your longer Sickneſs of the hopes and fruits of your Learned Labours. From *London*, the *5th* of *February*.

[a] It is likely the Buildings to which the Arch-

non enim conſtruendo es magnificas domos, vel ejuſmodi quippiam, ut opinor, quocirca quum non ſint e re tua calculi, cures quamprimum te ſuperfluo onere liberare, deſque pecuniam ut auferantur hi lapides, ſecus quam ego quotidie do pecuniam, ut lapides afferantur, ad mea ædificia: id quod ut facilius facias nec tibi deſis, dedi filio cujuſdam aurifabri *Londinenſis* triginta nobiles, eos in decem *legiones* mutatos velim: id auri Pharmacum nonnihil energiæ in ſe continet, eo utere ad ſalutem, quam tibi emere multo pluris cupiam. Reſtant enim multa egregia opera per te edenda, quæ niſi valeas obire non queas, cura ut valeas nec nos defraudes per ægritudinem tuam pulcherrima ſpe & dulciſſimo fructu doctrinæ tuæ. Ex *Londino* quinto *Febr.* Ibid. p. 324.

[a] Apud *Anglos* divus *Thomas* Archiepiſcopus *Cant.* leviore de cauſa libertatem Evangelicam ex-

Biſhop

Biſhop referred in his Epiſtle, were at his Manor of *Oldford* in *Kent*, ſince divided from that See. *Eraſmus*, ſpeaking of the publick Spirit of the Arch-Biſhop ſhewn to that place, ſaies that he had laid out ſo much upon it, that it ſeemed rather to be rebuilding than repairing, there being little of the old Structure left remaining, except the meer Walls of the Hall, and the Chapel.

I have quite done with this great Patron of his, when I have juſt remark'd that *Eraſmus* much reſented Card. *Wolſey*'s uſage of him, and never ſpoke well of him after their differences commenc'd.

Eraſmus was at *Friburgh*, when *Warham* died, and in an Epiſtle to a Correſpondent at *Padua*, he was deſirous of knowing who was like to be his Succeſſor, ſeeming to imagine that it wou'd be Dr. *William Knight*,[a] who had been for ſometime the King's Ambaſſador to the Pope, upon the buſineſs of the Divorce, a Man of great Abilities, and good diſpatch as well as a good Friend of *Eraſmus*, for he wiſhes not to be miſtaken in this his Conjecture concerning

ercuit adverſus Regem—tantum agebatur de ſeceſſu quodam magis apto homini pio quam Regi. Loci nomen eſt *Olfordia*, ne me quidem admodum cepiſſet hic locus, priuſquam R. D. *Guilhelmus Warham* Archiepiſcopus *Cantuarienſis* ac totius *Angliæ*, Primas vir multis nominibus dignus, qui in laudatiſſimi viri dignitatem ſuccederet, ibi ſic ædificarat ut magis videatur novam ſtructuram excitaſſe, quam inſtauraſſe veterem. Adeo nihil reliquit veteris ædificii præter aulæ cujuſdam ac templi parietes. *Eraſmi* Epiſt. ad *Franc. Galliæ* Regem præfixam paraphraſi in S. *Marcum* MDXXXIII.

a Quis ſit ille Archiepiſcopus non queo divinare, quod nomen ſuppreſſeris, niſi forte ſit *Guliel-mus Knight*, quod ſane optarim. *Eraſmi* Epiſtola *Viglio Zuichemio* Ed. *Leid.* p. 1757.

cerning him, poſſibly not having at that time any acquaintance with *Cranmer*. However though *Eraſmus* was miſtaken, yet this worthy Perſon paſſing through ſeveral Preferments, did at laſt arrive at the Biſhoprick of *Bath* and *Wells*, where he ſhewed himſelf to be of an Hoſpitable and Publick Spirit, in ſeveral Inſtances; and that *Eraſmus*, had probable grounds to go upon, take the following account of him from Biſhop *Goodwin*, and *Wood*.

William Knight *was a* Londoner *born, educated in* Wykeham's *School near* Wincheſter, *became perpetual Fellow of* New *College, after he had ſerved two Years of probation, in* 1493. *but leaving that Place two Years after, he went to the Royal Court, where his Parts and Induſtry being ſoon known, was made Secretary to King* Hen. *VII. and VIII. The laſt of which ſending him on an Embaſſie to* Maximilian *the Emperor, found ſo much favour from him, that beſides the great Gifts received from his Treaſury, he had by Letters Pat. dated* 14 July *a Coat of Arms granted to him, as a farther token of his reward for his many ſervices done for the* Engliſh *King in expoſing his Life to danger, wearing it out in continual labours for him, and ready for the future to do the like, if occaſion ſhould require*, &c. *The Arms granted to him by the Name and Title of* William Knight, *Prothonatory of the Apoſtolical See and Embaſſador from King* Hen. *VIII. to* Maximi-

Maximilian *the Emperor are theſe.* Party per feſs *Or* and *Gules*, an *Eagle with two heads* diſplayed Sable, having on its Breaſt a Demi-Roſe and a Demi-Sun conjoyned into one, counterchanged of the Field. *Which Arms are at this Day remaining in one of the South-Windows in the common Refectory of* New *College. In the beginning of the Year* 1523. *he became Arch-Deacon of* Huntingdon, *on the Reſignation of* Rich. Rawlins *promoted to the See of St.* David's, *and in the beginning of* Decemb. 1529. *he being then, or about that time, Prebendary of the* 5th *Prebendſhip of the* King's *Chapple of St.* Stephen's, *within the Palace of* Weſtminiſter, (*and newly return'd from* Rome) *was made Arch-Deacon of* Richmond, *on the Reſignation of* Tho. Winter. *In* 1531, *he was incorporated Doctor of the Laws, as he had ſtood in an Univerſity beyond the Seas, and was afterwards made Arch-Deacon of* Cheſter. *In* 1541. May 29 *he was conſecrated*[a] *Biſhop of* Bath *and* Wells, *and had Reſtitution of the Temporalities of that See made*[b] *to him the Day following. He gave way to fate on the* 29th *of* Sept. *in fifteen hundred and forty ſeven, and was buried in the Nave of the Cathedral Church of* Wells. *By his laſt Will and Teſtament dated* 12 *of* Aug. *and proved the* 11th *of* Nov. *An.* 1547. *he bequeathed an*

a F. *Godwin* in com. de præſulibus *Angl.* inter Ep. *Bath.* & *Wells* p. 442.

b Pat. 33. *Hen.* VIII. p. 1.

hundred Pounds for the conveying his Body from London *to* Wells, *for the interring it in the Cathedral Church there, and for a Tomb to be laid, or ſet over it. To* New-College *he gave* 40 *Pound, and to* Wykeham's *College near* Wincheſter 20 *Pound. Biſhop* Godwin *ſaies, that he was buried under the great Pulpit, which he cauſed to be built for his Tomb. And that in the Market place of* Wells, *there is a goodly Croſs erected partly by this Man, the Inſcription whereof importing ſo much is as followeth.* Ad honorem Dei Omnipotentis, & commodum pauperum mercatum *Welliæ* frequentantium, impenſis *Gulielmi Knight* Epiſcopi, & *Richardi Wooleman* hujus Eccleſiæ Cathedralis olim Decani, hic locus erectus eſt. Laus Deo, Pax vivis, requies defunctis. *Amen.* Anno Dom. 1542.

Thus much may ſuffice to incline us to think, the probability there was of his being the Arch-Biſhop; and that *Eraſmus* judged right of that matter upon the vacancy of the See of *Canterbury*. I hope this Digreſſion relating to my Nameſake and Fellow Citizen, will be the more pardonable, ſince he was a Perſon ſo conſiderable, and paſſed with reputation through the moſt difficult Offices in the State, before his arriving at an Epiſcopate in the Church.

The

The Perſon he ſucceeded in this Biſhoprick, was likewiſe a Friend and Correſpondent of *Eraſmus*; (viz.) *Hadr. de Caſtello*, who though no *Engliſhman*, yet being preferred in the *Engliſh* Church, deſerves here to be juſt mentioned. He was one of the greateſt Maſters of good ſtile in that Age, and publiſhed a Phraſeology or Treaſure of the Elegancies of the *Latin* Tongue, the Title of which is this: [a] *Hadrianus* tit. S. *Chryſogoni* S. R. E. Card. *Batonien.* de *Sermone Latino & modis latine loquendi nuper a mendis pleriſque expurgatus, & in ſuum priſtinum candorem reſtitutus. Venetiis apud Franciſcum Faſianum* MDLXI. 8*vo.* He by dedicating this to *Charles* Prince of *Spain*, makes it probable that he was a *Spaniard* by Birth, and that he got his Cardinals Hat by the Intereſt of that Crown. It ſeems probable he was not in the good Graces of Cardinal *Wolſey*, becauſe he was too honeſt to run all the lengths he would have him, yet however the

[a] *Hadrianus* Card. Sancti *Chryſogoni Carolo* Principi *Hiſpaniarum.* Salutem.

Conſideranti mihi in hoc meo ſeceſſu, Princeps maxime, genus latine loquendi quod circa magni *Ciceronis* tempore politum, nitidum, candidum naturali quadam copia felicitateque provenit, nihil admirabilius videtur quam eos autores, viros illos quidem omni bonarum literarum artiumque genere eruditos, uno propemodum modo, unaque nativa *Germana*que lingua locutos eſſe priores poſteroſque ita longe ab illo candore eſſe, ut non idem *Latinus* ſermo, ſed aut omnino diſſimilis aliuſve aut prorſus mutatus eſſe videtur ——— cum autem mihi tantum nunc otii ſit, quantum antea negotii eſſe ſolebat & (quod Deo acceptum refero) ab omni reipublicæ cura vacem quæ res maxime literis deditum animum jam inde a puero, variis officiis, aut potius laboribus ærumniſque disjunxerat

ſaid Cardinal made a penny of him, firſt by his farming his Biſhoprick: and afterwards taking full poſſeſſion of it.

Eraſmus was a great admirer of the conſtitution of the *Engliſh* Church, as well as many of our Church-Men.[a] He thought very juſtly that Spiritual Perſons, ſhou'd not be encumbred with things beſide their Profeſſion, that ſo they might attend wholly to the buſineſs of it; he thought nothing ſounded ſo harſh, as Martial Offices and Titles joined with Eccleſiaſtical, that theſe mixtures were a proſtitution of the Profeſſion, the *Weapons of which ſhou'd not be Carnal*, he commends *England* for guarding againſt ſo prepoſterous a Practice, too much uſed in other Nations, the keeping to a Profeſſion being more decent. And though we find in his time ſome of our *Engliſh* Clergy had the higheſt Civil Offices conferred upon them. As his Patron Arch Biſhop *Warham* was firſt Maſter of the Rolls, and afterwards L^d. *Chancellor*, yet theſe Dignities were managed under better regulations, than in other Neighbouring Nations,

Latini Sermonis non vulgares aut circumferaneos locos ſed intimo eorum quos dixi autorum ſacrario abditos edere & in lucem proferre curavi tibique inſcripſi, *&c.*

a —— Eos vero qui loco proxime ad *Chriſtum* accedunt, oportebant ab his craſſioribus functionibus eſſe puriſſimos — Quam male cohærent illa vocabula Cardinalis ſtrategus, Epiſcopus Dux, Abbas comes, ſacerdos centurio. —— Apud *Britannos* ſumma eſt dignitas Eccleſiaſticorum, ac cenſus opimi. Nec ibi tamen quiſquam eſt Epiſcopus, aut Abbas qui micam habet profanæ ditionis, aut arces, aut bombardas, aut ſatellitium, neque quiſquam monetam cudit, præter unum Archiepiſcopum *Can-*

and

and gave leſs offence to the Laity: he mentions in the ſame place a privilege, peculiar in his time to the See of *Canterbury*, of Coining Money, which had more of honour than profit in it; which it ſeems was as old as *Thomas* a *Becket*, whom he calls *Thomas Acrenſis*, becauſe that Prelate was born in the Pariſh of St. *Thomas de Acres*, in the City of *London*.

Though *Eraſmus* had loſt his beſt Friend and Patron in Arch-Biſhop *Warham*, yet we find, he had yet ſome few left in *England* of the beſt Quality.

Eraſmus therefore from *Friburgh* in the Year 1533. dedicates his Expoſition of the 22 *Pſalm* to an *Engliſh* Nobleman, then of great Intereſt and Power in the *Engliſh* Court. (*viz.*) [a]*Thomas* Lord Viſcount *Rochford*, Father to the unfortunate *Ann Bulleyn*, he was firſt no more than Sr. *Thomas Bulleyn*, then Viſcount *Rochford*, but after this his Daughter became the King's Conſort, he was created Earl of *Wiltſhire* and *Ormond*, as appears by another of *Eraſmus*'s Dedications to him. This Patron of *Eraſmus* married *Eli-*

tuarenſem, idque duntaxat honoris gratia; hoc dignitatis illi promeruit mors divi *Thomæ Acrenſis* nunquam tamen bellicis negotiis implicatur, ſed Eccleſiarum curam gerit. *Eraſmi conſultatio de bello Turcico* Op. Tom. V. 362. Ed. *Leid.*

a Clariſſimo *Angliæ* Baroni, Domino *Thomæ Rocheſordo. Deſ. Eraſmus Rot.* S. D.

Eximiæ cujuſdam mentis evidens ſpecimen jam olim dediſti, vir Clariſſime, quod non ſatis ornatus tibi videbaris majorum imaginibus, ſtemmatis torquibus aureis, & annulis, quæ tu cum pro vetuſta gentis tuæ nobilitate, tum pro moribus genere dignis merito geſtas, niſi & animum pretioſiore quadam catena ex honeſtiſſimis Philoſophiæ diſciplinis

zabeth Daughter of *Thomas* Duke of *Norfolk*, and was related to ſeveral of the chief Gentry in *Norfolk*. His own Family had intermarried with the Houſe of *Ormond*, which is the reaſon that Title was alſo conferred upon him, by the general account we have of him, as well as by what we have from *Eraſmus*; he appears to be a Perſon of vertue and goodneſs; otherwiſe he wou'd not probably have put *Eraſmus* upon this pious Work of commenting upon this *Pſalm*. He is therefore mentioned with great honour by him, that though ſo great and powerful, ſo nobly deſcended, and who had the World at Will, yet amidſt all theſe Amuſements and dazling Vanities he could apply his mind to Religion, and the more durable Riches. He tells him how he was affected with Pious Thoughts while he was about this little Work, and if he in the reading ſhou'd receive the ſame Impreſſions, he ſhould not be a little pleaſed that he had put him upon this task. He confeſſes that ſome of the Fathers had before writ upon the ſame *Pſalm*,

velut anſis contexta, decoraſſes. Nunc impenſius etiam gratulor tuæ felicitati, quod homini potenti, laico, & aulico perſpiciam etiam ſacras literas eſſe cordi, teque nobilis illius *Margaritæ* deſiderio teneri, quo lubentius morem geſſi, ſanctiſſimæ voluntati tuæ, *Pſalmum*que quem deſignaris, trifariam enarravi; quam feliciter, tuum facio judicium. Ipſe certe non mediocrem hujus opellæ fructum cepi, quod inter tractandum haud vulgarem animo voluptatem, ſolatiumque perſenſi, ſi tuo quoque animo perinde placuerit, mihi gratulor qui paruerim, ſin quæ diſplicent non gravaberis indicare, tibi gratias agam, qui me doctiorem reddideris. Scripſit in hunc *Pſalmum* Divus *Hieronymus*, ſed ſuo more breviter, brevius etiam *Arnobius*: Beatus *Auguſtinus* non enarravit ſed notulas tantum breviſſimas addidit, quod in memoriæ ſubſi-

but

but what they have done, are rather ſhort Notes, than an Expoſition; and moreover adds that he had made little or no uſe of them, in this his Work, and concludes with his deſire of its being ſerviceable to Religion. This Epiſtle is dated on the Ides of *Aug.* 1537. in the *Lond.* Edit. of his Epiſtles, which as it was the Year after *Eraſmus*'s Death, we muſt bring it forwarder to the Year 1532 or 33. Eſpecially ſince we have another Epiſtle of *Eraſmus*[a] to this great Man, dated 1533. wherein mention is made of the aforementioned Expoſition, and the Encouragement he received from his kind acceptance of that Work, to gratifie him in that of expounding the Creed, or any other he ſhou'd deſire from him, and therefore though St. *Cyprian* and others of the Antient Fathers, had done this before, yet he wou'd not excuſe himſelf from obeying his Commands, eſpecially ſince his Lordſhip's Deſign was for the general benefit of Religion, not ſo much for his

dium, opinor, ſolet dicturus apud populum; ac demiror quo caſu Commentarius interciderit. *Caſſidorum* non habebam, nec ſolet ille multam adferre momenti. Itaque magna ex parte res erat meo, quod aiunt; *marte* gerenda, quanquam ſiquid bene ceſſit uni Chriſto debetur in ſolidum. *Baſileæ* Id. *Aug.* Anno a Chriſto nato milleſſimo quingenteſſimo trigeſſimo ſeptimo.

a Clariſſimo viro D. *Thomæ* a *Roſcheford*, Comiti *Ormoniæ* & *Wilſcheriæ*, *Deſ. Eraſmi Rot.* S. D.

Equidem videbam fore, *Comes illuſtriſſime*, ut a nonnullis mihi improbitatis dica ſcriberetur, ſi poſt tam multos, tamque celebres Eccleſiæ Doctores, quorum *Cyprianus* ſic primus apud *Latinos* hoc tractavit argumentum, ut præcurrentem hactenus nemo potuerit aſſequi, commentarer aliquid in ſymbolum Apoſtolorum. Rurſus improbitatis reus ipſe mihi futurus videbar, ſi tibi non geſſiſſem morem, præſertim

own uſe, but for the Inſtruction of thoſe, who were Novices in Religion, and had not been entred in the firſt Rudiments of it; that for his part he was very indifferent as to the reputation and credit he might get or loſe by it, his aim was at the good of thoſe, who were not ſufficiently entred into the firſt Principles of the Chriſtian Religion; he was ſure his Lordſhip had this in view, when he put him upon this task, if he had fallen ſhort of doing it to his ſatisfaction; it was not out of any thing but want of ſufficiency for the undertaking; he hopes that God would ſupply, by his Grace, what was wanting in his Performance. And concludes with his earneſt wiſhes, that God who had inſpired his Lordſhip with that Zeal and Affection for Religion, wou'd go on to give ſucceſs to it, and that he might ſucceed in this and all other good Deſigns, for the promoting of true Piety in the World. Once more this great Man put *Eraſmus* upon a third Pious Work, and no doubt had the ſame good

tam piam pio affectu flagitanti: maxime quum prius illud meum obſequium, verius quam officium, quo XXII. *Pſalm.* expoſuimus, tam candide fueris interpretatus. Neque mé clam eſt, te hanc opellam meam non tibi, qui me doctore non eges, ſed aliis rudioribus poſtulares. Foque ſic tractavi rem, ut ad ſimplicium captum orationem totam accommodarem. Non omnino video quid laudis hoc ſtudio meo ſim aſſequuturus, niſi forte quod quædam dicta ſunt craſſius, atque explanatius. Verum laudem nihil moror, ſed utinam, hinc tantum utilitatis hauriant Chriſtianæ militiæ tyrones, quantum & tu, vir clariſſime, pro tua inſigni pietate deſideras, & ego pro mea quantulacunque portione dedi operam, *&c.*

De-

Deſign in it, (*viz.*) of *preparation for Death.* *Eraſmus* complyed with the utmoſt readineſs; and told him that it was the very Subject he was engaged in, for his own private uſe when he received his commands, which ſhou'd be obeyed now, in making it more publickly ſerviceable to the World; and he hopes God wou'd proſper it to both their ſatisfaction. This *Engliſh* Peer was as well as *Eraſmus* in an advanced Age, and conſequently the Meditation on Death was a proper Subject for them both: and ſoon after this we find this good Earl had occaſion enough for Conſolations of this kind, having his beloved Daughter beheaded, his Son *George* Lord *Rochford* (created ſo upon his Father being made Earl of *Wiltſhire*) impriſoned in the Tower firſt, and then taken off as his Siſter was.

The aforementioned Nobleman was a great

Eidem Clariſſimo Viro *Eraſ. Rot.*

a Ad ipſum *Chriſtianæ* Philoſophiæ colophonem me vocas, Vir Clariſſime, ſed pietatis ſtudio quam fortunæ ornamentis clarior, dum adhortaris, ut ſuperioribus addam vel brevem Commentarium, *quomodo ſe quiſque ad mortem præparare debeat.* Hic eſt extremus humanæ vitæ, veluti fabulæ, actus, inde pendet vel æterna felicitas hominis vel æternum exitium. Hic eſt ſupremus cum hoſte conflictus, a quo *Chriſti* miles ſempiternam expectat triumphum ſi vicerit, ſempiternam ignominiam ſi victus fuerit. Equidem in hoc negotio jamdudum totus eram, quum adhortatio tua, mihi velut calcar acceſſit currenti. Quanquam tum quidem uni mihi philoſophabar. Sed tua pietas cupit ut hic quoque fructus per nos fiat multorum communis. Utinam Domini benignitas largiatur ſanctiſſimis votis tuis meoque conatui felicem eventum, ego certe non reluctabor illius voluntati cujus inſtinctu hoc meum obſequium abs te poſtulari arbitror. Vale apud *Friburgum Briſgoia.* Cal. *Decembr.* Anno. MDXXIII.

favourer

favourer of Learned Men, amongſt others (as Mr. *Wood* ſaies) *Robert Wakefield* a great linguiſt was Patroniſed by him. Biſhop *Burnet* has retracted his miſtake, that this Lord was one of thoſe who ſat in Judgement upon his Daughter, which wou'd have impeached him of great unnaturalneſs.

There is one Nobleman more whom I may here alſo mention, who was a great admirer of *Eraſmus* (viz.) *Henry* Lord *Stafford*, the only Son of *Edward* Duke of *Bucks* (attainted and executed for Treaſon in 1521.) he was one of the moſt accompliſhed Perſons of his time, and tho' not the Inheritor of his Father's Honours, yet he was a Man of great Virtue, Piety and Learning, his Education was chiefly at *Cambridge*, to which Place his Father was a Benefactor, where under good Inſtruction, he profited ſo much as to become a finiſhed Scholar; the *Oxford* Antiquary, who lays claim to part of his Education, ſaies,[a] he wrote ſeveral things both in Proſe and Verſe, but mentions not what they were; only that he tranſlated a piece of Biſhop *Edward Fox* of *Hereford*, entituled *De vera differentia Regiæ poteſtatis, & Eccleſiaſticæ, &c.* as alſo two Epiſtles of *Eraſmus*, wherein is declared the *brainſick* headineſs of the *Lutherans*, &c. *Lond.* 1523. 8*vo*, he died in 1558. But where he was buried we can't tell.

It was an ambition in all our Country-Men

a *Wood's* Ath. *Oxon.* p. 108.

of

of Note, as well as others abroad, to court *Eraſmus* for his Friendſhip, and to affect to have ſome mention made of them in his immortal Works, wherein he has taken care to embalm their Memories to perpetual Generations. The great Arch Biſhop *Warham*[a] ſeems to own this in an Epiſtle to him, and that he cou'd never be enough grateful to him, for the Immortality he had conferred upon him. Since the very mentioning of him in his writing, would perpetuate his Name to late poſterity, when his high Poſts and Dignities would be all forgot, or leave a more faint remembrance behind them. To give another Inſtance of our fondneſs for him. Mr. *Wood* ſpeaking of *Eraſmus Dreyden*, under the Year 1577. (the firſt of his Sirname that ſetled in *Northamptonſhire*, deſcended from the *Dreydens* of *Staffehill* or *Staffle* in *Cumberland*) ſaies, he was by profeſſion a School-Maſter, and being learned and well acquainted with *Eraſmus* of *Rotterdam*, that Perſon was Godfather to one of his Sons; which is the Reaſon, that Chriſtian Name

a Quum non illaudati nominis *æternitatem* per te ſim conſecutus, qua multi præclari Reges, & Imperatores carent, & a memoria hominum penitus exciderunt, niſi quod tantum vix nominum eorum Catalogus, & id jejune quidem fiat, non video, quod ſatis ſit in hac mortali vita, quod pro immortalitate reddam. Cogito enim quanta mihi tribueris ubique, vel præſens per colloquia, vel abſens per literas, aut communiter per volumina: quæ quidem, ſunt majora, quam ſuſtinere valeam. Judicabis ergo *Cantuarienſem* ingratiſſimum; niſi tui ſit habiturus rationem fideliſſimam & conſtantiſſimam, licet meritis inæqualem, & inferiorem ——— *Gul.* Archiepiſ. *Cant. Eraſmo Rot.* p. 107. Ed. *Lond.*

deſcends

deſcends among the Family of the *Dreydens* in that County; ſome of whom have gloried in it in my hearing (*ſaies* Mr. *Wood.*) But this was an Ambition which ſhewed it ſelf in many Foreigners as well as our own Country-Men.[a]

Eraſmus did not confine his acquaintance and eſteem to Learned Men only amongſt us, but he extended it to thoſe of the other *Sex*, who were Virtuous and deſerving. Particularly we find he had a great Opinion of *Catherine*[b] *Hen.* VIII. Queen, whom he calls the beſt of Women; dedicating to her his Book of Chriſtian Matrimony,[c] as beſt ſuiting both to her Piety and Circumſtances; ſhe having ſo well behav'd her ſelf in that State, till divorc'd from the King her Husband; knowing then how unjuſtly and barbarouſly ſhe was us'd in that affair; he writes a conſolatory[d] Epiſtle to her in a moſt *Chriſtian* Style, to ſupport her under this Affliction, and by ſome Expreſſions in it, ſeems to hint at what was then in agita-

a —— Felicem, quem eo fortuna dignetur honore, ut *Roterodami* præconio referatur: non minus *Achille*, qui *Homerum* buccinatorem; non minus *Auguſto*, quem *Virgilii* tuba; non minus *Scipione* qui *Silii* claſſico innotuerit. *Zaſius Eraſmo* Ed. *Leid.* p. 138.

b —Conjunx tua nobiliſſima, unicum hoc ævo veræ pietatis exemplar, faſtiditis nugis muliebribus, bonam dici partem collocat in ſacris libris, quum alias Principes fæminas quæ maximam temporis partem in fucando, in alea ſimilibuſque luſibus conterunt, admonens quid ipſas deceat. *Eraſmi* Epiſt. *Hen.* VIII. coram Paraphraſ. *in Lucam.*

c Edidi nunc inſtitutionem matrimonii, verum hoc argumentum ante annum a me ſtipulata fuerat Regina *Britannia* *Eraſ.* Ep. *Jac. Piſoni.*

d Quiſquis vere diligit Deum, ſpei totius ancoram fixit, non in ſterilibus rerum fluxarum arenis,

tion

Pag. 252.



QUEEN KATHERINE.

Pag. 131.



BISHOP FISHER.

Inscrib'd to the most Noble William Duke of Manchester.

relating to that Affair, proving her to be a Marriage which is indiſſoluble, and that if Affliction ſhe might meet with in that World, would have a happy Iſſue as to her better part, that as the had caſt anchor on him ſhe could never fail her, even in the greateſt Extremity, ſo he would not have her much concerned at any thing that had, or could happen to her: the whole Epiſtle being very expreſly adapted to her Caſe and Circumſtances, deſerves (if I had room) a place here, but I have only taken out the more moral Paſſages. She retir'd after this her misfortune to Knaresborough Caſtle in Hertingdonſhire, and there paſt her time very religiouſly and devoutly till death, which happened ſome few Years after. She had by the management of her Daughter the Lady Mary ſo improv'd her

tion relating to that Affair, putting her in mind of a Marriage which is indiſſoluble, and that the Afflictions ſhe might meet with in this World, wou'd have a happy iſſue as to her better part, that as ſhe had caſt anchor on him who cou'd never fail her, even in the greateſt extremity, ſo he wou'd not have her much concerned at any thing that had, or cou'd happen to her: the whole *Epiſtle* being very excellently adapted to her Caſe and Circumſtances, deſerves (if I had room) a place here, but I have only taken out the more notable Paſſages. She retir'd after this her misfortune to *Kimbolton* Caſtle in *Huntingdonſhire*, and ſpent her time very religiouſly and devoutly till her death, which happened ſome few Years after. She had by the management of her Daughter the Lady *Mary* ſo improv'd her,

ſed in ſolida nulliſque rerum undis mobili petra, qui eſt *Chriſtus Jeſus*, ſponſus piarum animarum, ut nulli nuptæ ſuus ſponſus tam ſit proprius ac certus, quam ille eſt proprius ac præſens ſingulis: in hujus ſinum quiſquis ſe plena fiducia conjecit, omnemque ſolicitudinem in illum unum tranſtulit, cui ſcit ſe curæ eſſe, is in mediis tumultibus & quietus eſt, & deliciis fruitur. Deliciis, ad quas collata quæcunque mundus hic habet ſuavia, nautea mera eſt; ut ait ille. Igitur anima, quæ ſe totam tradidit huic ſponſo, non minus agit gratias in adverſis, quam in proſperis. Quanquam ſi vera loqui velimus, quid eſt adverſum, niſi quod nobis obſtat ad æternam fælicitatem properantibus? Quid proſperum, niſi quod eo conducit? *Chriſtus* nobis & ſponſus eſt, & Dominus, & medicus. Sponſus, quia charitate noſtri pertractus in mortem, æterno fœdere nos ſibi ſe nobis devinxit —— Dominus *Jeſus* fons omnis lætitiæ, perpetuo, & incontaminabili gaudio ſerenet animum tuum, inclyta Regina, & unicum pietatis exemplum. Datum *Baſil. Martii* An. 1528. *Eraſmi* Epiſt. Ed. *Lugd.* p. 163.

that

that *Eraſmus* commends her much for her *Latin* Epiſtles as writ in a good Stile,[a] as he doth the Mother for being not only one of the moſt Pious, but alſo Learned Women of the Age. One of many good reaſons why *Eraſmus* thought Cardinal *Wolſey* deſerv'd the Character he has left of him, in ſome of his later Epiſtles we may preſume very juſtly was, his uſing this Lady ſo very barbarouſly. And indeed her ſhort tho' pithy Speech to him, when the Cardinal urg'd her to ſubmiſſion to the King's pleaſure, has more of truth in it, than all the labour'd Character that has been lately given him, and becauſe it is omitted in his Life, give me leave to inſert it here. Her ſtout and prudent Anſwer was in the following Words: *Of theſe my Miſeries, I can accuſe none but you my Lord of* York: *becauſe I cou'd not away with your monſtrous Pride, exceſſive Riot, Whoredom, and intolerable Oppreſſion, therefore do I now ſuffer. And becauſe my Nephew, the* Emperor, *did not ſatisfie your inſatiable ambition, to advance you to the* Papacy, *you threatned to be reveng'd on him, and his Friends. And you have perform'd your promiſe: you have been the Plotter of the Wars againſt him, and raiſed this doubt againſt me.*

a Habemus *Angliæ* Reginam, fœminam egregie doctam, cujus *Mariæ* filia ſcribit bene *Latinas* Epiſtolas. *Eraſ.* Epiſt. *Vergaræ.*

———Regina non tantum in ſexus miraculum literata eſt: neque minus pietate ſuſpicienda, quam eruditione: *Eraſ.* Epiſt. *Paulo Bombaſio.*

Eraſmus

Eraſmus tho' now at a diſtance from *England*, yet having a great regard for our Country, was always very inquiſitive about its welfare; and concerned when things went amiſs with us.[a] Thus he was not a little diſturbed at the Commotions, that long attended the divorce of this unfortunate Princeſs; we have an Epiſtle[b] to one of his Friends, which gives us his Judgment relating to that Affair, wherein he inſinuates how much the Court of *Rome* thought it for their Intereſt not to expedite that matter, the delays therein helping to fill their Coffers, it is alſo plain, he thought the matter in debate in relation to Q. *Catherine* very unjuſt, and believed the King himſelf was far from being eaſy in his own mind about it, being not afraid to ſpeak his mind freely againſt the Opinion of 200 Doctors, who had through fear or flattery humoured the King by giving into his own Inclinations and Reſolutions in this Affair.

a Doleo res *Anglorum* ſpectare ad graves tumultus.

b —— Pontifex jubet ut Rex *Angliæ* maneat cum Regina in maritali contubernio; donec *Romæ* pronuntiatum fuerit de cauſa. Quis autem non intelligit, eam litem nunquam finiendam vivis conjugibus? Jam octo ſunt anni quod agitur hoc negotium, & Rex non ſine cauſa habet gravatam conſcientiam, quum ducenti doctores ſcripturis, & argumentis probarint matrimonium illud nec humano, nec divino jure potuiſſe coire. Quod ſi Pontifex pronuntiarit non eſſe matrimonium, primum offendet *Cæſarem*, deinde damnabit ſedem *Romanam*, quæ diſpenſarit contra fas. Tales cauſæ, quæ multum adferunt nummorum, quæque Principes S. D. N. reddunt obnoxios, non ſolent finiri. Et fortaſſis aliud quiddam eſt, quod urit *Regis* animum, quod efferri non vult. *Eraſmi* Epiſt. *Viglio Zuichemo* Edit. *Leid.* p. 1756.

And

And as he was a lover of Peace, he was much for promoting it amongſt *Chriſtians*, and thought the Diviſions in *Chriſtendom* were very ſcandalous; withal obſerving with great regret the innate hatred that ſeemed to be then between the *Engliſh*[a] and the *French*, but blames both as being unreaſonable in ſuch their Reſentments. And that he might promote amity and concord amongſt *Chriſtians* in general, he writ a little Tract *de amabili Eccleſiæ concordia*, but deſpairing of ſeeing things much mended by his endeavours, he penned another Eloquent Declamation, which he ſtiled *Pacis querimonia:* wherein is ſeen his moſt paſſionate deſire of having unity and concord eſtabliſhed in the World. Hence alſo to incite *Chriſtian* Princes to turn their Arms from one another, and joyn together with one conſent againſt the *Turks:* he penned another little Tract, *de Bello Turcis inferendo.* Which War, as being againſt the Enemies of *Chriſtianity*, he thought only lawful; but as to a *Religious* War, he looked upon it as quite the contrary, and that it wou'd by no means anſwer the end deſigned by it. Eſpecially too ſince the *Chriſtian* Religion forbids us *to do evil that good may come of it*, cannot like the *Mahometan* be propagated by

a——— Nihilo prudentius agentibus, quam ſi *Gallus* odio *Britannorum* mallet nudus incedere, quam panno apud *Britannos* texto veſtiri, aut ſi *Britannus* mallet ſiti diſrumpi, quam vinum bibere apud *Gallos* natum. *Antibarbarum* lib. 1. p. 1695. Op. *Eraſmi* Edit. *Leid.* Tom. X.

the

the Sword. It is called the *Goſpel* of *Peace*; and was deſigned to make its way in the World, not by Mens perſecuting one another for Differences in Opinion, but by meekneſs, and gentleneſs, kindneſs and good nature, and by *forbearing one another in love*. Our bleſſed *Saviour*'s coming *being not to deſtroy Mens lives, but to ſave them* There was nothing then gave him ſo much uneaſineſs, as the Contentions he obſerved amongſt *Chriſtians*, eſpecially thoſe about trifles, and things of no conſequence, and yet where-ever he came Troubles of this ſort did abide with him; and we have from his own Obſervation a good deal of our *Engliſh* Hiſtory, relating to the Differences between ſome of the Religious Orders; which ſome Years after his leaving us, he mentions in one of his Books, which may not be unacceptable to the Reader, and are as follows.

[a] *Eraſmus* while in *London*, was a frequent Witneſs of the deadly Feuds among the School-Divines, and the different Parties of thoſe who were ſtiled Religious Orders. He tells one Story at large, which we have in none of our Writers. *A dreadful combat aroſe between* Standiſh *Provincial of the* Franciſcans; *and*

[a] Ejuſmodi ferme ſpectaculum nobis exhibuerunt, non ſine magna omnium voluptate, ſuperioribus hiſce diebus *Londini* apud *Britannos* duo theologi: quorum alter erat magnus ille *Standicius Franciſcanorum* quos conventuales vocant in ea inſula *an*

an Italian Servite, *who coming lately from* Paris, *had, to ſhew his Philoſophy and Divinity, put up ſeveral Concluſions, upon which he challeng'd any Perſon to diſpute with him. One of his Concluſions it ſeems was this, that the* Friers Minors, or Franciſcans, committed mortal Sin, if by themſelves, or others, they took any Money: and thoſe who gave them any Money were likewiſe Partakers of their Sin. *He did this at the Suggeſtion of the* Auguſtine *Friers* (*where he lodg'd*) *in* London, *who were Confeſſors to the* Italian *Merchants, and therefore mortally hated by the* Franciſcans, *for interfering with them. As ſoon as* Standiſh *heard of this concluſion, poſted up by the* Italian *Frier, He was in ſo much*

ρυφαῖος, homo mire vocalis, *Scotiſta* ſtrenuus, animo intrepido: tum iis lateribus, eaque corporis firmitate, ut vel *Triarius* miles, vel gladiator eſſe poſſet, ni Theologus eſſet. Alter *Italus* ex eorum ſodalitio, quos vulgus fratres *Servitas* appellat, ob id ut accipio, quod licet ſint ſcarabæis nigriores, tamen uni Virgini *Mariæ* ſerviant, neque cum Chriſto, neque cum quopiam alioqui diuorum quicquam habeant commercii. Is ubi ſeſe ex more ſub quadrageſſimam ſacram in *Britanniam* recepiſſet, quo declararet ſeſe non omnino luſiſſe operam quam Theologicis literis annos jam aliquot impenderat *Lutetiæ*, concluſiones, ut vocant, aliquot proponere cœpit inter eruditos diſputandas, quarum pleræque ad negotiatores pertinebant, excepta prima quæ ad divi *Franciſci* contumeliam videbatur pertinere. Ea habebat hanc ferme ſententiam, *Peccare fratres minores ſi pecuniam accipiant, ſive ipſi, ſive per alios, & ex conſequenti peccare, qui illis pecuniam darent, quod quiſquis miniſtraret occaſionem peccandi, peccaret ipſe quoque.* Atque ut hoc auderet homo peregrinus, hæc perpulit occaſio; Diverſabatur hic *Servita* apud *Auguſtianos*, qui ſe vocant *Eremitas* καὶ ἀντίφρασιν opinor. Ii *Londini* non mediocrem quæſtum faciunt ex negotiatoribus, præſertim *Italis* & ob id inviſi *Minoritis*. *Standiſius* igitur quo quæſtum illum ad ſuos

Rage,

Rage, and threatned the Demand of ſuch terrible Satisfaction, that the Poor Italian *was perſuaded to go and beg his Pardon. But his not doing of it humbly enough, (it ſeems) rais'd a greater Quarrel: and the poor* Servite, *offering to diſpute the Point, was by order of* Standiſh *ſeis'd as he fled, and pull'd within the Convent-Gate; where fearing Horrible treatment he cryed out Jeſu, Jeſu, Jeſu, but (ſaies* Eraſmus) *there was no Jeſus among the* Franciſcans; *and this probably had been fatal to him, if ſome Labourers had not broke in and reſcued him. This was the firſt Scene of the Tragedy, the ſecond had likely been the more diſmal if not happily prevented. For the* Italian Servite *now in Pompous Gratitude hung up the whole Hiſtory*

averteret, in concione monuit populum, etiam atque etiam viderent quibus confiterentur. Nam duobus tantum Ordinibus a *Pontifice* datum jus audiendi peccata quorumlibet, nimirum *Minoritis* & *Jacobitis*. Hæc quoniam ad famem vocare videretur reliquos ordines, inito conſilio ſubornarunt *Servitam*, qui tam capitalem injuriam thematiis ulciſceretur, quod linguæ *Britannicæ* rudis loqui populo non poſſit. Affiguntur igitur omnibus templis & angulis concluſiones de quibus dicere cæperam. Hujus rumor paulatim, ut fit, ſparſus, cum ad *Standicianas* aures perveniſſet, ibi vir pius excelſique animi ſe dignas iras animo concipit. Minatur dira, & omnino res ad magnam aliquam tragœdiam ſpectare videbatur, ni Deus aliquis ἀπὸ μηχανῆς interveniſſet. Intelligebat enim vir ſapiens, rem ad *Saguntinam* famem ſpectare ſi ejuſmodi Propoſitio vel audita fuiſſet publice. Et inter ipſos is ſanctiſſimus habetur, quiſquis nummorum quam plurimum poſſidet. Quid multa? Coactus eſt *Servita* adire hominem quo ſe purgaret, & illius placaret animum. Ibat homo gravate. Territabant enim hoſpitem complures, quod dictitarent *Standicium* hominem eſſe virulentum, clamoſum, bilis immodici, tum apud promiſcuam plebem, puta naviculatores, aurigas, & calcearios, vetrementa-

of his Deliverance drawn in Colours, and an Epigram *under written. This made a mighty Noiſe about Town, and it came to the Ears of Cardinal* Wolſey, *who thinking it would make good Sport, ſent for both theſe doughty Champions to appear before him; where the* Engliſh-Man *charg'd furiouſly, and the* Italian *with vehemence retorted upon him. The Cardinal determin'd, that ſince it was a Scholaſtical Diſpute, it ſhould be argued in publick between them on* Eaſter *Thurſday, in the Cathedral of St.* Paul *in* London. *Neither of them thought fit to decline the Combat, and accordingly great Preparation was made for it; the two Principals furniſh themſelves with Arguments, and their two Parties reſolv'd to ſtand by and ſupport them. The Queſtions were fixt upon the Church-Doors and all the Poſts, and Corners of the Streets; and Crouds were ready far and*

rios, fullones, alioſque id genus proceres eſſe aliquid. deinde tanto animi robore ut unus adverſus univerſam *Brittannorum* Eccleſiam immunitatis cauſam fortiſſime ſuſtinuerit, ob id Sacerdotibus & Epiſcopis omnibus inviſus, ac bonæ plebis parti quæ clericis bene vult. Ut coram ventum eſt *Servita*, quoniam non Theologiam modo, verum etiam *Rhetoricen* attigerat: hoc exordio aggreſſus hominem ſibi conciliare: egregie pater, inquit, haud ſane volens huc venio quod audiam a pleriſque te eſſe impotenter iracundum, & ſi quibuſdam credendum eſt, etiam furioſum. Atque hactenus μάλα εὐτύχως captata benevolentia rem paucis ſubjecit. Attamen, inquit, quoniam hi patres id tantopere a me contenderunt, adſum auditurus ſiquid velis. Hic aliter protinus magnis conviciis debacchari in hominem, concluſionem eſſe ſcandaloſam, offenſivam piarum aurium, hæreſin ſapientem, irreverentialem in Seraphicum Ordinem divi *Franciſci*, ipſum mox pœnas daturum ni eam recantet. Contra *Servita*, ut for-

near

near to partake of these feats of Disputation. When the Day came, and there was a vast concourse of People; it was so contriv'd by the Cardinal, that an Order came from the King to forbid all farther Proceedings. Frier Standish, *to come off with Honour, dispersed it among the Mob, that the* Italian *Monk had submitted, and begg'd upon his Knees to put off the Disputation. The People believ'd it a while, till the other, by very good chance or Prudence, gets up in the Pulpit and tells them, the true Cause was the Pleasure of the Lord Cardinal, who had at this time enjoin'd them Silence by Authority from the King. Upon this the* Franciscans *were so enrag'd at the loss of the Opportunity of Triumph, that they set upon the* Servite *in the Body of the Church, and would have torn him in pieces, if the Cardinal had not fetcht him off by a Guard of his own Retinue. The*

tem virum decuit, respondit se disputandam proposuisse, non recantandam. Ad tam impiam vocem supra modum commotus *Standicius*, jubet hominem pauliſper operiri, ac sese proripit intro. *Servita* ne hic quidem obtemperans tanto viro cœperat abire. At ille mox accitis Satellitibus aliquot suis cucullatis habet enim permultos, nec minus robustos, nec minus audaces regiis, abeuntem aſsequutus, correptum pedibus seu *Cacum* quempiam introrsum trahit: ibi *Servita* destitutus, & extrema metuens, quod in deploratis rebus fieri solet, *Jesum* implorat, *Jesum, Jesum* quanta potest voce identidem exclamans, Nusquam erat *Jesus* inter *Franciscanos* sed trahebatur interim miser: verum e vicino ad *Jesu* nomen exciti quidam opifices cementarii cum saxis & instrumentis suis accurrebant, & hominem e satellitum illorum manibus eripuerunt. Atque hic fuit illius fabulæ primus Actus. Proximus autem magnis utrinque conviciis actus est, utriusque partis ducibus passim quiritantibus apud suam factionem. *Ser-*

Franciſcans *after ſhaking their Bald Pates, and threatning revenge at ſome other time, run away to the Cardinal and complain'd that the* Servite *had broke the King's Command, by telling the People that he was ſtill ready to defend his Propoſition. The Cardinal again ſummon'd both Parties to appear,* Standiſh *comes firſt and brought a meer Boy in a Monks Cowl with him, and ſaid that Boy was a Match for that Silly Fellow, the* Servite, *and ſhould publickly diſpute with him: the Cardinal would not allow this to be decent, that a Boy ſhould Diſpute with a* Batchelor *of Divinity. So they pickt out an other Diſputant an* Italian *alſo to decide the Matter. The* Franciſcan *begins and holding forth his Fiſt, cries out.* Do you ſay that the Friers Minors commit Sin, if they touch

vita votivam etiam tabellam *Jeſu* ſervatori ſuſpendiſſe dicitur, Argumento coloribus expreſſo: & aſcripto epigrammate. Jam fabula cito populum pervagata, ad *Cardinalis* etiam aures, qui ejus regni præſes ac judex eſt, penetrarat. Is ut eſt feſtivo ingenio, ratus ſpectaculum haud injucundum, ambos apud ſe ſiſti jubet. Accuſat *Standicius* fortiter, *Servita* gnaviter defendit. *Cardinalis* pronunciat, quandoquidem ſcholiaſtica diſputabilis eſſet Propoſitio; uti mox a paſca *Jovis* die publice diſputarent in æde Divi *Pauli*, id eſt templum ejus inſulæ celeberrimum. Neutra pars pugnam detractat. Adornant ſeſe duces, apparant ſeſe milites: affiguntur valvis, compitis ac pulis omnibus, concluſiones: concurritur & e longinquo ad hoc ſpectaculi. Diverſa hominum ſtudia, ſed omnium æqua expectatio. Ne longum faciam: aderat dies pugnæ deſtinatus, doctis atque indoctis differta omnia. Et ecce quorundam opera factum eſt ut a Rege per *Cardinalem* interdictum exiret, ne quid ageretur. Ibi *Standicius* qui gloriam eam in ſe derivaret, dimiſſis aliquot e ſuis, ſpargit per omnem populum, *Servitam* ſupplicem ſibi ad genua accidiſſe, deprecatumque ne diſputatio procederet. Jamque id pleriſque perſuaſum erat, cum alter hoſpes *Anglia* neſciret, neſcio quis Deus

Money

Money. *Yes* (*answers the Servite*) I say so: But will you say that the Pope cannot dispense with them? no *saith he.* I must not deny that. Well then we have the Pope's Dispensation. I believe so: *saith the other.* Therefore our taking Money is lawful: *saith the Franciscan.* I do not deny it: *saith the Servite.* Therefore your Conclusion is False and Scandalous. *No* (*saies the* Servite) *my Conclusion is of the* Minor *Friers, you are not properly of that Order, it may be lawful to you, tho' not to them. Nay,* (*saies the other*) *the very* Papal *Bull calls us* Minors. *Ay saies the* Servite *it calls you* Minors, *but then adds* Minors Conventual. *Now* Conventual Minors, *are not* Minors *any otherwise then as Dead Men are Men. At this so logical a Distinction the Cardinal laught heartily. But*

Servita in mentem misisset quiddam. Is enim conscenso suggestu, sic multitudinem est allocutus. Doctissimi doctores vosque cæteri præstantissimi viri, erat hodie futura disputatio, sed reverendissimus *Cardinalis* ob justas causas jussit supersedere, nequid frustra expectetis. *Minores* ubi vident tantam gloriæ prædam sibi e manibus eripi, adoriuntur hominem etiam in medio templo dilaniaturi, ni providens *Cardinalis* illi custodes aliquot suæ familiæ notos adjunxisset. Minores igitur quod illic solum licebat, motis capitibus multa procul minati, rursus ad *Cardinalem* magnis clamoribus *Servitam* accusant. qui contra regium interdictum ausus sit apud populum testari, se paratum ad defendendam conclusionem tam impiam. Jubetur utraque pars adesse. *Standicius* præter satellites suos etiam puerum cucullatum adduxerat, jam tum *Scotissantem.* Tanti refert e teneris recte institui. Eum dum per diversa atria ad *Cardinalis* adytum penetrat, ostentat magnatibus aulicis. Nam ille plerisque notus est magis quam charus. Affirmat fore ut puer ille *Servitam* conficiat proteratque. Ventum est, agit *Standicius* ut puer cum illo committatur. At negat *Cardinalis* decorum, si cum homine graduato ut vocat, puer commiteretur. Nam *Servita Theologiæ* Baccalau-

then out comes old Standiſh *himſelf, and frowning and ſhaking his Hand at him,* I pronounce *(ſaies he)* that you are ipſo facto Excommunicate. That I deny, *ſaies the* Servite. *Oh we have a Bull Apoſtolical (ſaies Dr.* Standiſh) *that excommunicates All and every Perſon who ſhall dare to affirm that the Friers* Minor Conventual *in* England *are guilty of Sin, if they take Money; thou haſt ſeen that Bull and yet affirmeſt the contrary.* Ergo *thou art Excommunicate. Here the* Servite *was like to be run a ground: but he got again to his Diſtinction, ſaies he, the Bull ſpeaks of* Minors Conventual, *who are but improperly called* Minors, *whereas my Concluſion ſpeaks of thoſe who are abſolutely ſuch. The Cardinal who had ſuffered all*

reus erat, currens an ſedens, formatus an mox formandus incertum. Objectus eſt igitur *Minorita* quiſpiam, ſed *Italus Italo*, ut cornix cornici figeret oculos. Docti aliquot & proceres arrectis auribus circumſtant. Ibi *Minorita* porrecto brachio juri inquit ais peccari minores, ſi tractent pecuniam! aio. Negas pontificem poſſe indulgere ut liceat? Haud nego. At nobis indulſit. Credo. Licet igitur. Haud repugno. Mentitur igitur concluſio. Hoc telum ſic eluſit *Servita*: mea, inquit, Concluſio de *Minoribus* pronunciat. Illis non licet: vobis qui *Minores* non eſtis, licet. Immo, inquit, alter, Bulla *Pontificia* nos *Minores* vocat. Vocat, ait *Servita*, ſed addit *Conventuales*. Sic enim *Minores Conventuales Minores* ſunt ut homo mortuus, eſt homo. Hic cum obmutuiſſet *Minorita*, non enim expectarat eam ſolutionem, *Cardinalis* admiratus dialecticum acumen, arriſit non inſuaviter. *Standicius* ubi videt primam coitionem parum feliciter proceſſiſſe, ipſe prodit in harenam, ac vultu minaci, & intento brachio, aio inquit, te excommunicatum. Et mox neganti: eſt nobis, inquit, Bulla pontificia, quæ excommunicat omnes, qui dicere auſſint, fratres *Minores Conventuales* apud *Anglos* peccare, ſi recipiant pecuniam: tu vidiſti Bullam & affirmas, ergo es excommunica-

this

this Jangle, more for Diverſion than any thing elſe, diſmiſt both Parties, without being willing to determine which had the Better of it. The Servite *return'd to* Paris *and there boaſted of the Victory. While here the* Standiſhan *Party gave out that the* Servite *was baſled by the Boy. The Hearers in the mean time were not one bit the wiſer. And the great Queſtion remain'd to be eternally bandied about in the Divinity Schools of* Oxford *and* Cambridge.

But theſe were ſlight conflicts, and of no great conſequence, if compared to the great Affair of the Reformation of the *Church* in general, about this time upon the anvil, wherein *Eraſmus* bore ſo great a part himſelf, there being, I think, nothing that ſhews more how conſiderable he was in it, than the great Enmity and Hatred that was expreſſed towards him, upon all Occaſions, and in all Places where Bigotry and Superſtition had got the Aſcendant. *Nic. Clenard* tells us in one of his

tus. Hic plane jam ἴμβροχος tenebatur *Servita* niſi elapſus eſſet, ut diceret, Bullam loqui de *Minoribus Conventualibus*, qui *Minores* non eſſent, ſuam concluſionem loqui de *Minoribus* abſolute. *Cardinalis* qui animi gratia magis quam ſerio hæc ageret. Sic utrumque dimiſit, ut non dum ſatis liqueret, uter eſſet vir fortior. *Servita Lutetiam* repetiit, triumphum illic acturus. *Standiciani* contra apud ſuos jactitant illum a puero ſuperatum, ſic ut nihil haberet quod hiſceret. Concluſio manet *Oxoniæ Cantabrigiæque* in Scholis Theologicis diſputanda. Hoc ſpectaculi quoniam nobis vehementer jucundum fuit, volui tibi optime lector, eam voluptatem communicare, ut hac amœnitate lectionis tædium levares. *Eraſmi* Adagia Op. Tom. II. p. 512.

Epiſtles

Epiſtles, that when in *Spain*, where the Knowledge of the *Latin* Tongue was then ſo very low, that few were able to read it, yet truly there, ſome were ſo wiſe as gravely to determine the burning of his *Colloquies* as a moſt Peſtilent Book, and that his Friend *L. Vives* had like to have ſuffer'd by the ſame mad Zealots. And at *Lovain* there was a Perſon that did (to render *Eraſmus* contemptible) give out, with great confidence, that *Eraſmus* was, as to Learning, a Dunce, and as to Religion, a Heretick, and that a poor hungry *Scot*, that had pretended to teach in that Univerſity, had a hundred times more Learning than he had. *England* was what he alwaies juſtly valued for affording him candid and ſincere Friends, yet here he met with from ſome as bad uſage as elſewhere, the account of which will fall in with the Series of this Hiſtory. 'Tis true *Eraſmus* was indeed at laſt drawn into the writing againſt *Luther*, yet it was upon a Subject that leaſt concerned the Reformation, ſome ſpeculative Points about the *Servitude* or *Freedom* of the Will. It was then an Art and Management of the Pope and Cardinals to draw him ſo far, in order to retain him, when they were moſt afraid to looſe him. Otherwiſe, in his own Judgement, he was a Friend of *Luther*, and a Correſpondent with him,

a Scripſit modo ad D. *Marchio Granatenſis*, Colloquia *Eraſmi* ignibus deſtinata eſſe periclitari etiam Vivem. *N. Clenardi* Epiſt *Jo. Parvo* 8vo. *Hanoviæ* p. 231. 1606.

and

and continued to love and admire him to the Year 1520, when he ſtill dar'd to commend him to a *Roman* Cardinal (*Campegio*) in the higheſt manner, where he tells him, that though he had never read twelve Pages of *Luther*'s Works, yet by the little taſte he had of them, he found in him admirable Gifts of Nature, and a Wit well adapted to expound the Holy Scriptures, according to the Senſe of the Antient Fathers, and to revive the truths of the Doctrine of Chriſt, from which the depraved manners of the World, and the trifling jargon of the Schools had ſo far degenerated. I have heard (ſaies he) Men of the greateſt Learning, and of the trueſt Senſe of Religion, congratulate their own happineſs, that they had converſt with his Writings, and as any Perſon had the better Morals, and the truer Spirit of Chriſtian Piety, by ſo much he came nearer to a good Opinion of *Luther*.[a] But this favourable Opinion of *Luther* was enough to render him very much hated by them, who were thorough Enemies to him; and no doubt amongſt other Reaſons, why he left *England* ſooner than otherwiſe he deſigned, a Principal was, the Oppoſition he met with from this Quarter; he has given us himſelf ſome account of his Perſecutions, and from him it deſerves a Place here.

Dr. *Standiſh* was the common hunter of He-

a *See* Eraſmus's *Epiſtle to Cardinal* Campegio *An.* 1520.

reticks,

reticks, and in his eager Chaces twice faſtned upon *Eraſmus* himſelf; once in the Pulpit at *Paul's Croſs*, and a ſecond time at Court, in the preſence of the *King* and *Queen*. The following relation of both is given by *Eraſmus*, and makes up ſuch remarkable Inſtances of blind Bigotry, and a furious Appetite of Perſecution in the Church of *Rome*, that it is fit it ſhou'd be added in this Life.

This Dr. *Standiſh*[a] preaching at *Paul's-Croſs*, began his Sermon upon the Subject of Charity, but he immediately dropt all Senſe of Charity and common Modeſty, and fell foul upon *Eraſmus*, and his late Tranſlation of the *New-Teſtament* into *Latin*. He ſaid the whole *Chriſtian* World would be utterly undone, if all the New Tranſlations of the *Scripture* were not prohibited, and ſuppreſſed for ever; the miſchief of them (ſaies he) is intolerable; here is this *Eraſmus*, has had the Impudence to corrupt the Goſpel of St. *John*; and when the Church has ſo long read in the vulgar Verſion, *In Principio erat Verbum*, the Man has brought in a new reading, *in Principio erat*

a Porro *Standiciani* ingenii guſtum tibi dabo. Non cupit opinor ipſe celari, quod publice magna hominum celebritate deſiguavit. Concionabatur in Cæmiterio Divi *Pauli Londini*. Cumque ſermonem exorſus eſſet a charitate, ſubito pudoris omnis ſimul & charitatis oblitus cœpit debacchari in nomen ac famam meam, teſtatus iminere *Chriſtiana* Religionis παραλυθείαν niſi novæ tranſlationes omnes ſubito de medio tollerentur. Negavit rem diutius ferri poſſe poſteaquam *Eraſmus* auſus eſſet corrumpere Evangelium Divi *Johannis*, qui, cum *Eccleſia* tot annis legiſſet, *in Principio erat Verbum, nunc novam lectionem induceret in Principio erat Sermo*. *Hic* exiſtimabat ſibi datum eſſe telum quod nullo

Sermo

Sermo. But Saint *Auſtin* approves the Word *Verbum*, rather than that of *ratio* and gives his Reaſons for it: but this fond *Græcian*, *Eraſmus*, does not underſtand thoſe Reaſons. When he had gone on a good while at this rate, in a deal of bluſtering ratling ſtuff; He began to try his Eloquence in moving the Affections of the People, he lamented his own deplorable Condition, *that when he had been a* Doctor *ſo many Years, and had ever conſtantly read it*, In Principio erat Verbum *he muſt be forc't to turn over a New Leaf, and to read it another way*, In Principio erat Sermo; hoping by this tragical Exclamation he ſhould draw Tears from the People, then, with vehement Proteſtations, he calls upon the Mayor of the City of *London* (who according to Cuſtom was there preſent) and the Aldermen, and at laſt upon all the Common-People, and adjured them to come in and help, when the *Chriſtian* Religion was now in the utmoſt danger. The Man thought he ſpoke like an Oracle, and yet he pleaſed no Body: thoſe of the Auditors who had any Learning, wondred that a grave Preach-

pacto mihi liceret effugere. Addebat *Auguſtinum* alicubi magis probare vocem verbi, quam rationis, & rationes addiſcere cur ita ſentiat. Verum eas (inquit) rationes *Græculus* iſte non intelligit. In hac ſententia cum multa ſtolida & ἀπροσδιόνυσα deblateraſſet: cœpit homo facundus movere affectus deplorare ſortem ſuam, ſe cum eſſet tot annorum *Doctor*, & hactenus ſemper legiſſet *in Principio erat Verbum*, nunc huc redigi, ut cogatur legere *in Principio erat Sermo*, ſuſpicans fore, ut hac tam flebili quærimonia lacrymas excutiret populo. Mox magnis obteſtationibus obſecravit urbis præfectum (nam is ex more aderat) magiſtratus omnes, & univerſam civium multitudinem, adeſſe in tanto diſcrimi-

er

er ſhould make himſelf ſuch a Fool; even of the Vulgar, they who had any Senſe could not but deſpiſe a heap of railing that was nothing to the Text; and the more ſerious People were ſtill more grievouſly offended, that he ſhould fill the Ears of a *Chriſtian* Congregation with Stories and Amuſements, that did not at all concern them.

The Preacher (it ſeems) dined the ſame Day at Court; and two Learned Friends of *Eraſmus* ſeated themſelves on purpoſe at the ſame Table near him, where, in Converſation upon that Subject, they expoſed the Ignorance and Confidence of Dr. *Standiſh* to the laſt degree; they made him aſhamed to own whether he had read, or had not read the Tranſlation of *Eraſmus*; he quibbled upon it and ſaid at laſt, that may be, he had read as much as he had a

ne Religionis *Chriſtianæ*. Credebat ſe divinitus dicere, & tamen nulli placuit; quotquot aderat vel mediocriter eruditi demirabantur hominis ſtultitiam: e vulgo quibus erat ingenium feſtivius ridebant illius nugas nihil ad Thema propoſitum pertinentes: qui natura erant ſeveriores, indignabantur quod talibus blateramentis impleret aures plebis multo aliud expectantes.

Evenit ut eodem opinor die pranderet in aula *Regia*, id ſimul atque ſenſerunt duo quidam, quorum alter cælebs eſt, & ſic linguarum trium ac veteris doctrinæ gnarus ut in *Scoticis* argutiis nemini cedat eorum qui nihil aliud didicerunt aut tractant in omni vita: alter conjugatus eſt: ſed ingenio cæleſti aulicus uterque. Protinus accumbant in eadem menſa haud ſatis commodi Commeſſatores *Standicio*. Nomina ſilebuntur ad tempus. Continuo ne quid temporis periret, ſic ingreſſus eſt alter. Mihi per jucundum eſt, quod tua pietas cœperit operam dare legendis *Eraſmi* Commentariis. Nimirum captans hominem qui ſi negaſſet ſe legiſſe ſtatim objeciſſet cur igitur publice damnas quod non legeris: id præſentiens *Standicius* fortaſſis, inquit, tantum legi quantum mihi eſt in animo legere: tum alter non dubito inquit,

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mind to read. They made him declare that he would not meddle with Reaſons or Authorities, but referred himſelf to St. *Auguſtine*, and they proved him miſtaken in the Senſe of that Father. They told him at laſt that he had acted a very confident Part, to fall upon a Man (who had otherwiſe deſerved well) openly in his Pulpit for a Paſſage in his Writings, when he had neither read the Place, nor underſtood the Matter. They brought him to confeſs to, whatever he preach'd was out of pure Zeal: and when they gave him a farther Inſtance, that his Zeal was without Knowledge, he was only in a Paſſion, and ſaid to one of them, you had beſt then get up into the Pulpit and preach againſt me. No ſaies that Perſon, I am not ſuch a Fool, as to preach up theſe things to Tradeſmen and old Women. But if I were to preach

quin legeris: Nam hodie nominatim etiam locum quendam tractaſti in Annotationibus illius in *Joannem*, ille rurſus ambigue reſpondit. Subindicans tamen ſe legiſſe. Euge, inquit, aveo ſcire, quibus Argumentis, aut quibus autoribus nitatur *Eraſmus*. Nec enim dubium eſt quin hujuſmodi rebus fretus, ſit auſus mutare locum. Hic cum ille teneretur medius ſic eluſit impudens. Nihil moror, inquit ille, illius autores aut rationes: mihi ſatis eſt quod ſcripſit *Auguſtinus*, Dei Filium aptius explicari per *Verbum* quam per *Rationem* cum Λογὸς utrumque ſignificet *Græcis*. Aſſentior, inquit, alter de *Ratione*, ſed quid iſtud ad *Sermonem*. Nec enim *Eraſmus* vertit *in Principio erat Ratio, ſed in Principio erat Sermo*, tum *ille* eadem, *inquit*, eſt vis *Sermonis* & *Rationis*. Imo longa diverſa ratio eſt, *inquit*, & tu parum pudenter facis, quod nec lecto loco, nec intellecta re, ſic debaccharis publicitus in famam viri de ſtudiis bene meriti. Hic dejerat *Standicius*, quicquid dixiſſet bono zelo dixiſſe ſe. Verum non meminiſſe ubi *Dei Filius* in ſacris literis dictus eſſet *Sermo*. Mox alter, at ego *inquit*, qui nec *Theologus* ſum, nec Sacerdos tibi redigam in memoriam, proferens illud. *Omnipotens Sermo tuus Domine* &c. Faſſus eſt homo legi

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where you have done this Day at *Paul's-Croſs*; I would publickly declare what you have preacht to Day, is falſe and Heretical. *Standiſh* was out of all patience with this, and when the ſame Perſon went on and ſaid, you find fault with the Tranſlation of *Eraſmus*, which our Holy Father the *Pope* has twice approved and confirmed by two ſeveral Bulls: Now to oppoſe your private Judgment to the Infallible Voice of the Church; has this Hereſy in it, or has it not? the Doctor was perfectly confounded, yet he ſhewed no Modeſty nor no Repentance.

It does not expreſly appear, who were theſe two Friends and Advocates of *Eraſmus*, but by the general deſcription of them, that they both belonged to the Court, that one was a Batchelor skilled in all the Learned Languages, and Ancient Philoſophy, and even a Maſter

Omnipotens Sermo, ſed non legi *in Principio erat Sermo*. Riſit omne convivium hominis acumen. Poſt hæc deflexit *Sermonem* ad argutiam ſophiſticam in quo ſtatim ab altero exceptus eſt, qui *Standicium* non minus ſuperat hoc doctrinæ genere, quam ille bonis literis eſt inferior: ad hoc quoque cum eſſet dejectus in ſua ipſius harena vide quo defluxerit. Si tibi, *inquit*, tantum eſt animi age, conſcendito ſuggeſtum, & adverſum me concionator, tum ille non ſum ille tam ſtultus, ut hæc apud ſtultas mulierculas & indoctam plebeculam effutire. Quod ſi mihi videretur non dubitarem publicitus docere quod hodie concionatus es tu ſemi Hæreticum eſſe. Hanc vocem cum abominaretur *Standicius*, alter pergens, quod ſummus, inquit, Pontifex bis approbavit ſuo diplomate id palam Hæreſeos in ſimulare, utrum hoc Hæreſin ſapit, an non? cum ad hunc modum acceptus eſſet homo, tamen neque puduit, neque reſipuit. *Eraſmus Hermanno Bineio Lor.* prid. Cal. *Aug.* 1520. p. 484. Ed. *Baſ.*

of

of *Scotus*: the other a married Man, of an admirable Wit, though not a profeſt Divine, I take them to have been Maſter *Richard Pace*, and Sr. *Thomas More*.

Were there time for a longer Digreſſion, it were eaſy to prove that the reviving of the *Greek* Tongue, about 30 Years before the Reformation, did not ſerve only to amend, and purifie the Studies of Divinity, but alſo effectually contribute to clear up, and enlighten the two other Noble Profeſſions of Law and Phyſick, which were dark and intricate to the laſt degree, till they were brightned up, and reſtor'd to ſome perfection by two of the beſt *Græcians* of the Age: *Linacre* in *England*, and *Budæus* in *France*.[a]

But we rather proceed to the ſecond Story of Dr. *Standiſh*'s accuſing *Eraſmus* at Court, before the King and Queen's Majeſty; after

a Verum aliquanto poſt apud *Regem* unice cordatum, apud *Reginam* fœminam juxta prudentem ac piam, aſtanti frequente corona doctorum ac nobilium virorum religioſe procubuit in genua. Expectabant aliquid magni a monacho, a tot annorum Theologo, ab Epiſcopo, denique a ſene: ibi vernacula ſuæ gentis lingua, que nonnihil valet, collaudatis Regis ac Reginæ majoribus quod ſemper Eccleſiam Catholicam adverſus *Hæreticos* ac *Schiſmaticos* religioſe defendiſſent, hortatus, imo per omnia ſacra obteſtatus eſt eos, ut pergerent ſuorum progenitorum eſſe ſimiles, adeſſe tempora longe periculoſiſſima, prodiſſe novos *Eraſmi* libros, quibus ni fortiter obſiſterent, deploratam eſſe *Chriſti* Religionem. Hic ſublatis in cœlum & manibus & oculis cœpit obſecrare *Chriſtum*, dignaretur ipſæ ſuæ ſponſæ opitulari, ſi nemo mortalium ſuccurreret. Hæc atque ejuſmodi cum mira Religionis ſpecie dixiſſet & forte aſtarent utrique a quibus ante ſic fuerat acceptus in convivio. Hunc admodum ingreſſus eſt prophanus ille; collaudavit reverendi Patris tam piam ac religioſam Orationem, & faceta imitatione nonnihil etiam de geſtu *Standi-*

he was made Biſhop of St. *Aſaph.* The Biſhop thinking to recommend himſelf at Court, by his Zeal for Orthodoxy, about the time that the King's Eccleſiaſtical Councellors had drawn in his Majeſty to write a Book againſt *Luther*; gets into the *King*'s Preſence, and that of the *Queen* (a Prudent and Pious Woman) and breaking through a great attendance, falls down upon his Knees before their Majeſties. All the Company expected ſome great matter from a Man of his Character, a Monk, a Divine, and Doctor of long ſtanding, a Biſhop, and in a Word, a grave venerable Old Man. He began in *Engliſh* (being a good Maſter of his Mother Tongue) highly to applaud their Majeſties Anceſtors, as Princes who had always ſtoutly and Religiouſly defended the *Catholick* Church, againſt *Hereticks* and *Schiſmaticks*,

ciano referens, precatus eſt Deum Opt. Max. ut quemadmodum loqueretur ita ſentiret, nec animus ab oratione diſſideret. Sed vereor inquit, ne ſi res attentius excutiatur comperiamus illum longe aliud agere quam præ ſe ferat Oratio. Simulque juſſit ut poſteaquam injeciſſet eam ſolicitudinem animis tantorum principum, ſimul etiam indicaret, quænam eſſent in *Eraſmi* libris unde metueret exitiales Hæreſes, & pernicioſa Schiſmata. Hic protinus homo confidens pollicitus eſt id ſe facturum, & rem in digitos porrectos diſpertiens, primum, inquit, *Eraſmus* tollit reſurrectionem. Deinde nihili facit Sacramentum Matrimonii. Poſtremo male ſentit de *Euchariſtia*. Hæc Oratio cum prima ſpecie nonnihil commoviſſet animos religioſiſſimorum principum, patronus ille meus ampliter collaudavit *Standicium* quod diſtincte ſimul ac dilucide rem oculis ſubjeciſſet; nunc nihil aliud reſtare, quam ut probaret ea quæ belle propoſuerat. Ille etiam nihil contatus hoc quoque, ſe præſtiturum eſſe confirmavit: & exorſus a pollice; primum inquit, quod tollet reſurrectionem, probo ſic: *Paulus* in Epiſtola ad *Coloſſenſes* (adeo verſatus eſt

and

and from thence to exhort, and by all that was Sacred, adjure their Majeſties to tread in the glorious Steps of thoſe their Royal Predeceſſors: that now was the *Church* in the greateſt Danger, ſince *Eraſmus* had publiſh'd his New Heretical Books, which if they did not effectually ſuppreſs, there muſt be an end of the *Chriſtian* Religion. And then he lift up his Hands and Eyes to Heaven, and implored the help of *Chriſt Jeſus*, if no mortal Power, would ſave the Church from Ruin. When he had ſaid all this with a great appearance of Zeal and Devotion, there happened to ſtand near their Majeſties, both thoſe Old Friends of *Eraſmus*; who had before defended him. And of them two the married Man began firſt, and commended the Biſhop for his Pious Speech, and for his way in the delivery of it. He prayed God, that

ſenex Theologus in *Paulo*, ut quod habetur in Epiſtola ad *Corinthios* priore ſomniaret eſſe in Epiſtola ad *Coloſſenſes*) ſcribit hunc in modum; *Omnes quidem reſurgemus, ſed non omnes immutabimur.* Sed *Eraſmus* hanc Eccleſiaſticam lectionem ſuſtulit, & e ſuis *Græcis* legit hunc in modum, *Omnes quidem non dormiemus, ſed Omnes immutabimur.* Palam eſt igitur ab illo tolli reſurrectionem,—verum ubi patronus ille meus re tota dilucide explanata, ſic hominis ſtoliditatem oculis omnium ſubjeciſſet, ut idiotis quoque & mulierculis eſſet perſpicuum nihil eſſe peccatum a nobis, nec ipſe Theologus quamvis effrons, haberet quod contra hiſceret, tamen quoniam juxta *Luciani* præceptum arbitrabitur ἀιχρὸν σιωπᾶν ne tacitus omnino porrigeret herbam, faſſus eſt eſſe verum, & hanc lectionem recenſeri a veteribus Orthodoxis, & nominatum ab *Hieronymo*; ſed hoc inquit, *Hieronymus* repoſuit ex *Hebræo.* Audierat vir egregius *Hieronymum* quædam ex *Hebræorum* fontibus reſtituiſſe in Vetere Teſtamento, & putabat idem habere locum in *Paulinis* Epiſtolis. Eam vocem *Standicii* non paſſus eſt perire cælebs ille Theologus, cujus ſupra memini. Sed flexis

he ſpoke as he thought, and that his Soul went along with his Tongue. But *ſaies he*; I am afraid, if this matter be a little more narrowly weighed, the Speech will have much leſs in it than we imagine. For pray, *my Lord*, ſince you would inſtil theſe prejudices into the Minds of our Sovereign Princes, be pleaſed to ſhew, what Paſſages there are in the Works of *Eraſmus*, that have theſe dreadful Strokes of *Hereſy* and *Schiſm* in them. The Biſhop with great aſſurance promiſed he would do this; and ſo laying it down upon his Fingers; in the firſt place (ſaies he.) *Eraſmus* takes away the Article of the *Reſurrection*. 2*ly* he has vilified the *Sacrament* of *Matrimony*. And laſtly he has falſe and dangerous Notions of the *Sacrifice* of the *Maſs*. Then beginning in order to make them good: in the 1*ſt* place (ſaies he with a Finger laid upon his Thumb,) he takes away the Article of the *Reſurrection*,

nonnihil genibus, ac præfatus honorem, idque præter morem ſuum; quæſo, Reverende Pater, *inquit*, ne gravere repetere nobis, quod modo dicebas; nam eram parum attentus. Ille ſtolidam vocem clarius etiam ac pluribus verbis deprompſit laudem opinam ex eo dicto ſibi pollicens. Hic alter quo redderet omnes magis attentos, haud leve inquit, propoſuit argumentum Rev. Pater, ſed tamen nonnihil conarer reſpondere, ſi modo regiæ Majeſtati non eſſet moleſtum audire. Mox Regina vellicans Regem juſſit auſcultare, tum ille vultu compoſito, ut cogitabundus, & non nihil perplexus videretur, profecto inquit, non ſatis video, quibus rationibus iſti Argumento poſſit occurri, aut quid reſponderi debeat pro ipſius dignitate. Neque enim opinor Reverendum Patrem uſque adeo delirare, ut exiſtimet eas Epiſtolas primum *Hebraice* ſcriptas fuiſſe, cum pueri quoque ſciant a *Paulo Græce* ſcriptas eſſe. — Atque eam rem ſatis per ſe ſtultam atque abſurdam ſic iteravit, ſic impreſſit, ſic infixit, ſic inculcavit ut Rex pro-

for

for *Paul* in his Epiſtle to the *Coloſſians* (miſtaking it for the firſt to the *Corinthians*) writes thus. *Omnes quidem reſurgemus, ſed non omnes immutabimur*, but *Eraſmus* with his *Greek* reads it thus; *Omnes quidem non dormiemus, ſed omnes immutabimur:* One of the two Learned Advocates for *Eraſmus* did demonſtrate, that this reading did by no means ſhake the Doctrine of the *Reſurrection*, and was the true reading of the Antients, particularly St. *Jerom*, the Biſhop rather than ſay nothing, adventured to confeſs: that this indeed was the reading of St. *Jerom*, but he had it from the *Hebrew*; and repeated the blunder, till it was plain he thought St. *Paul* writ that Epiſtle in *Hebrew*, the King found the weakneſs of the *Biſhop*, and to ſave his Character, he diverted the Diſcourſe to another Subject.

Eraſmus gives other Inſtances how much the Vulgar *Clergy* were jealous of him for his

ſua nobili humanitate miſertus tantæ ſtoliditatis apud tales viros proditæ, ſic hominis pudori ſuccurreret, ut alio verſus diverſum ſermonem injecerit. Sic triumphavit *Standicius* in primo capite de reliquis nulla mentio. — Non deerat homini nocendi voluntas, ſed judicium non erat. Hæc tria tela ſibi ſtulte delegerat, ut ſi perſuaſiſſet me male ſentire de *Euchariſtia* clerum univerſum in me concitaret. Si de *Matrimonio* maritos & uxores, imo totum *Laicorum* ordinem ad lapides animaret. Si de *Reſurrectione* principes ac populos omnes *Chriſtiani* nominis in meum exitium armaret ——— In *Standiciana* fabula ne ſyllabam quidem affinxi quædam etiam prudens reticui— *Eraſmus Hermanno Buſchio. Lovanii* pridie Cal. *Aug.* MDXX. Edit. *Baſ.* 1521. p. 485.

skill in *Greek*; when his Edition of St. *Jerom* was in the Preſs, ſome of the grave *Divines* ran to the Printer, and adjured him not to ſuffer any *Greek* or *Hebrew* to be intermixt, for there was great danger in theſe Languages, and no manner of uſe, but for Curioſity only. *&c.*

[b] *Eraſmus* tells alſo a diverting Story of a *Franciſcan* Fryer in *London* (perhaps *Standiſh* or *Bricot*) a profound *Scotiſt*, who wou'd have diſſwaded him from his Deſign of publiſhing St. *Jerom* with Notes, pretending an *Engliſh Minorite* had done it; and preſuming to explain hard Places without underſtanding a Word in them, and then going off in Triumph, inſenſible

a Operam meam in *Hieronymo* reſtituendo magnopere comprobas, & ad conſimiles hortaris labores —— Verum iſti quos tantopere offendit *Moria*, nec *Hieronymi* probabant editionem,— Bonas literas metuunt, & ſuæ timent tyrannidi: atque ut intelligas me non temere hoc divinare cum opus eſſet inſtitutum, & fama jam percrebuiſſet, accurrere quidam graves ut habentur, viri & inſignes ut ſibi videntur *Theologi* per omnia ſacra typographum obteſtantes, ne quid *Græcitatis* aut *Hebraiſmi* pateretur admiſceri, ingens in eis literis eſſe periculum nec quicquam eſſe fructus, ad ſolam curioſitatem eſſe paratas. *Eraſmi* Epiſt. ad *Mart. Dorpium* MDXV.

b Venit in mentem hoc loco quiddam magnopere ridiculum. Eſt *Londini* apud *Anglos* Theologus quidam multorum opinione magnus, ſua maximus, inter hos qui declamant apud populum haudquaquam inſtrenuus, factionis *Franciſcanæ*, cujus nomen ederem, ni noſſem id hominem gloriæ famelicum magnopere cupere. Is cum nullas omnino bonas attigerit literas, neque quicquam omnino didicerit, præter aliquot *Scoticas* concluſiunculas, atque id quoque prorſus infæliciter, tamen admirabitur eſſe quicquam in *Hieronymo*, quod ab illuminatis *Theologis* non intelligeretur. Cumque in hujus Epiſtolæ mentionem incidiſſem, riſit homo ſatis me parare ſcholia in hoc opus quod *Brito* quidem *Minorita*, ſuis commentariis tam luculenter explicuiſſet. Cumque *Britonis* nomen parum agnoſcerem, miſertus eſt inſcitiæ meæ, qui tantum authorem non haberem familia-

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of his own Impudence, and in another Company laughing at the Ignorance of *Eraſmus*, and boaſting how he had expos'd him, yet betraying in the mean time the moſt profound Ignorance, in not being able to tell in what Language St. *Jerom* wrote.

He mentions alſo another ſimple Adverſary,[a] who was both a Biſhop and a Confeſſor to the Queen, who tho' She was both a Pious and Learned Princeſs, yet was almoſt perſwaded by him, to think that *Eraſmus* had committed a moſt enormous Crime in preſuming to correct St. *Jerom*. Then he endeavoured to inſinuate the ſame prejudice into the Mind of a certain Courtier, who had a Friendſhip for *Eraſmus*, was not St. *Jerom* (ſaies he) a moſt Learned

rem, Atqui commentariolum illud uſque ad id temporis *Lyrani* eſſe putarem ſtolidus. Cœpit efflagitare, quidnam illic eſſet, quod quiſquam non intelligeret, modo Theologus. Propoſui quod mihi tum forte ſuggerebat memoria de *Larcha* deque *Tantali* fonte. Deum immortalem! ut ille nihil contatus nodum explicuit, prodigioſa quædam ſomnia vel ex tempore comminiſcens. Propoſui neſcio quid ſimile, ille ſimili dexteritate diſſolvit. Aliquanto poſt incidit illi convivium, cum aliquot amicis meis partim claris, partim eruditis ortaque mentione noſtri, cum ille jam *Eraſmi* nomen agnoſceret rogatus eſt quid de me ſentiret? Unum hoc veriſſime reſpondit, *Eraſmum* nihil ſcire. Atqui, inquiebat quiſpiam molitur ille neſcio quid in opera *Hieronymi* Tum ille nihil agit inquit, nam *Eraſmus* eſt ſatis bonus *Latiniſta*, ſed in *Hieronymo* nihil omnino intelligit.— D. *Euſeb. Hier. Epiſt. tres* cum *Eraſmi* Scholiis 4*to* 1517.

[a] Non mihi tempero, quin & illud admodum ridiculum addam Epiſcopus quidam Ordinis Prædicatorum, qui *Reginæ* eſt a confeſſionibus fæminæ cum primis prudenti ac piæ, neç indoctæ perſuaſerat, me facinus inexcuſabile deſignaſſe, qui *Hieronymi* libros correxerim, viri doctiſſimi, atque etiam ſancti. Ea perſuaſa ſic expoſtulat cum aulico quodam mihi amico: nonne, inquit, *Hieronymus* fuit vir eruditiſſimus?

Man? is he not now in Heaven? *what then replies this Friend?* then ſaies he; will you defend *Eraſmus* in correcting his Works? doth he pretend to be as wiſe as that Father? *ſuch* were the Pillars of the Church, *ſuch* his Adverſaries. Generally ſpeaking, we find that the more Ignorant his Enemies were, the more troubleſome were they to him. For tho' he ſtruck as high as the *Pope* himſelf, yet he inſtead of being angry joked at thoſe very ſevere things which are ſaid againſt *Popes*, ſince he had put himſelf among them. [a] *Eraſmus* however was reſolved to be eaſy in his own Mind, tho' he ſhou'd meet with the very worſt uſage imaginable, thinking that poſſibly after he was dead he might yet expect better Quarter. [b] At another time he was ſo tired out with the Impertinence of his Enemies, that he wiſhes he had never took Pen in Hand, or ever engaged in purſuit of a Name by his Writings: he

ſuit. Nonne in cælis agit? agit: quid tum poſtea? Quo igitur colore defendes *Eraſmum* tuum, qui libros illius correxit: an plus ſapit ille quam *Hieronymus*, atque eadem hic prædicant *ſerio*, qui ſibi videntur Eccleſiæ columina. Tales habemus adverſarios, tales habet *Chriſti* Religio defenſores, nihil eſſe poteſt ſtupidius, nihil inſultius. Et tamen hujuſmodi calumniis apud indoctam plebem ac ſimplices mulierculis traducimur. Sed nugarum jam ſatis eſt. *Eraſmi* Epiſt. P. *Moſellano* Ed. *Leid.* p. 408.

a Summus Pontifex perlegit *Moriam*, & riſit; tantum hoc adjecit; *Gaudeo inquit.* noſtrum quoque *Eraſmum* eſſe in *Moria.* Et tamen nullos acerbius tracto quam *Pontifices.* Ibid. 1667.

b Quod ſi fieri non poteſt ut iſtis quibuſdam ſatisfaciam, exemplo *Pauli* me conſolabor, qui *per infamiam* & *bonam famam*, id quod rectum erat, ſecutus eſt. Certe id aſſequor, ut ſi non probor ab omnibus, certe prober ab optimis & maximis. Et fortaſſe laudabunt mortuum quem rodunt vivum. *Ibid.*

pro-

profeſſeth himſelf cured of all ambition of this ſort,[a] and that if he cou'd have foreſeen what wou'd have been the conſequence of it, he wou'd have taken care to have lain ſnugg; and his next Neighbour ſhou'd have known nothing of him. But now it was too late, he muſt weather his point as well as he cou'd.[b] He owns he was a haſty Writer, and did every thing almoſt *extempore*, that he cou'd hardly have the patience to reviſe any thing he firſt wrote; ſo that ſometimes it might probably happen, that not only what was incorrect, but alſo what wou'd give juſt Cauſe of Offence, might creep into his Writings; but Offence was rather taken by moſt of his Enemies, than given by him.

Thus there was a Sermon at *Paul's-Croſs*,[c] wherein the young Preacher was very pert in his Reflections upon *Eraſmus*, and his perverting the Scriptures againſt the Senſe of the Church: inſtancing in St. *John* VII. 39. where

a De nominis immortalitate non ſum anxius, tametſi non eſt boni viri famam negligere. Sed varia ſunt hominum judicia; tum hoc ſeculo quid, obſecro, turbulentius? in eodem choro quam diſſonæ voces? quam non congrui motus? ut qui velit hiſce temporibus aliquid in lucem edere, nullo pacto vitare queat quin ſe exponat multorum linguis confodiendum.——Si olim ſciſſem quid ſit celebre nomen, ſumma vi fuiſſem adnixus, ne quis præter domeſticos noviſſet *Eraſmum*, nunc fruſtra mihi placet illud *Epicuri* λάθε βιώσας. *Eraſ.* Epiſt. *P. Tomicio.*

b Quod de perpoliendis lucubrationibus meis admones fruſtra facis. Natura ſum extemporalis & ad recognitionem mire piger. Et ſcis quam difficile ſit pugnare cum natura præſertim ſeni.

Eraſmus Roter. Rob. Aldriſio literis ac moribus ornatiſſimo. S. D.

c Significatum eſt mihi per homines minime vanos ἀλλὰ πάνυ ἀξιοπίστους *Londini* quendam non Theologum ſed Tyrologum opinor e ſuggeſto cum primis

the

the Church read *nondum erat ſpiritus datus, quia Jeſus nondum erat glorificatus*; but *Eraſmus* had left out the Participle, pretending it was wanting in the *Greek*, and read it; *Nondum enim erat ſpiritus ſanctus, quia Jeſus erat nondum glorificatus*: for the Holy Ghoſt was not yet [given] becauſe that *Jeſus* was not yet glorified. And this (ſaies he) is done to ſhake the Foundation of the *Catholick* Faith, that People may think the Holy Ghoſt to be a Creature, proceeding in time, not from Eternity. And ſo he thunder'd on againſt that Heretick *Eraſmus*, before ſeveral Men of Learning, and all the Magiſtrates of the City, and a large promiſcuous Congregation. *Eraſmus* was abroad at *Baſil* when this happened, and hearing this News he complain'd grieviouſly of it in a Letter to his Friend Dr. *Robert Aldrich* in *London*, and made a Defence of his Verſion much longer than needful.

But omitting any thing farther of thoſe many troubles, and Enemies, *Eraſmus* met with which wou'd take up too much time:

celebri, quod vulgus appellat crucem *Divi Pauli* ſeditioſa temeritate lapidaſſe nomen *Eraſmi* impietatis ac falſi crimen impingentem quod in Evangelio *Johannis* cap. ſeptimo pro ea quod Eccleſia legit. *Nondum enim erat ſpiritus datus, quia Jeſus erat non glorificatus*: verterim quod habent *Graci* ſubſtracto participio, *nondum enim erat ſpiritus ſanctus* quia *Jeſus nondum erat glorificatus*: idque non abſque ſummo Catholicæ Fidei diſcrimine ne rurſus incipiant omnes credere ſpiritum creaturam qui non fuerit ab æterno, ſed in tempore cœperit eſſe. Hæc ille blatero ſumma petulantia parique ſtoliditate detonabat apud eruditos viros apud primores urbis ac frequentiſſimam civium multitudinem. *Eraſmi* Ep. *R. Aldriſio.*

It

It may not yet be amiſs to be a little more particular concerning *Standiſh*, ſince ſo often mentioned in this Hiſtory, and we find that *Ant. Wood*, Biſhop *Godwin &c.* ſpeak more favourably of him, than *Eraſmus*: the former ſaies, that he was deſcended from a right antient Family of his Name in *Lancaſhire*, became when young, a *Franciſcan* or *Grey* Fryar, ſtudied for ſometime in the Convent of his Order at *Oxon*, and partly at *Cambridge*, proceeded D. of D. in *Oxford* (*Godwin* ſaies he had his Degree from the other Univerſity) he was however made Guardian of the *Franciſcan* Convent in *London*, *Provincial* of his Order, and in 1519. being nominated Biſhop of St. *Aſaph*, received Conſecration thereunto in the Conventual Church of the *Franciſcans* at *Oxon* before mentioned. On the 11*th* of *July* the ſame Year. In 1526. he, with Sr. *John Baker* were ſent Ambaſſadors for *Denmark*, and in 1530, he was one of the Biſhops that aſſiſted and directed Queen *Catharine*, in the Suit concerning her Divorce from King *Henry* VIII. He was eſteemed a Learned Man in his time, and a moſt zealous favourer and aſſertor of the Catholick Religion; for which, if he had lived longer, he wou'd have ſuffer'd much, he hath writ ſeveral Sermons—— a Treatiſe againſt *Eraſmus's* Tranſlation of the *New-Teſtament*. &c. He gave up the Ghoſt at *London* in the beginning of *Auguſt* in 1535. His Body was buried in the Church of the *Franciſcans*, commonly called

called *Grey-Friers* in the ſaid City, now known by the Name of *Chriſt-Church*. Over his Grave was ſoon after a Tomb erected with 13*l.* 6*s.* 8*d.* which he bequeathed for that purpoſe. He gave 40*l.* to pave the Choir of the Cathedral of St. *Aſaph*, and other neceſſaries; five Marks to the *Franciſcans* at *Oxon* to be prayed for; ten Marks alſo for the reparation of their Church, and for the building of an Iſle joining to the ſaid Church 40*l.* for Exhibition of Schollars in *Oxon* 40*l*, beſides Legacies to his Kindred. But that which rendred him moſt famous is not yet mention'd (*viz.*) his appearing againſt the Abbot of *Winchelcomb* (*Rich. Kedermyſter*) the latter having preached a Sermon in 1515. at *Paul's-Croſs*, while the Parliament ſat, in which he would exempt the Clergy from Temporal Judges. Whereupon there ariſing a great Diſpute between the Clergy and Seculars, this *Standiſh*, did in an Aſſembly of Biſhops and Judges maintain the contrary: and in a grand Committee of Biſhops and Judges, aſſembled at *Black-Fryers* in *London* to diſcuſs this matter, Articles were exhibited againſt him: but he was abetted by the Temporality and diſcharged of them. See this at large in *Keilways Reports* Fol. 181. and *Colliers Ecc. Hiſt.* Vol. II. pag. 6.

Standiſh who was a Champion on one ſide of this Diſpute, muſt needs have had ſomething to recommend him for it; and though he was baffled by

by the great *Eraſmus*, he might however be able to cope with other Divines of a lower form. But it is certain that *Eraſmus* taxes him much for malicious railing againſt him, and making it his buſineſs to bespatter him before his beſt Friends and Patrons, giving in an Epiſtle to his Friend *More* amongſt others, one Inſtance of it, that this Biſhop of St. *Aſaph*,[a] (*Eraſmus* wou'd be witty and ſtiles him *Epiſcopus a Sancto Aſino*,) did publickly before King, Queen, and Nobles, lay things to his charge, that he never ſo much as thought of, and yet as virulent as he was, there was another of our Country-Men who did far exceed him in his bitterneſs againſt *Eraſmus*.[b] (*viz.*)

Edward Lee with whom he was ſo teazed, that he writ to Biſhop *Fox* to reſtrain him by his Authority, from giving him any farther trouble, his patience being almoſt worn out by

a *Standicius* Minorita, Theologus, Epiſcopus a Sancto *Aſino*, apud Regem ac Reginam *Anglie*, multis proceribus & eruditis adſtantibus impudentiſſime me detulerit, primum quod tollerem Reſurrectionem, deinde quod nihili facerem Sacramentum Matrimonii, præterea quod male ſentirem de Euchariſtia: cum in omnibus libris meis, nihil magis aſſeram quam Reſurrectionem: ac Matrimonium edita declamatione ſic prædicarim, ut Theologi putant errorem eſſe hæreticum, quod Matrimonio plus ſatis tribuerim: poſtremo cum de Euchariſtia nuſquam, neque ſcripſerim, neque locutus ſim, niſi ſicut decet, id eſt ſumma cum reverentia. *Eraſmi* Epiſt. *Tho. Moro.*

b *Anglia* habet *Standicium* nunc Epiſcopum minus amarulentum, ſi ad cæteros conferatur. *Eraſmi* Epiſt. Edit. *Lond.* p. 1314.

him,

him: he wiſhes that he was not an *Engliſh-Man*,[a] ſince he was a very ſcandal to his Country. His Friend *Pace* did endeavour to make up the breach between him and *Eraſmus*, but without ſucceſs. That the Reader may know more of this Man, take the following Account from Mr. *Wood* and Others concerning him.

Edward Lee, Son of *Rich. Lee* of *Lee Magna* in *Kent* Eſq; Son of Sr. *Rich Lee* Knight, ſometime twice Lord *Mayor* of the City of *London*, was born in *Kent* at *Lee* before-mention'd, ſent to St. *Mary Magd:* College about 1499. and took a Degree in Arts. Afterwards he went to *Cambridge*, being probably driven thither by Peſts that then frequently happened at *Oxon*, afterwards he was made Chaplain to K. *Henry* VIII, and his Almoner, being then a violent Antagoniſt of *Eraſmus*. Not long after the King emploied him in ſeveral Embaſſies, particularly in that to the Emperor with Sr. *Fran. Pointz*, and in another with the Lord *Morley*, and Sr. *William Huſſey* into *Germany* to *Don Ferdinando* Duke of *Auſtria*, with the Order of the Garter, An. 1523. and a third with *Stokeſly* Biſhop of *London*, and *Thomas* Earl of *Wilts* to the Pope at *Bononia*, about the intri-

a Utinam [*Leus*] *Anglus* non eſſet aut aliter ſcripſiſſet. Inter tot futiles libellos, quos nobis evomunt typographorum officinæ diſpeream, ſi quicquam prodiit indoctius, aut etiam ſtolidius, denique virulentius. Rident hominem cum ſuo glorioſo diuqu jactato libello docti omnes, exſ cratur optimus quiſque etiam pud *Anglos*. —— Diſplicet etia his, quorum gratia hanc agit f bulam. *Eraſmi* Epiſt. *Herm. B ſchio*.

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eate matter of Marriage with Queen *Catharine*, An. 1529. In which Year, in the beginning of *Febr.* he became Chancellor of the Church of *Salisbury*, by the Reſignation of *Thomas Winter*, and was ſucceeded in that Dignity by *Edward Farmer* in *Dec.* 1531. After his return from the laſt Embaſſy, he was made Arch-Biſhop of *York*, An. 1531, was incorporated D. of D. of *Oxon* in the latter end of *October* (which Degree he had receiv'd in a tranſmarine Univerſity, while he was an Ambaſſador by actual Creation;) and on the *5th* of *Dec.* following in the ſame Year, he had[a] reſtitution made to him of the Temporalities belonging to that See. He was a great Divine and very well ſeen in all kind of Learning, famous as well for his Wiſdom as Vertue and Holineſs of Life, a continual Preacher of the Goſpel, a Man very liberal to the Poor, and exceedingly beloved of all ſorts of Men, who greatly miſſed and bemoaned the want of him when dead. He hath written ſeveral things. I ſhall only mention what relates to *Eraſmus*.

Epiſtola Nuncupatoria ad Deſid. Eraſmum.

Annotationum lib. 2. *alter in Annotationes prioris Editionis Novi-Teſt.* D, Eraſmi; *alter in Annotat. poſterioris Editionis ejuſdem.*

Epiſtola Apologetica, qua reſpondet D. Eraſmi *Epiſtolis.* Printed all at *Lovain* 1520. in which Year alſo was publiſhed a Book in

[a] *Rot. Pat.* 23. *Hen.* VIII. p. 2.

Quarto

Quarto entituled. *Epiſtolæ aliquot eruditorum virorum, ex quibus perſpicuum ſit* Edwardi Lei *virulentia.* Theſe were written to ſhew the great Anger and Spleen, that the ſaid *Lee* bore againſt *Eraſmus*, and ſome of his Writings, moſtly by Sr. *Thomas More*, *Thomas Lupſet*, *Richard Pace*, *Ulricus Huttenus*, and *John Sapidus*. This Dr. *Lee* Arch-Biſhop of *York* died the 13 of *Sept.* in 1544, Aged 62, and was buried in the middle of the South-Iſle, above the Choir of the Cathedral Church where the following Epitaph is to be ſeen.

Edwardus Leus *Archiepiſcopus* Ebor. *Theologus eximius, atqui omni literarum genere longe eruditiſſimus, ſapientia, & vitæ ſanctitate clarus, Evangelicæ Doctrinæ præconem ſemper agens, pauperibus beneficus, omnibus ordinibus juxta charus, magno de ſe apud omnes deſiderio relicto, hic ſepultus jacet. Sedit Archiepiſcopus annos paulo minus* 13. *Obiit Idibus* Sept. *Ætatis ſuæ Anno* 62 *Anno Chriſti* 1544.

Thus much I thought proper to ſay from Mr. *Wood*, and other Writers concerning this our Country-Man, who gave *Eraſmus* ſo much vexation; it is certain he was an undermatch for him, but yet by the foregoing Account, we find he was not ſo inconſiderable as that Learned Man wou'd make him; for I can't but remark: that if ever *Eraſmus* loſt his temper in any Controverſy, it was in this between him

him and *Lee*; and though he values himſelf at other times[a] for his Patience, yet we find that here he quite loſt it. However, *Lee* is not to be vindicated in his Virulency againſt *Eraſmus*, there being no doubt great ſervice done by him in clearing many obſcure Paſſages in the *New-Teſtament*, and although he pretended to point at three hundred Places[b] wherein *Eraſmus* was miſtaken, yet we find upon examining them, they prove moſt of them wretched Criticiſms, not deſerving an anſwer from ſo Learned a Writer.

Eraſmus was ſo exaſperated at the uſage he met with from this Man, that he exaggerates[c] every Circumſtance of it, and treats him with all the Contempt imaginable, and as he thought, he deſerved; but eſpecially when he ſeemed to act a malicious part againſt his Perſon, he look'd upon him no better than an Aſſaſſin, or one that was ſo bent upon his ruine, that he did not value what he ſuffered himſelf if he cou'd but compaſs it: nor do we find that they were ever reconcil'd. It is probable, *Lee* thought this attacking of *E-*

a——Et ut parum *Chriſtianum* eſt injuriam injuria penſare, ita parum generoſi pectoris eſt dolorem ſuum, fœminarum exemplo, convitiis ulciſci. Hujuſmodi rationibus ipſi mihi perſuaſi, ut ſemper innoxias, & incruentas haberem literas, nec eas nullius mali nomine contaminarem. *Eraſmi* Epiſt. *M. Dorpio.*

b *Leus* trecenta loca taxat in *Novo-Teſtamento*, horrenda, periculoſa. *Eraſ.* Epiſt. amico cuidem.

c At *Leus*, primum juvenis, deinde nec Theologus, nec *Epiſcopus*, nec ullo publico munere fungens, ut videri poſſit officio adductus ad impetendum me, nec ea doctrina ut par eſſet hujuſmodi provinciæ, deinde nulla re laceſſitus, imo meis lucubrationibus non vulgariter adjutus, dehortantibus tot amicis, quorum nec ſtudium debebat negligere,

raſmus might be a probable way of riſing in the Church at that time; ſo that when through many ſteps, he arrived to the Dignity of an Arch-Biſhop, *Eraſmus* needed not to have any other Reaſon for not coming to *England* again.

The truth is, all the Oppoſition he met with, proceeded from thoſe who hated the leaſt tendency towards a Reformation. For *Eraſmus* did openly declare that *Rome* was long ſince become *Babylon*,[a] and that there was a great Neceſſity of Reformation, and that all good and Pious Men cou'd not but ſigh out their wiſhes, and their hearts deſire for it. And that this was the true Reaſon, why *Luther* at the beginning of his Complaints againſt the Court and *Pope* of *Rome* became the moſt popular, and beſt beloved of any Man, that perhaps had ever appear'd in the World; becauſe they thought he was endued with honeſty and courage, and rais'd up by God to amend the corrupt State of the Church. But when theſe glorious Attempts of

nec judicium contemnere, nec authoritatem pro nihilo ducere, tot ſpiculis veneno tinctis impetit nomen ac famam proximi, atque etiam amici, idque facit animo tam gladiatorio, ut ſuam ipſius mortem contemnet, modo mihi pariat exitium. *&c. Ibid.*

a Porro quum Eccleſia *Romana* & olim degeneravit ab *Evangelicæ* puritatis ſtudio, vel *Hieronymus* ſatis arguit; qui eum ex *Apocalypſi Babylonem* appellat vel Divus *Bernardus* in libris quibus titulum fecit *de conſideratione* — Nec minus erant collapſa ſacræ ſcripturæ ſtudia, quam mores. Divinæ literæ ſervire cogebantur humanis cupiditatibus, populi credulitas in quæſtum paucorum vertebatur. Ad hæc ingemiſcebant piæ mentes, quibus nihil eſt antiquius *Chriſti* gloria. Eaque res effecit ut initio tantum undique favoris habuerit *Lutherus*, quantum non arbitror ſeculis jam ali-

Refor-

Reforming were likely to go into Tumults and Publick Diſtractions, then *Eraſmus* himſelf, and a great many quiet People, thought it better to have longer Patience, than by an ill-timed remedy, to turn it into a worſe Diſeaſe; not conſidering that it was already a Diſeaſe, grown to ſuch a height and extream Criſis, that the remedy muſt be ſomewhat deſperate to make it effectual. Nor did they well conſider from whence thoſe Diviſions and Diſtractions aroſe; not from the Oppoſition of the common People, which rather of themſelves run like a Torrent into it; nor from the averſion of Princes, whoſe Intereſt and Inclination was to encourage it: but all the Noiſe and Arms againſt it were rais'd by the *Roman* Clergy, they ſpirited up the People, they terrified the Princes, and gave out the danger of the *Church*, to ſecure their own Preferments and Gains, and wou'd have ſet the World on fire to deſtroy the *Reformers*, and all that were not *Church-Men* in their exalted Senſe; all this they did to ſtop

quot ulli mortalium contigiſſe, ſiquidem ut facile credimus, quod vehementer optamus, exiſtimabant exortum hominem qui purus ab omnibus hujus mundi affectibus, tantis malis remedium aliquod adferre poſſet. Nec ego prorſus deſperabam, niſi quod ſtatim ad primum guſtum opuſculorum, quæ *Lutheri* nomine prodire cœperant, plane verebar ne res exiret in tumultum ac publicum orbis diſſidium. Itaque monui per literas tum *Lutherum* ipſum, tum amicos illius, quorum authoritatem arbitrabar apud illum valituram. Qui quid illi dederint conſilii neſcio, certe ſic tractata, res eſt, ut periculum ſit ne male tentatis remediis, malum nobis conduplicetur *&c.* *Eraſmus Jod. Jona. Lovanii* VI. Id. *Maii* MDXXI.

the Reformation, and enſlave the People. They object to us (ſaith *Eraſmus*) the falſe Authority of Synods and Convocations; they pretend the undermining and overthrowing of the Orthodox Faith; they cry out the *Church* is in danger, as if they ſupported the *Church* upon their Shoulders, who are fitter to ſupport a Cart — But this is the Duſt they raiſe among the Ignorant and Superſtitious People. [a]

But for all this, we find *Eraſmus* not ſo much averſe to the Inſtitutions and Orders of the *Romiſh* Church, as to the looſe and wicked Lives of thoſe, who under a veil of Piety, were the moſt lewd and vitious People. He writes a very Pious Epiſtle to ſome Nuns at *Denny-Abby* [b] near *Cambridge*, whom he look'd upon as vertuous and good; and who did to the laſt preſerve a good Character for their Order and Diſcipline, while their Neighbouring Siſters of St. *Radegund* at *Cambridge* had till their diſſolution juſt the contrary: therefore in this Epiſtle

a Hi nobis fictam ſynodorum autoritatem objiciunt: Hi magnum *Chriſtianæ* Fidei diſcrimen exaggerant. Hi *periculum Eccleſiæ* quam illi ſcilicet humeris ſuppoſitis fulciunt, rectius plauſtrum fulturi & hujuſmodi fumos ſpargunt apud vulgus indoctum ac ſuperſtitioſum. *Eraſm.* Epiſt. ad *M. Dorpium* MDXV.

b *Eraſmus Rot.* ſacris virginibus juxta Divi *Franciſci* inſtitutum *Chriſto* militantibus prope *Cantabrigiam* —— S. D. Beno nos hortatur Dominus, dilectæ in *Chriſto* Virgines, ut recondamus nobis Theſaurum in Cælis, *&c.* Tantum oro, ut, quod facitis, pergatis noſtri in veſtris ad Dominum precibus meminiſſe — nominatim autem *Greiis* Sororibus ex me ſalutem dices. *See the whole Epiſtle in the* Appendix. *In the Life of the Pious* James Bonnel *Eſq; we are told that this Paſſage of the Prophet* Iſ. 30. 15. In returning and reſt ſhall ye be ſaved, *on which* Eraſmus *hand-*

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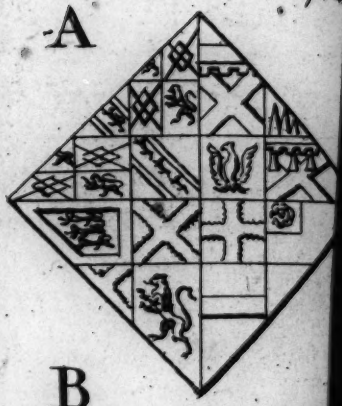
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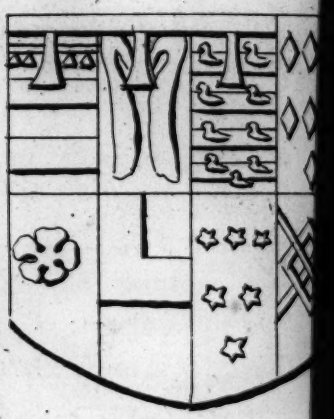
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he



C *The Arms in* A *and* B *quarter'd together.*





Sumptibus

R. Bridges, *S.T.P. Vi*

de South Weald *in*

vicinia Capellæ

Pyrgo *ubi Monime*

tum hoc erigitur.

he gives them very excellent Rules to govern themſelves by, [a]and exhorts them to perſevere in the good way they had engag'd in. Particularly he makes mention of two Siſters of the Family of the *Greys*, or *Dorſet* Family, to whoſe Brother he had very early been a Tutor, as *Wolſey* had alſo been to two of the Brothers in *Magdalen* College *Oxon.*

Theſe Ladies and their Brother *Eraſmus*'s Pupil were very probably born at *Pyrgo*, near *Havering* in *Eſſex*, which was then the Seat of the Lord *Grey*, Marqueſs of *Dorſet*. Where is ſtill in the Chapple, a Monument of his eldeſt Son and his Lady, on which we have the Names of their Sons and Daughters (tho' ſomewhat imperfect) as probably buried with them. This Eſtate continued in the Family of the *Greys*, till about the beginning of the Reign of Queen *Elizabeth*. *Thomas Newton* the Poet of *Cheſhire*, making honourable mention[b] of the Sons of Sr. *Henry Grey* of *Pyrgo*, of whom, it ſeems, this Eſtate was purchaſed by Sr. *Tho. Cheke* Grandſon of Sr. *John Cheke*; from him it deſcended in a

ſomly deſcants throughout this whole Epiſtle to theſe Nuns; was of the greateſt ſupport to him, under the moſt calamitous Circumſtances of the Proteſtants *in* Ireland. p. 50.

a Mundus Monaſteriis ubique plenus. Nec tamen ullum inſtituti genus damno. Sed ipſe ſubducito, quam pauci in his, qui præter cultum & Ceremonias quicquam habeant veræ Religionis, pluſquam mundanum hominem gerunt. *Eraſ.* Epiſ. *Jo.* a *Lovanio* Ed. *Leid.* p. 1667.

b Ad eximiæ ſpei pueros *Joannem*, *Henricum*, *Ambroſium*, *Georgium*, *Graios*. Splendidiſſimi Viri D. *Henrici Graii*, Equitis Aurati, *Pyrgoienſis* Filios. *Tho. Newtoni. Illuſtrium aliquot virorum* Encomia. 4to *Lond.* 1559.

direct Line to Collonel *Thomas Cheke*, Governor of the Tower of *London*, in the Reigns of King *Charles* II. and King *James* II. and is now in the Poſſeſſion of the Honourable the Lady *Tipping*, Daughter and Heireſs of the ſaid Collonel *Cheke*, the laſt of that worthy Family. Of whoſe Anceſtor Sr. *John Cheke*, (as he was a moſt Excellent Perſon, and a great promoter of *Greek* Learning in the Univerſity of *Cambridge*, building upon the Foundation that *Eraſmus* had a few Years before laid, both as to the purity and pronunciation of that Language, more than any other Perſon whatever) I ſhall take the liberty to inſert a very memorable Paſſage, which as it eſcaped the Reverend Author of his Life, and never yet was publiſhed, may ſerve to clear up the Character of that great Man, particularly relating to his unhappy fall. It is an extract from a Manuſcript Letter of Dr. *Sandes* (afterwards Arch-Biſhop of *York*) to Dr. *Pylkinton* (afterwards Biſhop of *Durham*) wherein are recited his laſt words, 'which is as follows. 'Sr. *John Cheke* did 'before many Witneſſes, teſtifie both his Faith, 'and the Religion he had at firſt profeſſed in 'the Reign of King *Edward* VI, and bitterly 'lamented that he ever had by the perſuaſion 'of his Friends, or the Infirmity of his Fleſh, a-

a *In Bibliotheca Coll.* Trin. Cant. *Claſſ. S. 5. 24. habetur Codex Ms. ſub hoc titulo. Opus* Joannis Lelandi, *de illuſtribus viris* Anglicæ *Nationis, a* Joanne Balæo, Anglo, Oſſorienſi *apud* Hibernos *Epiſcopo Epitomatum, ac pleriſque in locis emendatum &*

gainſt



S.r John Cheke K.t

Inscrib'd to the Hon.ble the Lady Tipping.

From an Original at Pyrgo

Jos. Nutting Sculp.

'gainſt his Conſcience departed from it, and had 'ſo far as in him lay brought a Scandal upon the 'Goſpel of Chriſt; but however he had ſincerely 'repented of it, and was very certain of the 'Mercy of God, whoſe *Spirit* witneſſed to his '*Spirit*, that God for Chriſt's ſake had forgiven 'him this Sin. Which when he had ſaid, he ex-'horted with great earneſtneſs, and many Words, 'all the by Standers (of which there was a great 'Number) that they wou'd conſtantly cleave to, 'and continue in that Faith and Religion, which 'they had profeſſed in the Reign of K. *Edward*, 'nor ſuffer themſelves to be removed from it, 'no not if an *Angel* from *Heaven* ſhoud endea-'vour to perſuade them otherwiſe. Theſe and 'many other things he ſaid before many Witne-'ſes. (as Dr. *Sandes* affirms from the beſt Autho-'rity.) juſt before he ended his Life. This happen-ing in the Reign of Q. *Mary*, adds great weight to what he ſaid, and may ſerve to ſilence the vain boaſts of the *Romaniſts*, who have often cruelly triumphed in the forc'd Retractation of Sr.

auctum, ad calcem Codicis, interjecto uno folio, ſubjicitur hac nota ſcripta manu ipſius Balæi. *Ex Epiſtola Doctoris* Edwini Sandes, *ad* Jac. Pilkyntonum.

Cheeus moriturus, & teſtatus fidem ac Religionem ſuam, quam multis his annis palam profeſſus eſſet, & infirmitatem, & lapſum ſuum mirabiliter deploravit, idque coram multis teſtibus, ad hoc convocatis: quibus confeſſus eſt, ſe carnis infirmitate, & amicorum perſuaſionibus victum, a cognita veritate contra conſcientiam plurimum receſſiſſe, & Evangelium Chriſti, quantum in ſe fuerit, dehoneſtaſſe. Cujus tamen facti tam ſeriam egiſſet pœnitentiam, ut certus eſſet de miſericordia Dei. Spiritus quippe S. Teſtimonium perhibuit ſpiritui ſuo, quod Deus propter Chriſtum illi hoc condonaſſet peccatum. Quæ cum dixiſſet, hortatus eſt aſtantes, quo-

Jo. Cheke, for which though he cou'd never forgive himſelf, yet he had Charity enough to forgive them. As Sr. *John Cheke* was one of the greateſt Favourites of K. *Edward*, which appears from the ſeveral [a] Grants made to him, as

rum magnus erat numerus, idque multis verbis ac vehementer, ut conſtanter manerent in ea fide ac Religione, quam tempore Regis *Edwardi* profeſſi eſſent, nec ſinerent ſe ab ea dimoveri, ſi Angelus a Cælo aliter perſuaderet: Hæc & hujuſmodi verba, illum coram multis teſtibus locutum eſſe, pro certo accepimus.

a *Amongſt Sr.* Adam Newton's *Papers MS. Bibl.* Harley, *is this following Note.*

1 *Rex* Edvardus *Sextus* 21. *die* Octobr. *Anno Regni ſui ſecundo, conceſſit* Joh. Cheke & Waltero Moyle *Arm. ſcitum Collegii St.* Johannis Baptiſt. *de* Stoke *juxta* Clare *in Com.* Suff. *& alia in* London, *ac in Com.* Devon. *&* Kant. *ſibi & Haredibus ſuis. pars* 1ma.

2 *Rex prædictus tertio die* Januar. *Anno Regni ſui tertio conceſſit* Johanni Cheke *Prioratum de* Spalding *in Com.* Lincoln. *ac alia in Com.* Suff. *ſibi & Haredibus ſuis. pars* 2ma.

3 *Rex prædictus ſexto die* Martii *Anno Regni ſui . . . conceſſit* Joh. Cheke *Manerium de* Stoke *in Com.* Suff. *&* Eſſex, *ac alia in Com.* Norf. Hertf. Lincoln. *&* Staff. *pars 6ta.*

4 *Rex præced.* 26. *die* Novembr. *Anno Regni ſui ſexto conceſſit* Johanni Cheke Cuſtod. *Corporis & Maritag.* Thomæ Barnardiſton. *pars 3tia.*

5 *Rex præd.* 12. *die* Octobr. *Anno Regni ſui ſexto conceſſit* Johanni Cheke *Offic. unius camerar. de* Scaccio *ad vitam. pars* 8va.

6 *Præd. Rex* 22. *die* Maii *Anno Regni ſui ſeptimo conceſſ.* Johanni Cheke *Militi Manerium & Burgum de* Clare *in Com.* Suff. *& alia in Com.* Cantebr. *&* Eſſex, *ſibi & Haredibus ſuis. pars 5ta.*

Theſe ſix ſeveral Grants, and no moe, were made by King Edward *the Sixth unto Mr.* Cheke.

George Salter.

From a MS. of Sr. Adam Newton, *who having been Tutor or Preceptor to Prince* Henry (*as* Cheke *had been to Prince* Edward) *might be willing to ſhew the King, what had been the Reward of ſuch a Service.* [*Revd.* Mr. Baker *Coll.* Joh. Cant.]

His Epitaph by Dr. W. Haddon *formerly in St.* Albans Woodſtreet.

Doctrina lumen Checus, *Morumque Magiſter,*
Aurea Naturæ Fabrica, morte jacet.
Non erat e multis unus, ſed is omnibus unus
Profuit, & patriæ lux erat ille ſuæ.
Gemma Britanna *fuit, tam magnum nulla tulerunt*
Tempora Theſaurum, tempora nulla ferent.

2

a Reward for the Pains he took in the inſtruction of that Prince; ſo no one was more maligned and hated by Queen *Mary*, as appears by the tragical account of his Misfortunes: which no doubt were in a good meaſure owing to his great Zeal in his fixing her Brother in the *Proteſtant* Religion. *Leland* has an Elegant Copy of Verſes on him. [*See the Append.*

It may not be here unſerviceable to our *Engliſh* Antiquaries, to touch upon the ludicrous and ſuperſtitious Cuſtoms which were prevalent about theſe Times,[a] and of which *Eraſmus* gives us the following account either from good authority, or his own obſervation, while he was here in *England*, the firſt he mentions (which I preſume he had from Dean *Colet*) was a popular Cuſtom, or fury rather, in his Church of *Paul*'s, which exrremely offended the Dean, and yet he knew not how to reſtrain it, for fear of incenſing the Multitude, and creating ſome greater miſchief.

Among the *Engliſh* at *London* (ſaies he) there is a Cuſtom, that on ſuch a Day *viz.* St. *Paul*'s Converſion, the People in a ſort of wild Proceſſion, bring into the Church of

a Jam quum populus habeat ubique ſuas quaſdam peculiares ineptias, veluti ſodalitates, & compotationes in Templis, ſuperſtitioſas circumlationes Divorum, velut apud *Flandrios*, *Livii* & *Winochi*, ludoſque ridiculos, qui ſic diutina conſuetudine invaluerunt, ut abſque tumultu non facile queant abrogari, & ſi abrogentur, periculum eſt ne abrogatis ſuccedant ineptiora. Paſtor ab hujuſmodi ſpectaculis ſeſe ſubducat, vel hoc modo ſignificans ſibi non probari quæ geruntur. Quoniam autem in diverſis regionibus diverſæ ſunt hujuſmodi ludorum formæ, ut lector intelligat quid velim, unam atque alteram exempli cauſa pro-

St. *Paul*'s

St. *Paul*'s the Head of a kind of Deer frequent in that Iſland,) fixt upon the top of a long Spear or Pole, with the whole Company blowing Hunters Horns in a ſort of Hideous manner: and ſo in this rude Pomp they go up to the High Altar, and offer it there. You wou'd think them all the mad Votaries of *Diana*. What ſhould the Paſtor or Prelate of the Church do in ſuch a Caſe? If he oppoſe it, why then the claim of Cuſtom is a violent thing, and to attempt the ſtopping of ſuch a Flood, ſhall raiſe a Tumult or Inſurrection of worſe conſequence than it will be to connive at a perverſe and inveterate Cuſtom. This probably at firſt *Pagan* Cuſtom continued to, and cou'd hardly be ſwept away at the Reformation. Though the Church was now dedicated to the Memory of the great Apoſtle St. *Paul*; yet they ſeemed willing not to forget the Goddeſs *Diana*, to whom (we are told) in this very Place was anciently a Temple erected, and that in the time of *Melitus* the firſt Biſhop of *London*. *Ethelbert* King of *Kent* built a Church to the

feram. Apud *Anglos* mos eſt *Londini*, ut certo die populus in ſummum Templum *Paulo* ſacrum inducat longo hoſtili impoſitum Caput feræ (damas illic quidam appellant, vulgus Capras, quum revera eſt hircorum genus cornibus palmatis in ea Inſula abundans) cum inamæno ſonitu cornuum Venatoriorum. Hac pompa proceditur ad ſummum altare, dicas omnes afflatos furore *Deliæ*. Quid hic faciat Paſtor? ſi reclamet violenta res eſt conſuetudo, ac citius aliquid ſeditionis excitet, quam medeatur malo. *Eraſmi Eccleſiaſtæ*, ſive de ratione concionandi lib. I. Op. Tom. V. p. 701.

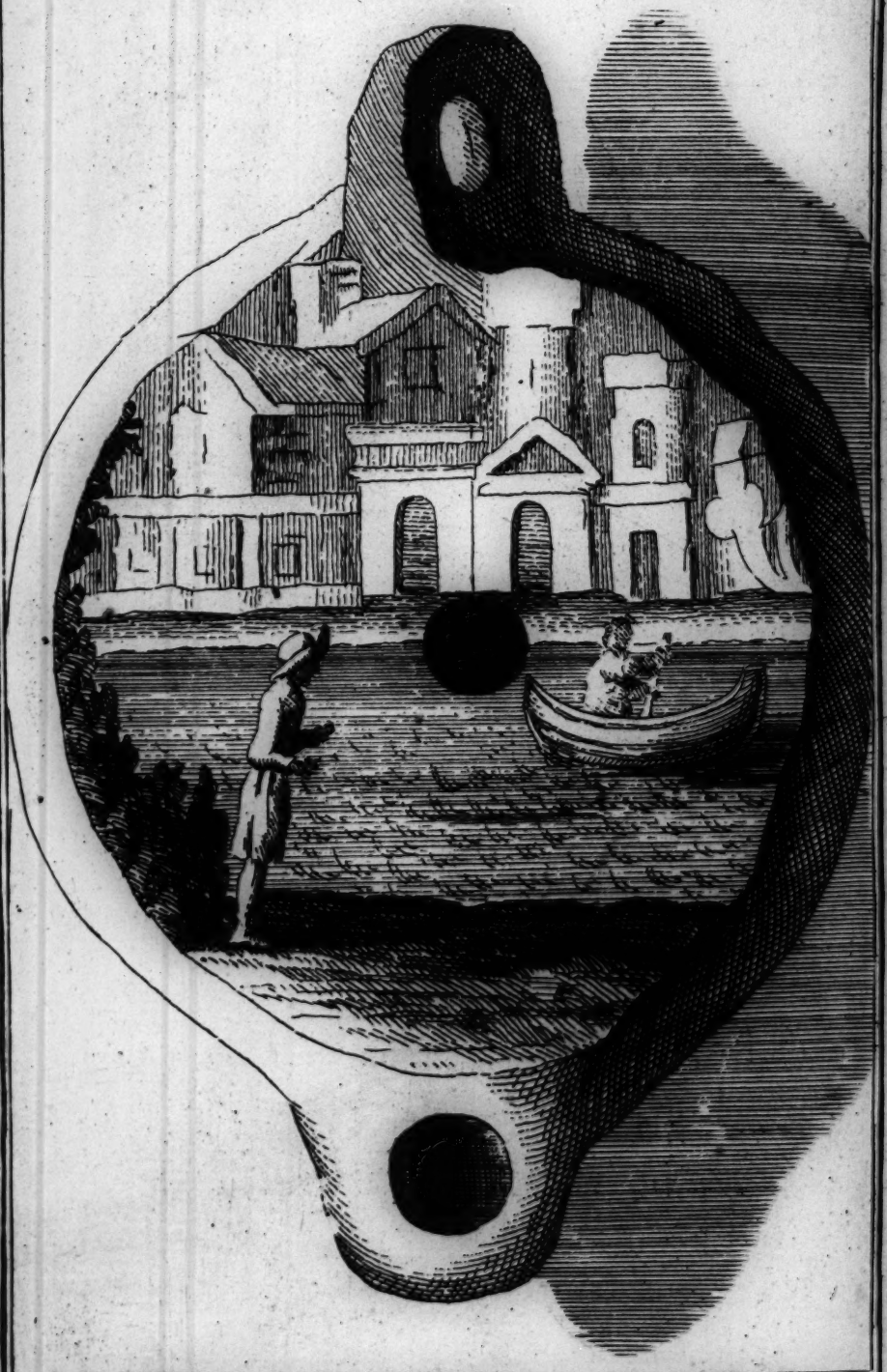
honour

honour of St. *Paul*, where before ſtood a Temple of *Diana*, as an antient Manuſcript in the *Cotton* Library tells us. *Immolat Dianæ Londonia, thurificat Apolloni Suburbana Thorneia,* (*Thorney* is now *Weſtminſter.*) *Sr.* William Dugdale *in his Hiſtory of St.* Paul's *Church tells us, that there was a great Mannor held by the Service of the Offering a Doe, at the High Altar on the Converſion of St.* Paul: which tho' it does not wholly excuſe the Cuſtom, yet however doth ſomewhat apologize for it. But it is certain that there were many intolerable Abuſes beſides this crept into the Church by degrees, and the Superſtitions were ſo multiplied, that wiſe and good Men in it cou'd not away with them, and often fell under trouble for what they cou'd not help, inveighing againſt them. *The ſame Author mentions that there was a ſignal Grant by Sr.* William Le Baud *Knight, in* 3. Edward I. *of a Doe Yearly in Winter, on the Day of the Converſion of St.* Paul, *and of a fat Buck in Summer, upon the Day of the Commemoration of the ſame* Saint, *to be offer'd at the High Altar by the ſaid Sr.* William, *and his Family, and then to be diſtributed amongſt the Canons reſident: which ſaid Doe and Buck were ſo given by the ſame Sr.* William, *in lieu of* 22 *Acres of Land lying within the Lordſhip of* Weſtlee. *in Com.* Eſſex *belonging to the ſaid Canons, and by them granted to Him*

Him and his Heirs, to be enclos'd within his Park of Toringham, *whereunto they lay adjacent. This was afterwards confirm'd by his Son Sr.* Walter Le Baud, *by his Deed of the Ides of* July 30. Edward I. *Unto this Grant were Witneſſes Sr.* Nich. de Wokyndon, *Sr.* Richard de la Rokele, *Sr.* Tho. de Maundevel, *and Sr.* John Rochford, *Knights &c. The Reception of which Doe and Buck was, till Queen* Elizabeth's *Days, perform'd at the Steps of the Quire by the Canons of this Cathedral, attir'd in their ſacred Veſtments, and wearing Garlands of Flowers on their Heads: and the Horns of the Buck carried on the top of a Spear, in Proceſſion round about in the Body of the Church, with a great Noiſe of Horn Blowers, as the Learned* Camden *upon his own view affirmed,* vid. *p.* 17. Dug. *Hiſt.* of *St.* Paul's,

Mr Strype *in his Eccleſiaſtical Memorials under Q.* Mary *p.* 278. *ſaies more relating to this odd Cuſtom* (viz.) *that the laſt Day of* June 1557 *(which confirms its being kept up till Queen* Eliz.) *was St.* Powels [Paul's] *Day* i. e. *Commemoration of a Priviledge. And at St.* Paul's London, *was a goodly Proceſſion. For there was a Prieſt of every Pariſh of the Dioceſe* [*City I ſuppoſe he means*] *of* London, *with a Cope, and the Biſhop of* London *wearing his Mitre, and after according to an old Cuſtom came a fat Buck, and his Head with his Horns born upon a Banner*

An antient Lamp *found under St. Paul's.*



Inscribed to the Revd. Dr. Mosse *Dean of Ely.*

Banner Pole, and forty Perſons blowing with the Horn afore the Buck, and behind.

Since we have been ſpeaking of St. *Paul*'s Church, it may not perhaps be unacceptable to the Curious, if we here preſent them with the Picture of an Earthen Lamp, which was found in digging the Foundation of this Church. It repreſents the Figure of a Building, which the late Mr. *Kemp*, into whoſe Hands this Lamp came, ſuppoſed to be the Temple of *Diana*. And he was the more confirm'd in this Opinion, from another Lamp of the ſame ſort, which was found in the ſame place, and at the ſame time with the former, together with ſeveral Boars Tusks. [a]

That Diana was worſhiped in *Gaul*, we learn from *Polyænus*. [b] And as a proof of her being worſhiped likewiſe in *Britan*,[c] Mr. *Sammes* takes notice of an Image, that in the Year 1602. was dug out of the Ground in *Monmouthſhire*, which both by the form and dreſs, as likewiſe by an Inſcription found not far from it, appeared to be the Figure of that Goddeſs.

And Mr. *Camden* thinks it not improbable, that there was antiently a Temple of *Diana*, where St. *Paul*'s Church now ſtands, from the great Number of Ox-Heads that were found there in digging up the Church-Yard, in the

a Monument. *Kemp.* par. 1. p. 179, 180.

b Lib. VIII. Strat. cap. 39.

c *Antiquities of* Britan. *p.* 135.

Reign

Reign of King *Edward* the firſt, and were then looked upon as gentile Sacrifices. [a] And in this Opinion, he is followed by his Learned Editor, [b] Mr. *Sammes*, [c] Mr. *Howel*, [d] and others. Particularly the Ingenious Dr. *Woodward* acquaints us, that he has in his Collection Tusks of Boars, Horns of Oxen and of Stags, as alſo the repreſentations of Deer and even of *Diana* her ſelf, upon the ſacrificing Veſſels digged up near St. *Paul's* Church; and likewiſe a ſmall Image of that Goddeſs, found not far off. [e] Now it appears from ancient Writers, that not only Stags, but Oxen, and Swine alſo, were ſacrificed to *Diana*.

But I return to the Lamp. The Proſpect of the Building, as here repreſented, muſt have been taken from the South ſide of the River, as is plain from the largneſs of the human Figure ſtanding there. The ſhape of the Boat on the River is not unlike one publiſhed by *Bayfius*, which, he ſaies, was drawn from an antient Monument. [f] The Lamp it ſelf being but ordinary Work makes the Building leſs correct and accurate. I offer it therefore but as a Conjecture, and leave it to thoſe, who are better verſed in ſuch Antiquities, to judge of it as they pleaſe; and whether from the Form it may appear more likely to be a *Roman*,

a Britann. *Ed.* Gibſon.
b *Ibid.*
c *Antiquities of* Brit. *p.* 135.
d Londinopolis. *p.* 8.
e *Letter to Sr.* C. Wren. §. 33.
f De re Naval. p. 96.

or a *Britiſh* Building. I ſhall only add, that 'tis no Objection to its being a Temple, becauſe the Front looks to the South: ſince we are told by *Vitruvius*, that altho' Temples ought generally to be built, when the Situation of the Place will admit of it, with their Front Weſtward; yet *when they are placed by Rivers, they ſhould look toward the Bank, as thoſe did in* Egypt, *which were near the* Nile;[a] and as the Building here does on this Lamp, the Draught of which was communicated to me by the Learned Mr. *Ward* Rhetorick Profeſſor of *Greſham* College. To whom I muſt own my ſelf oblig'd for the firſt Knowledge of this Curioſity, as well as his Ingenious Conjecture concerning it.

[b] Another Cuſtom in *England* in the Country Pariſhes (*ſaies he*) is to carry the Conſecrated Hoſt in Proceſſion, when they go the Bounds or round the Parochial Limits: which looks the more indecent becauſe the Pix (or Box wherein the Conſecrated Wafer is inclos'd) is carried by the Prieſt on Horſeback. In other Towns and Villages the ſeveral Trades and Occupations, have each of them their peculiar Pomps and Ceremonies: long Poles are carried about by Fellows that ſweat under

a Vitruvius Lib. IV. cap. 5.

b Alibi per ſegetes circumfertur corpus *Domini*, hoc indecentius quod geſtatur a Sacerdote equeſtri: in Pagis atque etiam Oppidis quibuſdam opificum ordines habent Pompas ſuas. Mali erecti geſtantur a multis ſudan-

them

them, and at every ſtep or two muſt have drink given them: at the top of the Pole is the Image of the Saint, who is the ſpecial Patron of that particular Trade or Myſtery. (*Eraſmus ſeems to allude to the Cuſtom of the Wool Trade, celebrating the honour of Biſhop* Blaze *their Founder on the* 3 *of* Feb.) The Common People have a great many other fooliſh Sports and Shows [May-Games and Whitſun. Ales *&c.*] where Maids are dreſs'd up and led about very fine, and many things are ſaid and done more fit to be conceal'd, than approv'd.

[a] He ſpeaks in another Part of the ſame Book, of the Stroling-Songſters, and Ballad-Singers, who get into great Mens Houſes, or into Common Taverns, and their ſing their Mournful Ditties upon Death, or their Merry Songs upon Matrimony, or the like, but (*ſaies Eraſmus*,) becauſe the *Engliſh* Tongue conſiſts ſo much of Monoſyllables (as likewiſe doth the *German* who for that Reaſon, purpoſely avoid ſinging) theſe Fellows ſeem rather to bark than to ſing. It has offended ſome Peo-

tibus ac defecturis, niſi ſubinde potu reficiantur, in ſummo eſt divus, cujuſque Opificii præſes. Habet populus & alios ludos pompaſque, in quibus circumferunt ſpectacula, circumducuntur Virgines mire cultæ, dicuntur, fiuntque multa diſſimulanda, magis quam probanda *Ibid.*

a Apud *Italos* quorundam Eccleſiaſtarum pronunciatio multum accedit ad pronunciationem mendicorum aut circulatorum, qui menſa in foro poſita mira vocis dexteritate commendant nugas ſuas. Apud *Anglos* eſt ſimile genus hominum, quales apud *Italos* ſunt circulatores, de quibus modo dictum eſt, qui irrumpunt

ple

ple that in our Old Tranſlation of the *Bible*, the *Canticles* of *Solomon* has been called the *Ballet* of *Ballets*: but it cou'd not offend an *Engliſh* Ear at that time, when a Ballet was a very ſerious and inſtructive Song, the Offence is rather now given, by making it a by Word for any paltry ſenſeleſs Rhimes.

He tells alſo a Story[a] of a certain ſuperſtitious Lady in *England*, who in other Reſpects did not want Prudence, but was ſo much under the influence of a deſigning Prieſt, that ſhe left a good Sum of Money for this Man to ſay ſo many Maſſes for her Soul at *Rome*, as if *Roman* Maſſes were more effectual then thoſe ſaid in *England*. Her Money, ſaies *Eraſmus*, had been better beſtow'd, if ſhe had obliged that Prieſt never to have gone to *Rome*; for I knew the Man very well, and I think he was more accuſtom'd to ſacrifice to *Venus*, than to the true God.

[b]There was another ſuperſtitious uſage of the

in convivia magnatum aut in cauponas vinarias, & argumentum aliquod quod edidicerunt recitant, puta mortem omnibus dominari, aut laudem matrimonii, ſed quoniam ea lingua monoſyllabis fere conſtat, quemadmodum *Germanica*, itaque illi ſtudio vitant cantum: nobis latrare videntur verius quam loqui. *Ib.* 799.

a Novi fœminam nobilem ac prudentem, quæ Sacerdoti legavit bonam pecuniæ ſummam ut annum *Rome* quotidie ſacrificaret; quaſi miſſæ *Romanæ* ſanctiores ſint quam *Britannicæ*, & tamen ea pecunia melius fuiſſet collocata, ſi obligaſſet eum ſacrificum, ne unquam *Romam* adiret. Nam mihi familiariter notus erat, quem arbitror magis ſacrificaſſe *Vulcani* conjugi, quam Deo. *Eraſ. de præparat. ad mortem.* Op. Tom. V. p. 1098.

b Quid dicendum de his qui ex *Anglia* & *Scotia* tantis impendiis per tot diſcrimina petunt

Engliſh, upon *Palm-Sunday*, which he alſo mentions. What ſhall we ſay (*ſaies he*,) of thoſe, who out of *England* and *Scotland*, with vaſt expence thro' a thouſand Dangers travel to *Jeruſalem*; leaving at home their deareſt Wives and Children, whom they ought to take care of and provide for, as of their own Houſe, by the Doctrine of the *Goſpel*? When they return from *Jeruſalem*, they are call'd *Knights* of the *Holy-Land*, and they being in a Fraternity or Gild of Brethren, upon *Palm-Sunday*, are very ſerious in the moſt ridiculous Action in the World, they draw a Wooden Aſs in Proceſſion with Ropes, not themſelves wiſer than the Aſs they take ſo much pains about. There are many more Inſtances of *Eraſmus*'s free thinking and ſpeaking, in relation to the Superſtitions of the Age he lived in, which raiſed great Indignation againſt him from the Bigots of that time.

Eraſmus we find had been often ſollicited by his Friends[a] for his Picture, and he had as often refuſed, having reſolved againſt ſitting for it; but the famous *Albert Durer* happening to be at *Bruſſels*, at a time that *Eraſmus* had

Hieroſolymam, præſertim domi relictis chariſſimis, quibus juxta doctrinam *Apoſtoli* debent perpetuam curam?—Qui *Hieroſolymæ* fuerunt, equites aurati vocantur ſeque fratres vocant, & in die *Palmarum*, ſerio rem agunt ridiculam, funè trahentes aſinum ipſi non multum differentes ab aſino ligneo quem trahunt. *Eraſmi* Ep. de *Utilitate Colloq.*

a — Ne facie quidem propria delectabatur, vixque extortum eſt amicorum precibus, ut ſe pingi pateretur. *Melch. Adamus* in vita *Eraſ.*

made

made an Excurſion thither, he was overcome by the importunity of ſome he cou'd not deny, to have it taken by him, but either by his leaving that Place ſooner than he firſt deſigned, or ſome other accident, it was long (no leſs than five Years) an unfiniſht Piece; which gave *Eraſmus* ſome diſturbance, after it was begun, and he was ſo much teazed by his Friends for it; however it was at laſt perfected at *Nurenburgh*, and tho' *Eraſmus* [a] was ſenſible that he muſt then appear to great diſadvantage, being much altered for the worſe ſince he firſt ſat for it, yet he highly commends his Painter, ſtiling him *Apelleæ artis Principem.*

Sr. *Thomas More* began now to deſpair of ever ſeeing his Friend *Eraſmus* in *England* again, having ſo often been prevented by his fear of an Infectious Diſtemper, which he tells us had more or leſs for above forty Years made it a Place not very ſafe or comfortable; and though at laſt it was gone from us, yet having ſpread into other Parts, it rendred travelling hazardous. [b] He therefore wrote to him very earneſtly for his Picture, *Eraſmus*, who cou'd deny him nothing, and being deſirous alſo to ſerve the Intereſt of *Holbein*, who though a great

a Si minus reſpondet Effigies mirum non eſt; non enim ſum is, qui fui ante annos quinque. *Eraſmi* Epiſt. Ed. *Leid.* p. 944.

b Vulgaria diverſoria parum tuta ſunt a contagio ſceleratæ peſtis, quæ nuper ab *Anglis*, quibus jam pluſquam quadraginta annis nimium familiaris eſt, in noſtras regiones demigravit. *Ibid.*

Maſter in his Art, had not at *Baſil* ſufficient encouragement; he gratified them both by ſitting for it, and ſent *Holbein* over to *England* with it. With this Preſent he wrote[a] to Sr. *Tho. More*, and recommends *Holbein* to him, who was then in low Circumſtances, hoping by his favour he wou'd be able to mend them, and *Holbein* ſoon found upon his arrival here, that he had changed for the better. Sr. *Thomas*[b] was not a little pleaſed at this Preſent, and found *Holbein* to anſwer fully the Character he brought with him. In his way hither he ſtaid a while at *Antwerp*, where he gave ſome Specimens of his Skill, and brought alſo with him great Commendations from *P. Ægidius*, both *Eraſmus*'s and *More*'s Friend. His Reception was very kind, at Sr. *Tho. More*'s Houſe, and though he feared *Holbein* might not be valued to his worth, yet he promiſed he ſhou'd not want any thing he cou'd do for him, but having a great deal of Work for him to do, and being jealous leaſt the King or any of the Nobility ſhou'd likewiſe take a fancy to him, he kept him cloſe in his Houſe at *Chelſey* near two Years, till he had done what he deſigned. Which when finiſht, he invited the King and

a Qui has reddit eſt is, qui me pinxit, ejus commendatione te non gravabo, quanquam eſt inſignis artifex. Hic frigent artes, petit *Angliam* ut corradat aliquot *Angelatos*. *Baſileæ* 1526.

b Pictor tuus, chariſſime *Eraſme*, mirus eſt artifex, ſed vereor ne non ſenſurus ſit *Angliam* tam fœcundam ac fertilem, quam ſperarat, quanquam ne reperiat omnino ſterilem, quoad per me fieri poteſt, efficiam. *Tho. Morus Eraſmo* Edit. *Lond.* p. 1712.

the

the chief of the Court to his Houſe, and produced the many exquiſite Paintings that had been done by *Holbein*, which ſo pleaſed the King, that he took him into his Service, and emploied him very much to his ſatisfaction, ſitting to him ſeveral times for his own Picture: as did more than one of his Queens, his Children, and moſt of the prime Courtiers. But among the many Pieces he did, none rendred him more famous, than that large one, which was in the great Room or Anti-Chamber at *White-Hall*, wherein were repreſented not only King *Henry* VIII. and his Queen *Jane Seymour*, but behind them *Henry* VII. and *Elizabeth* his Queen; but this, with other great Curioſities, was with the Palace conſumed by the Fire there, in the [a] Year 1697. But if there were no other remaining, but the Picture of *Eraſmus*, that occaſioned his journey hither, which was preſerved firſt in the *Arundel* Collection, and is now in the Poſſeſſion of the Learned and Curious Dr. *Mead*, the Date 1523. agreeing with the time it was finiſhed at *Baſil*; with another no leſs Curious of Arch-Biſhop *Warham* in the Palace at *Lambeth*; theſe wou'd be enough to eternize his Name.

a Henrici *noſtri toties celebrata tabella,*
Holbeni *dextra celebris depicta perenni,*
Perditur, hac ſaltem tibi non licuiſſe ruina
Debuerat, cui tempus edax tot in æva pepercit.
Incendium *Palatinum* pridie Nonas *Januarias.* 1697. Authore T. *Brockwell.*

Sometime after *Holbein* had been in *England*, Sr. *Tho. More* having an Opportunity by him, then going back to *Swisserland* for a little time, to make a return to *Erasmus* for his Picture, had one drawn of himself and his whole Family, from an original that *Holbein* had just before finished for him. *Erasmus* expresst great satisfaction at this present, in an Epistle to *Margaret*, Sr. *Tho. More*'s Eldest Daughter, then married to one of the *Ropers* of *Kent*, afterwards the Compiler of his Life; in which he tells her[a] that nothing cou'd give him a more sensible pleasure, than he had in the view of the Picture, he had just then received, wherein a Family he so much respected, was so exactly delineated, especially too since it was done by one he had at first recommended to her Father, and who no doubt had much improved under the Encouragement he had met with by his Favour in *England*; adding that tho' he knew every Person represented in the Picture at first sight, yet he was more than ordinarily pleased with her's, which brought to

a Vix ullo Sermone consequi queam, *Margareta Ropera, Britanniæ* tuæ decus, quantam animo meo persenserim voluptatem, quum Pictor *Olpeinus* totam familiam istam adeo feliciter expressam mihi repræsentavit, ut si coram adfuissem, non multo plus fuerim visurus. Frequenter illud apud me soleo optare, ut semel etiam ante fatalem vitæ diem intueri contingat charissimam mihi sodalitatem, cui meæ, qualis qualis est, vel fortunæ vel gloriæ bonam partem debeo, nec ullis mortalium debeo libentius. Hujus voti non minimam portionem mihi præstitit ingeniosa pictoris manus. Omnes agnovi, sed neminem magis quam te. Videre mihi videbar perpulcherrimum domicilium relucentem animum multo pulchriorem. *Erasmus Margaretæ Roperæ.*

mind

Inscrib'd to the R.t Hon.ble PETER L.d KING L.d HIGH CHANCELLOR of Great Britain



1. Io: Morus Thomæ pater an: 76.
2. Anna Crisacria Io: Mori Sponsa an: 25.
3. Thomas Morus an: 50.
4. Alicia Thomæ Mori Uxor an 57.
5. Margareta Ropera Tho Mori filia an: 22.

FAMILIA THOMÆ MORI.

à Io: Hollbenio delineata

6. Elizabetha Dauncia Tho Mori filia an: 21.
7. Cecilia Heronia Tho: Mori filia an: 20.
8. Io: Morus Tho: filius an: 19.
9. Margareta Gige affinis an: 22.
10. Henricus Patensonus Tho: Mori morio an: 40

mind all the excellent Qualities, which he had long admired in her. This Lady ſoon returned his Complement in an Elegant Epiſtle,[a] wherein ſhe tells him, that ſhe was pleaſed to find that their Family Piece was ſo acceptable to him; and acknowledges him as her Preceptor, to whom ſhe wou'd be for ever grateful, *&c.* The Original of this Picture was lately in the Family of the *Ropers* at *Eltham* in *Kent*, the other is in the Town-Hall at *Baſil*, where it is preſerved with great Care.

As *Holbein*'s coming over to *England* was occaſioned by *Eraſmus*, ſo I think it may not be amiſs to give ſome account of him, as far as relates to our Hiſtory. When *Eraſmus* publiſhed his *Moriæ Encomium*, this famous Painter being then at *Baſil*, voluntarily undertook to adorn that Book with his Paintings;[b] with which *Eraſmus* was ſo pleaſed, that he had them home to his Study, and kept them ten Days, and admired much the Ingenuity of this Artiſt, who every thing expreſs'd ſo lively in its Native Colours. Monſieur *Patin* publiſhed theſe Deſigns in Print in his Edition, and they are ſince engraved in the *Leiden* Edition of his Works,

a Quod pictoris tibi adventus tantæ voluptati fuit, illo nomine, quod utriuſque mei parentis noſtrumque omnium effigiem depictam detulerit, ingentibus cum gratiis libenter agnoſcimus; nihil ardentius expetentes, quam ut præceptorem noſtrum, cujus eruditis laboribus quicquid bonarum literarum imbiberimus acceptum habemus, aliquo modo gratificaremus *Marg. Ropera* Ep. *Eraſmo.*

b Hanc *Moriam* pictam [ab *Holbeino*] decem diebus ut oblectaretur in ea *Eraſmus* habuit — Quum ad hunc locum ubi ima-

as well as in the excellent *Engliſh* Tranſlation of this Book. It is ſaid, that when *Eraſmus* ſpied one Picture repreſenting a Perſon given up to Eaſe and Indulgence, with this Inſcription, — *Epicuri de grege porcum*, he writ *Holbein* under it, whom every body knew muſt have deſerved that Character, being both a Clown and great Drinker. When by turning farther he came to his own Picture, where he was repreſented with his *Adagies* in his hand (a Book if any that he valued himſelf upon) being drawn by that Painter to ſome advantage, he immediatly with a pleaſant Air ſaid, that if *Eraſmus* looked ſo well, he might begin to imagine it was not too late for him to think of a Wife. Thus we find he wou'd play upon himſelf, as well as upon others. What has been obſerved of him in relation to this Book, as well as his other Writings, is very juſt, that, *in omnes luſit, ſed neminem lædit.* The Originals of his Friend *Holbein* that he drew for this Book, are ſtill preſerved in the Publick Library at *Baſil.*

There is a remarkable Story of *Holbein* that deſerves mentioning, relating to one of our *Engliſh* Nobility, which is as follows. After *Holbein* came to *England*, by the recommendation of *Eraſmus* to Sr. *Tho. More*, in a Converſation with him, he told Sr. *Thomas*, that he had the honour to be known by one of our

go ejus fuerat perveniſſet, exclamavit Ohe! Ohe! ſi *Eraſmus* adhuc talis eſſet, duceret profecto uxorem. Habuit in manu pictura *Adagia* ſua, quo indicaretur librum ſibi dilectiſſimum.

Engliſh

Engliſh Lords, who had called upon him as he travelled thro' *Baſil.* Sr. *Tho. More* was very deſirous to know his Name, but *Holbein* had forgot it, and though he gave a very lively Deſcription of his Perſon, that was not ſufficient to make Sr. *Thomas* underſtand who he was. But taking his Pencil, he drew him ſo exactly, that tho' many Years were paſt ſince he ſaw him, and that only in a tranſient View, Sr. *Tho. More* knew him immediately to be the Earl of *Arundel*, Son to *Thomas* Duke of *Norfolk*.

It ſeems once he was emploied by the King, to draw a Peice which, he was willing ſhould not be ſeen, at leaſt not till finiſhed. Whilſt *Holbein* was buſy upon it, a certain *Earl* wou'd force himſelf into the Room where he was painting, which ſo enraged *Holbein* that he threw him down Stairs, the Earl was ſo incenſed againſt him, that he was reſolved if poſſible to ruine him; and thereupon went to the King, and complained of this inſult, but inſtead of any redreſs from him, the King told him, that however contemptible his Thoughts were of *Holbein*, he valued him more than he imagined, and wou'd not ſacrifice him to his Lordſhip's Reſentments: that he cou'd create as many Earls as he pleaſed out of the meaneſt of his Subjects; but he cou'd not make one *Holbein* out of them, ſo diſmiſt the Complainant with no ſatisfaction.

There

There was another famous Man in this Art, who while *Eraſmus* was at *Antwerp*, after his third return from *England*, painted a Picture, repreſenting *Eraſmus* and his Friend *Pet. Ægidius* together in one piece. Sr. *Tho. More* was ſo pleaſed with this Picture, that he made an Elegant Copy of Verſes upon it, here ſubjoin'd, wherein are handſom things ſaid of the Subject of the painting, as well as the Painter himſelf. [a] This Picture was deſigned for *Eraſmus*'s Paraphraſe upon the Epiſtle to the *Romans*, and in it his Friend held in his Hand a Letter from Sr.

a Tabella loquitur.

Quanti olim fuerant Pollux & Caſtor *amici,*
Eraſmum *tantos* Ægidium*que fero.*
Morus ab his dolet eſſe loco, conjunctus amore,
Tam prope quam quiſquam vix queat eſſe ſibi.
Sic deſiderio eſt conſultum abſentis, ut horum
Reddat amans animum littera, corpus ego.

Ipſe loquor Morus.

Tu quoque adſpicis, agnitos opinor
Ex vultu tibi, ſi prius vel unquam
Viſos, ſin minus indicabit altrum
Ipſa littera ſcripta, nomen alter,
Ne ſcis neſcius, ecce ſcribit ipſe,
Quanquam is qui ſiet, ut taceret ipſe,
Inſcripti poterant docere libri,
Toto qui celebres leguntur orbe.
Quintine *ô veteris novator artis,*
Magno non minor artifex Apelle,
Mire compoſito potens colore
Vitam adfingere mortuis figuris;
Hei cur effigies labore tanto,
Factas tam bene, talium virorum,
Quales priſca tulere ſecla raros,
Quales tempora noſtra rariores,
Quales haud ſcio poſt futura an ullos,
Te juvit fragili indidiſſe ligno,
Dandas materia fideliori,
Qua ſervare datas queat perennes?
O ſi ſic, poteras tuaque fama &
Votis conſuluiſſe poſterorum.
Nam ſi ſecula qua ſequentur, ullum
Servabunt ſtudium artium bonarum,
Nec Mars *horridus obteret* Minervam,
Quanti hanc poſteritas emat tabellam?

Tho.

Tho. More, ſo nicely done, that Sr. *Thomas* cou'd not know it from his own Writing. *Eraſmus* gives another Inſtance of the ſame nature of his Pupil the Arch-Biſhop of St. *Andrews*, who excelled ſo much in this Art of imitating hands, that he himſelf cou'd not diſcover his own from his Pupils. As to this Picture of *Quintinus* before mentioned, it was ſent to Sr. *Thomas More* from *Antwerp* by *P. Ægidius*, but in whoſe Collection it now is, I can't yet find. I will have done with theſe Painters when I have given you a remarkable Story of [a] this *Quintinus*, it ſeems he was at firſt a Blackſmith, and having fallen in love with a young Damſel, he found that ſhe was not to be won by any of his, or any other Employment, but only that of a Painter. His Paſſion was ſo ſtrong for her, that he laid aſide his Anvil and Hammer, and took up a Pencil, which he uſed ſo well, that he not only gained his Miſtreſs, but acquired the Honour of being named with the firſt Rank of his Profeſſion. Many of his Paintings are in the Emperors Repoſitory, and he alſo drew *Eraſmus* ſeveral times. There are ſome exquiſite Pieces of Iron Work, eſpecially about a Fountain at *Antwerp*,

a Fuit *Quintinus* ille Pictor *Antwerpienſis*, qui cum vicinam ſibi virginem deperiret, nec ejus potiundæ ſpes ulla affulgeret, cum nemini niſi pictori ſe nupturam aſſeveraret, brevi e fabro ferrario eximius pictor evaſit, ut indicat verſus, quem hujus pictoris tabulæ puellæ primum exhibitæ quidam ſubjunxit.

Connubialis amor ex Mulcibre *fecit* Apellem

Vita *Holbeni* in operibus *Eraſmi*.

ſtill

ſtill remaining, which were done before he ſet up for a Painter, which ſhew that he was Maſter of every thing he apply'd himſelf to.

While *Eraſmus* was at *Baſil*, he was choſen *Rector* of the Univerſity there;[a] and being a great encourager of Learning and good Manners. he took great pains to reform every thing he thought amiſs amongſt the Students, but met with ſuch returns as generally fall to the ſhare of Reformers; hatred and oppoſition. *Eraſmus* upon this was ſo irritated at the Inſolence and ill Manners of the Scholars, that in his Paſſion he rent the Original Deed of ſome of their Priveleges, which gave them too much Liberty, and threw them into the fire, which action of his, however condemned at firſt, had a very good effect afterwards in quelling the Inſolence of the young Rakes, who had been apt too much to preſume upon thoſe Licentious Indulgences they had by them enjoyed. This *Boiſſard* in his *Icons* avers to be true, from the Teſtimony of his Maſter, who was preſent at *Baſil*, when the thing was done.

a Academiæ illius rector factus, quum ſcholaſticorum inordinatam licentiam & petulantiam refrenare tentaret, ab iis male exceptum ferunt. His irritatum contumeliis fama eſt, diſcerpſiſſe & cremaſſe privilegiorum partem illius Academiæ — ut his deperditis, ſtudioſæ juventutis protervia retunderetur. Quod aliquando me audiviſſe recordor a piæ memoriæ præceptore meo *Hugene Babelo*, qui tunc temporis *Baſileæ Eraſmo* vivebat & amicus, & familiaris. Ex *Jac. Boiſſardi Iconibus*.

Towards

Towards the close of *Erasmus*'s Life, we find him earnestly importun'd by his intimate Friend *Servatius*, to come and settle in his own Country *Holland*, and to conclude his Life in that Religious House, in which he had many Years before entred himself. But it seems he had no stomach either to the one, or the other: he neither liked his Native Air, nor cou'd he confine himself to a Cowl; he was for a free and easy Life, and opportunity of conversing with Books and Men, which his own Country cou'd not so well afford him, he disdain'd to spend his Life among Women, or illiterate Persons, but chose to enjoy a good Air, and every thing which might tend towards making his Labours go on the more easily and chearfuly, without which Life it self wou'd be a Burden to him, this being all he aim'd at. And whereas his desultory and rambling Life was objected to him,[b] as a Mark of his

a Non fero quemvis cibum nec cælum quidem quodlibet — Novi cælum *Hollandicum*, novi victus vestri rationem, ut de moribus nihil dicam. Itaque si rediissem, nihil aliud fuissem assecutus, nisi quod vobis molestiam attulissem, mihi mortem— Sed in *Hollandia* quid agam, non video. Scio non conventurum cum cælo neque cum victu: omnium oculos in me excitabo. Redibo senex & canus, qui juvenis exivi. Redibo valetudinarius. Exponar contemptui etiam infimorum, solitus & a maximis honorari: studia mea compotationibus permutabo. Nam quod polliceris officium tuum in quærenda sede, ubi cum maximo, ut scribis, vivam emolumento: quid sit non possum cogitare nisi forte collocabis me apud monachas aliquas ut serviam mulieribus, qui nec Archiepiscopis vel regibus servire volui. Emolumentum, nihil moror neque enim studio ditescere, modo tantum sit fortunæ ut valetudini & otio literarum suppetat, atque vivam nulli gravis. ———

b Quod si publica utilitas hor-

Incon-

Inconſtancy *&c.* He replies, that he had always good Reaſons for changing his Place, that the publick good was chiefly in his Eye, that he abhorred to ſpend his time looſely or idly any where, that he had the example of wiſe and good Men who thought it no fault to remove from Place to Place, as often as they judg'd convenient upon proper Motives, as he always had. When ſome of his Enemies who wanted to be rid of him, were pleaſed to think he cou'd not hold out long, to their great mortification he lets them know, [a]that he had as much ſtrength aud vigour, in an advanced Age, as moſt Men whatever; that he never uſed Spectacles even at Candle light, tho' he had made ſo much uſe of his Eyes; that he cou'd walk without a Staff; that his Hands did not ſhake; and the older he grew, the leſs he was troubled with the Stone; and if he cou'd be perſuaded to be more moderate in his Studies, he probably might live to a very conſi-

tatur mutare locum, pietas, ni fallor, laudanda eſt, non damnanda in conſtantia. — Quod ſi conſtantiæ virtus in hoc ſita eſt, ut quam diutiſſime] locum eundem occupes, prima laus debetur ſaxis ac truncis arborum, proxima conchis ac ſpongiis. *Eraſmi* Epiſt. *Servatio* ſuo.

a Quam ſum illis decrepitus? —— ad hanc uſque ætatem perpetuo verſor in laboribus, unde maxima pars & valetudinis & ſenii. Senex unus quatuor juvenum robuſtorum ſuſtineo ſarcinam: non caligant oculi gratia deo, cum multi mirentur jam olim non eſſe prorſus exoculatum. Conſpicillis vitreis nunquam uſus] ſum hactenus neque interdiu, neque ad lucernam; ſcipionem nunquam attigi; firmis pedibus & alacriter ingredior; manus minus tremunt, quam ulli juveni; calculus in dies fit mitior; & ſi moderer ſtudiorum labores, poſſim integris ſenſibus quatuordecim annos vivere. *Eraſmi* Epiſt. ad quoſdam *Graculos*.

derable

derable Age; but we do not find he ever ſpared himſelf, and therefore did not hold out long.

And in another place, he gives us to underſtand how much he uſed himſelf to ſpare Diet, and how very temperate he was in drinking, tho' he was for the beſt of Wines, yet he drank very ſparingly of them, which no doubt tended much toward prolonging his Life. He cou'd not like his own Country on the account of their hard drinking; and if any thing he diſlik'd in the *Engliſh* when amongſt them, it was our too much indulging in eating; and amongſt his *Adagies*, he has hit on one not much to our credit, (*viz.*) *Satur ut Anglus* (which ſhews our Forefathers did bring this Cenſure upon themſelves, as well as their Poſterity have done ſince) where he brings in what a *French* Poet ſaies of the *Engliſh* Entertainments,

— *Menſa Britanna placet.*

But at the ſame time he tells us, that as the *French* make us great Eaters[a] ſo his Country-Men the *Dutch* were reckoned by them great Drinkers.

The *French* Nation ſeemed to be not well pleaſed that *Eraſmus* left them, and ſojourned with us ſo long; and tho' they had *Budæus*, *Eraſmus*'s chief rival to glory in, yet were ambitious of claiming *Eraſmus* too as their own, and did all they cou'd to run down *Holland*,

a ——— Iidem [*Galli*] ut illis [*Anglis*] attribuunt πολυφαγίαν ita nobis πολυποσίαν adſcribunt. *Eraſ.* Adagia Ed. *Franc.* 1599. p. 1178.

as

as if they wou'd at laſt make him willing to diſown it, ſo that *Eraſmus* pleaſed them much, by making his Birth Place a little doubtful, [a] though at the ſame time, he ſeems not much to value where he was Born; rather looking upon thoſe as his Country-Men who were engaged in a ſtudious Life, and were intent upon promoting the common good. And indeed *Eraſmus* had ſo raiſed the Genius of the Age he lived in, to a love of Learning, that there were more Pilgrimages made to him, than to any of the Superſtitious Shrines, which before had engaged ſo many to undertake ſuch fooliſh Journies. Learned Men flock'd to him, from all Parts of *Europe*, and thought their Pains well recompenced for a little of his Converſation, which he was very free of; and what was much to be wondred at, though continually intent upon the ſevereſt Studies, yet he was always pleaſant, when he relaxed from them, and very entertaining among his Friends, [b] ſo that his Company was much courted by all who knew him. He thought at ſuch times every body ought to be indulged in the greateſt Freedoms, and that nothing was more baſe and diſingenuous, than to make uſe of any handle after-

a *Gallum* eſſe me nec aio, nec inficior; ſic natus ut *Gallusne*, an *Germanus* ſim, anceps haberi poſſit: quanquam apud ſtudiorum cultores minimum haberi momenti par eſt regionum diſcrimina: quiſquis communibus muſarum ſacris initiatus eſt hunc ego ὁμοπάτριδα duco *Eraſ.* Ep. Ed. *Leid* p. 421.

b —— Mihi placet hæc libertas in conviviis, quæ ſæpe utor immodice. [*Eraſ.* reſp. ad expoſtulationem *Hutteni*.

wards

wards from any ſuch freedom of Converſation, and ſaies, that he wou'd loſe his Life rather than baſely betray any Friend, or even an Enemy upon ſuch occaſions, and that thoſe who wou'd do ſo, were not fit for humane Society.[a]

[b]Indeed he confeſſes that he was apt to be a little too free in Converſation with his Friends, of whom he could hardly be brought to have a bad Opinion, and tho' ſome of them proved falſe, yet he was unwilling to believe them ſuch, till he was forc't by ſome thing very flagrant. It is probable his freedom of Speech on ſuch Occaſions did often turn to his diſadvantage,[c] when it happened eſpecially amongſt captious or ill deſigning People. Whereas ſome of his Enemies have aſcribed to him a moroſeneſs of temper, and have repreſented him as reſerved and not of eaſy acceſs (too often the foible of the greateſt and moſt eminent Men) yet there is but one Inſtance upon record that looks like it, and that was in the Caſe of *Helius Eobanus Heſſus*[d] a Learned Foreign-

a Atqui decebat ea, quæ inter pocula dicuntur in vino ſcribere. —— Habeo qui ex intimis amicis, mihi facti ſunt capitales hoſtes, nihil non molientes in exitium meum, nunquam tamen ſuſtinuit animus meus, ut vel e ſecretis colloquiis, dum conſtaret familiaritas habitis, vel ex epiſtolis quicquam illis objicerem. Tum enim mihi viderer, qui ex univerſo hominum coatubernio in ferarum conſortium protrudere. *Eraſ.* Epiſt. amico.

b Ut ingenue quod verum eſt fatear, ſum natura propenſior ad jocos quam fortaſſe deceat, & linguæ liberioris quam nonnunquam expediat, metior enim aliorum animos ex meo. —— *Eraſ.* Epiſt.

c Linguæ inter amicos liberioris nonnunquam, plus quam ſat eſſet, & ſæpe falſus, amicis tamen diffidere non potuit. ——

d Tu mihi terra marique viſendus eras, & ultro tam immenſo, tamque periculoſo itinere

er, who out of Zeal and Devotion to *Eraſmus* undertook a long Journey from the farther part of *Germany* into *Holland*, on purpoſe to gratify his Curioſity with a ſight of this great Man, and to enjoy a little of his Converſation. It ſeems he was received but coldly, which was attributed to the mean appearance he made, but it ſeems more probable that he was then ſo deeply immerſt in his Studies, he had not leiſure to relax from them, and cou'd not ſuffer any one to make inroads upon his time: But as for Pride and Superciliouſneſs, we find in his modeſt Epiſtle to that Learned Man (whom he highly valued) that there are no ſigns of them. However a Country Man of ours *Thomas Poley*[a] had better luck, who likewiſe out of a vehement deſire to ſee *Eraſmus*, underwent a tedious Journey from *England* to *Baſil*, where he was well received and careſſed by him, ſo that he thought his time and pains well beſtowed. But a greater than theſe, no leſs a Perſon than *Albert* Arch-Biſhop of *Munſter*, and Prince Elector of the Empire, had ſo flagrant a deſire of ſeeing him[b]

Eraſmum petit *Eobanus*, homuncionem viſurus fama maligna, ſed tamen hac ipſa minorem. *Eraſmi* Epiſt. *Eobano Heſſo* Edit. *Leid.* p. 513.

a —— *Eraſmus* non ſit ante iturus ad campos *Elyſios* quam ſuum viderit *Poly* — *Eraſmo Rot. Tho. Poly. Lond.* 1532. Ed. *Leid.* pag. 1752.

b Cepit nos ingens quoddam te videndi deſiderium,— proinde tantum defuiſſe fortunæ noſtræ, ſi te non viſo ab hac vita migrare contigerit arbitraremur. *Albertus* Arch. *Mogunt.* Princeps *Elector* &c. *Eraſ.* Ep. Ed. *Leid.* p. 350.

of

of whoſe Fame all *Europe* rung, that the thought of not having ſuch an opportunity before his Death, ſeemed very afflicting to him. Hence alſo he was honoured with the correſpondence of the Emperor *Charles* V. who was very proud that *Eraſmus* was born within the Bounds of the Empire. From the time he pronounced a Panegyrick upon King *Philip*, as he came out of *Spain* into *Germany*, a Penſion was ſetled on him. He was admitted to the Honour of being one of the Counſellors of the Empire. K. *Ferdinand* writ ſeveral Letters and back'd them with noble Preſents;[b] The *French* King condeſcended to invite him to his Kingdom, tempting him with the higheſt Offers. *Sigiſmund* King of *Poland*, and *George* Duke of *Saxony*, as upon his inſtigation they were not wanting to encourage Letters, ſo did they much value and eſteem him. I have already mentioned how he was careſſed by the King and Court of *England*, and what rejoycing there was whenever he favoured us with a Viſit.

Next to our ſelves, we muſt do Juſtice to the *Germans*, and their Neighbours the *Switzers*, who were behind none in paying the greateſt reſpect to him; for as he paſſed by their reſpective Cities they uſed the ſame Comple-

a A cæſare *Carolo* multas habeo Epiſtolas tam honorifice ſcriptas, ut eas pluris faciam, quam illius in me benevolentiam

b — Quod largiuntur negant ſe dare *Eraſmo*, ſed publicis ſtudiis impendere. *Cat. Lucubrat.*

ments as are made to Ambaſſadors, or thoſe of the firſt Rank, by making him a Preſent of their choiceſt Wines, and attending him in great State. *B. Rhenanus* was an Eye-Witneſs of this both at *Baſil* and *Conſtance*, where noble Banquets were prepared for him: At *Sceffhauſe* he was treated by the Abbot, and Magiſtrates, ſo likewiſe at *Friburg*, *Seleſtade*, *Strasburgh*, and other Places. But to compleat all, three ſucceſſive Popes have abundantly ſhewn the reſpect for his learning by the many Epiſtles they have writ to him: but eſpecially *Paul* III. who wou'd have made him[a] a Cardinal, if his own indifference, and the ſecret artifices of ſome who envyed him that Honour, had not prevented it. He ſeemed at the time this matter was in agitation, to be very uneaſy, not for fear of looſing the Hat, but leaſt he ſhou'd be forc'd to take it. He was not long determining how uneaſy this Honour wou'd be to him, and therefore very glad it did not ſucceed. [b] And as he gives the account himſelf of this matter, it is very evident that he had no Ambition in him, and thought the Honour of being a Cardinal, would be a Burden rather than

a *The Byſhop of* Rome *to ſtrengthen the See of* Rome *againſt the* Lutherians, *made dyvers Learned Men Cardinals about this time, as* Contarenus, Reginald Poole, John Bellay, Friderick Frigoſe, *and ſhortly after* Sadolete, Aleander, Bembus, *and ones appointed upon* Eraſmus; *ſome talk he prefered theſe Learned Men, becauſe he was very ill talked of for his two young Nephews which he made Cardinals in* 1534. Coopers Chronicle.

b —Quumque ſtatuiſſet [*Paulus Tertius*] in futuram ſynodum

of

of Service to him; and was more ready to raiſe Objections againſt it, than his greateſt Enemies; reflecting afterwards upon the hard Fate of his Friend Biſhop *Fiſher*, [a] whoſe Honour of this ſort became a Snare to him. He thought he had Enemies enough already without this, and was unwilling therefore to increaſe the Number of them, by raiſing a farther Envy and Odium upon him. He had before a Biſhoprick in *Sicily* deſigned him, but he wou'd not comply with the offer, neither admiring the Place, or the Office, the former was too barbarous, and the other too weighty for him. However tho' he did not, or wou'd not accept of the many great Offers that were made him, yet he retained the moſt grateful Reſentments of his Friends deſigned kindneſs to him, and ſtudied how to make the beſt [b] returns he cou'd to them, which might be inſtanced in infinite Paſſages were it needful: [c] Nay we find throughout his Writings,

aliquot eruditos in Cardinalium ordinem allegere, propoſitum eſt de *Eraſmo*. Sed objiciebantur impedimenta, valetudo ad obeunda munera inutilis, ac cenſus tenuis, aiunt enim eſſe ſenatus conſultum, quo ſubmoventur ab ea dignitate, quibus annui reditus ſunt infra tria ducatorum millia. Nunc hoc agunt ut me onerent præpoſituris, ut hinc juſto cenſu parato doner purpureo galero. —— Eſt *Romæ* amicus fruſtra monitus, me nec ſacerdotia nec penſiones morari. *Eraſ.* Epiſt. *B. Latomo.*

a —— Ubi Rex cognovit Epiſcopum *Roffenſem* cooptatum in numerum Cardinalium, eo maturius productum e carcere truncaſſe capite. Sic ille dedit rubrum galerum. *Ibid.*

b Enitar pro viribus ut ſi grati nomen non poſſim aſſequi, ſaltem ingrati hominis notam videar effugiſſe. *Eraſmi* Epiſt. *Benſerado* ſuo.

c Pro beneficiis gratus, verbis, animo, rebus. *Melch. Adam.*

flagrant Teſtimonies of his hatred of Ingratitude,[a] and gives a pretty Story[b] upon this Head of a Country-Man of his and very good Friend, who practiſing Phyſick in *London*, met with the moſt ungrateful Returns from one of his Patients, a rich Citizen there, who it ſeems having a Peſtilential Fever ſent for this Man to his aſſiſtance. His Caſe was very dangerous the Diſtemper proving ſo infectious that he was denied the Company of others of the ſame Profeſſion, who being afraid of their Lives, deſpiſed the greateſt promiſes he cou'd make them, only this Friend of *Eraſmus* wou'd venture to come near him; this ſo pleaſed this rich Patient, that he was often magnifying the kindneſs, and told him that he hoped to live to make him the moſt ample amends for it. By proper Applications this rich Miſer recovered; his Phyſician modeſtly put him in Mind of his Promiſes, but the Danger being over, he

a Cum ab ingratitudine non ſecus abhorream atque *Achilles* ille *Homericus* a mendacio. —— *Eraſmus Waramo.*

b Libet enim obiter hanc fabulam inſerere, —— nuper cuidam accidit, apud *Britannos* medico, mihi ut patria communi, ita & amicitia conjunctiſſimo ——Civem quendam *Londonienſem*, virum egregie nummatum, & habitum apprime probum, arte curaque ſua liberarat, non ſine ſuo ipſius periculo. Nam is peſtilentiſſima febre tenebatur. Et, ut fit in periculis, medico montes aureos fuerat pollicitus, ſi non graveretur ſibi, in tanto vitæ diſcrimine, dexter adeſſe, obteſtatus & amicitiam, quæ illi cum eo intercedebat. Quid multis? perſuaſit & juveni, & *Germano*. Adfuit: nihil non fecit. Revixit ille. Ubi verecunde de pecunia medicus admonuiſſet, eluſit nugator, negans de mercede quicquam addubitandum, cæterum arcis nummariæ clavem penes uxorem eſſe. Et noſti, inquit, mulierum ingenium. Nolo ſen-

began

began to trifle with him, and told him, he need not doubt but he ſhou'd be conſidered, but his Wife kept his Money, and it was not eaſy for him to come at it, eſpecially if ſhe knew how much he was to have, and Women being generally pretty tenacious, he ſhou'd find it very difficult to get ſuch a Sum of her. So the matter reſted ſome time: He happen'd ſoon after to meet him perfectly recovered of his Diſtemper, and then again mentioned to him that he expected to be paid, he returned, that as he had ordered his Wife to pay him, ſhe had done it. The Phyſician denied he had received one farthing; at this the late Patient began to bluſter, and on a ſlight Pretence, inſult him upon his being a Foreigner, do you come (ſaies he) to impoſe upon the *Engliſh?* he wou'd ſend him to his own Country; Then ſhaking his Head at him, and after threatning him with moſt grievous Inſults, left him, and the Phyſician never got his Money. *Eraſmus*, ſaies, that this Monſter deſerved the Plague again with a witneſs. After giving this Story leſt he ſhou'd

tiat tantam pecuniæ ſummam, a me datam. Deinde poſt dies aliquot hominem obvium forte factum, jam nitidum, & nulla morbi veſtigia præ ſe ferentem, appellavit, & nondum datæ mercedis admonuit. Ille conſtanter aſſeverare, pecuniam ſuo juſſu ab uxore numeratam eſſe. Medicus negare factum. Hic vide, quam anſam bonus ille vir arripuerit. Cum forte medicus eum *Latino* numero ſingulari appellaſſet, ibi velut atroci laceſſitus injuria; vah, inquit, homo *Germanus* tuiſſas *Anglum*? moxque velut impos animi, præ iracundia caput movens, diraque minitans, ſubduxit ſeſe. Atque ad eum modum honeſtus ille civis eluſit, dignus profecto quem ſua peſtis repetat. Riſimus quidem fabu-

be thought to bear hard upon our Nation, for having bred ſuch a wretch, he ſaies, he wou'd not by any means reflect upon *England*, tho' one of its Natives deſerved the odium of all Mankind, for thus uſing a Perſon who had ſaved his Life: and we may believe him, becauſe he ſaies ſo many things to our advantage throughout all his Writings.

But though *Eraſmus* hated the leaſt appearance of Ingratitude, and bore a good will to all Mankind, yet by thoſe who were Enemies of Religion and Learning, no Perſon ever met with worſe quarter. And it appears ſuch uſage gave him more diſturbance, than all the Fame and Honour he acquired[a] from the better part of Mankind, cou'd afford him pleaſure or ſatisfaction: To give only an Inſtance or two, a certain Doctor[b] at *Conſtance*, kept his Picture in his Study for no other end, but that whenever he paſſed by it he might ſpit upon it, and being asked the reaſon of ſuch contempt, the

lam, nec tamen ſine dolore propter indigne fruſtratum amicum, nec ſine tam inſignis ingratitudinis admiratione. ——— atque hæc in facti deteſtationem diximus, non in gentis odium. Nec enim par eſt, ex hoc uno nebulone *Britannos* omnes æſtimari. *Eraſmi* Adagia Ed. *Francof.* 1599. p. 1860.

a Ac leviter ſane me commovet quod, quibus ante ſcribebar, *Sydus Germania, princeps vera Theologiæ, Antiſtes bonarum literarum*, nunc ſim alga vilior, ſiquidem glorioſos illos titulos, qui mihi nunquam non fuere moleſti, lubens illis reſigno, amicitiæ fœdus nulli volens remitto.

b *Conſtantiæ* fuit quidam Doctor, qui *Eraſmi* effigiem in charta impreſſam habuit in conclavi ſuo, non ob aliud, niſi ut cum inambularet, quoties eam præteriret, conſpueret, percontantibus odii cauſam, reſpondet ſe *Eraſmo* acceptum ferre calami-

Anſwer

Anſwer he made was, that *Eraſmus* had been the cauſe of all the miſchief in the World.

There were no Lies or Slanders that theſe his Enemies wou'd ſtick at, tho' they were ſure that they wou'd be ſoon diſproved: Thus one gave out that he was burnt[a] at *Bourges* in *France*.[b] Another that he had been at his Funeral. A third that he had trod upon his Grave; and that he died of a moſt terrible and ſcandalous Diſtemper, that his Books and his Picture were burnt publickly at *Rome*, and yet *Eraſmus* all this while alive and well, and all theſe Stories falſe. Theſe were they that to ſhow their wretched wit as well as malice nicknamed him, *Erraſmus*, as made up of Errors, *Araſmus ab arando*, *Eraſinus ab Aſino*, and ſuch like: they wou'd alſo pick out the worſt Names they cou'd find in *Scripture*, and pelt him with them, ſo he was a falſe Prophet, and therefore *Balaam*;[c] a Monſter, and therefore *Behemoth*;[d] in ſhort, *Luther* himſelf had not more Enemies than he: And what was worſe than reporting his Death, it appears from King *Henry*'s Epiſtle to him,

toſum illud ſeculum. *Melch. Adami* vita *Eraſmi*.

a Sic apud *Biturigas* exuſtus erat *Eraſmus*, verum ego toties mortuus ſum toties revixi, ut exiſtimem vix quenquam crediturum, etiam cum deceſſero. *Eraſmi* Ep. *Germ. Brixio*. Ed. *Leid*. p. 1316.

b Apud *Heidelbergam Anglus* quidam ſparſerat ſe interfuiſſe funeri meo ——— præter alias contumelias toties efferor, tibi *Gallus* ſacrificulus nunciavit ſe pede calcaſſe tumulum meum.

c Satis odioſe dixiſſet prophetam *Balaam*, quaſi mercede conductus eſſem ad maledicendum populo Dei ———

d Jam. Lopis Stunica a Spainard *publiſhed a Book againſt him with this Title*, Blaſphemiæ & impietates *Eraſmi*.

before

before mentioned, as well as from ſome other hints he gives us, that the malice of his Enemies extended ſo far as even to ſeek his very Life. But Providence prevented their attempts upon him, and *Eraſmus* lived longer for the farther ſervice of the World; and went on to proſecute his Studies, with a more then juvenile Vigour, the Preſs being kept warm by his *Lucubrations*, and all *Europe* benefited by his continual Productions.

He met at *Lovain* the laſt time he viſited that Place, a moſt impertinent *Carmelite*, who ſpent his whole time in raiſing a *Poſſe* againſt *Eraſmus*, he was ſo intemperate in his ſcurrilous Language, that Pope *Adrian*[a] hearing of his abuſive Slanders ſent an Order to ſilence him. He obeyed it a while, but after that Pope's Death could not contain long e're he was at the ſame paſs, and in a Divinity Lecture he fell foul upon *Eraſmus*, and made the moſt hideous Clamour againſt him, for altering the Holy Text, and deſtroying Chriſtianity it ſelf, but after his ſimple Prologue, out comes the flagrant Crime *Eraſmus* was guilty of (*viz.*) changing one Word for another of the ſame ſignification, *reſipiſcite*, for *pœnitentiam agite*, *remitte*, for *dimitte*, *tota Hieroſolymorum*

a ——Hujus intemperiis *Adrianus* Pontifex impoſuerat ſilentium, miſſo diplomate, quo diligenter præcipiebat, ne quid blatteraret in *Eraſmum*—— Ejus lectio cap. *Math.* 3. eſt hæretica, quo pro eo, quod erat *pœnitentiam agite*, verteram *reſipiſcite*, quod pro *dimitte* & *dimittimus*, novaſſem *remitte* & *Remittimus*, ſecundo *Matthæi* capite, pro omnis *Hieroſolyma*, verteram *tota*

Vrbs

Urbs, for *omnis Hieroſolyma*: Then he went on to prove that theſe Alterations deſtroyed the very Senſe of the Scriptures, and had dreadful Strokes of Hereſy in them, and was not aſhamed thus both to ſhew his Ignorance and Malice to the whole World. But of all *Eraſmus*'s Enemies none gave him more uneaſineſs then thoſe who became ſo from being his moſt intimate Friends, ſuch were *Ulr. Huttenus*, [a] and *Mart. Dorpius*: The former writ a moſt virulent Book againſt him, with ſome Learning, but more Malice, his profeſt Deſign being more to plague and torment him, than to clear any Point or ſettle any Truth. *Eraſmus* publiſhed what he calls *Spongia* againſt his Book, wherein he handſomly wipes off all the Aſperſions of this furious Knight, without returning *railing for railing*.

Eraſmus ſhewed his good Nature in forgiving him ſuch miſchief he deſigned againſt

Hieroſolymorum Urbs: non damnans, quod erat verſum, ſed explanatius eloquens, quod ſenſit interpres. Hic e ſuppoſitionibus ſophiſtarum demonſtravit non poſſe eſſe *ſuppoſitio*, *pro ſingulis generum, aut pro generibus ſingulorum*. Cat. Lucubrat.

a ——Subito ac præter omnem ſpem exortus fuiſſet *Ulricus Huttenus*, ex amico repente verſus in hoſtem — hoc nemo ſcripſit in *Eraſmum* hoſtilius — nam omnino res ipſa loquitur, *Huttenum* non alio conſilio ſcripſiſſe ſic in me, quam ut calamo jugularet quem gladio non poterat, & ut ſibi videbatur vir fortis, ſic cogitabat: ſeniculus eſt valetudinarius eſt, meticuloſus, & imbecillis eſt, mox efflabit animum, ubi legerit hæc tam atrocia. Hoc illum cogitaſſe, voces etiam, quas jactabat, arguebant. ——Ego *Hutteni* manibus, ubi mihi mors hominis eſt nunciata, animo Chriſtiano precatus ſum Dei miſericordiam: & audio hominem ſub mortem deploraſſe quod deceptus quorundam verſutia, laceſſiſſet amicum. *Ibid.*

heard

him, and was far from rejoycing when he heard of his Death, eſpecially too when he ſhewed ſome remorſe for what he had done againſt ſo good a Friend. *Dorpius* had ſo much Ingenuity as to retract what he had writ, and ſoon became his Friend again. The oppoſition he met with being chiefly from Bigotted and furious Eccleſiaſticks, made him conceive a better Opinion of [a] *Luther*, and that he had reaſon enough to engage, in carrying on his Attempts towards a Reformation. *Eraſmus* was too wiſe to engage in a Defence of Indulgences [b] and other trifling Subjects (as they wou'd have had him done) which were unworthy his pains, he full well knew they were juſt Grievances in the Church, and deſerved reforming rather than vindicating.

Eraſmus was for fear of any diſturbance that might enſue the Reformation of Religion, ſet on foot by *Bernard* Cardinal of *Trent*, retired from *Baſil* to *Friburgh*, where he continued near ſeven Years. At his firſt coming thither, he dwelt in a Houſe before inhabited by *Ferdinand*, Uncle to *Charles* the Vth, being built as a retreat for him in his old Age, which proving too big for him, he purchaſed another ſoon after which he repair'd or rather re-

a Nulla res magis commendavit *Lutherum* orbi quam hominum hujuſmodi mores.

b Tantum laborum quum gratis ſuſcipiamus juvandis publicis ſtudiis, tamen fortiter oblatrant quidem, qui mallent me ſcribere de indulgentiis, ac de colligendis caſeis.

built,

built, to his great coſt and vexation, of which, he however ſpeaks merrily in an Epiſtle to a Friend.[a] That he was become a Builder and a Bargainer, and had to do with Maſons, Carpenters, Glaſiers, *&c.* and that he had made but a bad exchange, for the quiet and pleaſure of a ſtudious Life. He ſeemed not to be ſo eaſy at *Friburgh*, as he was at *Baſil*, which Place he wou'd not have left but upon neceſſity; and till he found there was no probability of enjoying either peace or ſafety, while things were ſo much in a ferment, as they were at that Criſis.

He had reſided chiefly at *Baſil*, ever ſince he had left *England*, and while he was obliging the World with his learned Works, received great Civilities from that City and Univerſity. He cou'd not therefore leave that Place without teſtifying his reſpect to it, in the following Diſticks,

Jam Baſilea *vale*, *qua non Urbs altera, multis*
Annis, exhibuit gratius Hoſpitium.
Hinc precor omnia læta tibi, ſimul illua Eraſmo
Hoſpes uti ne unquam triſtior adveniat.

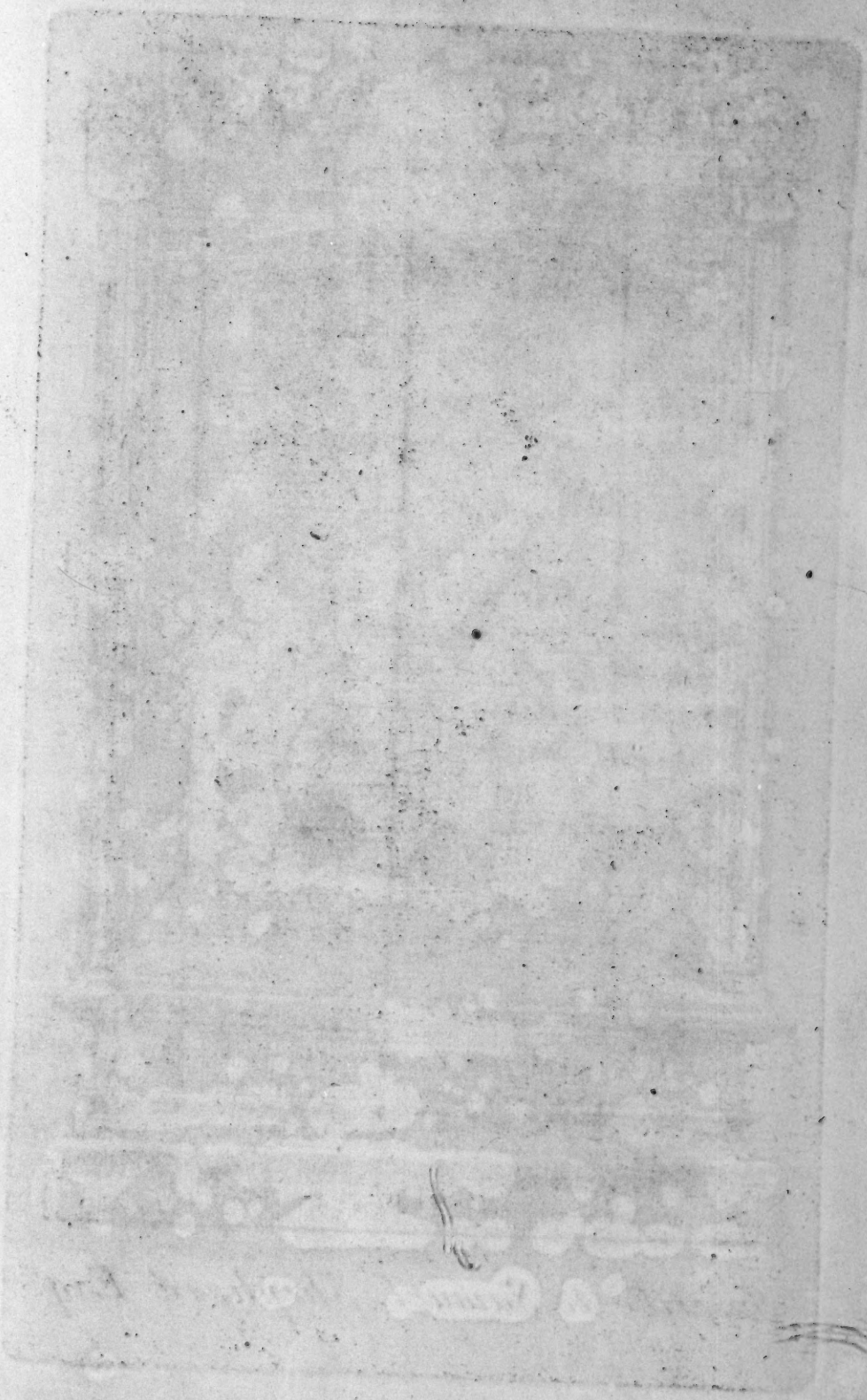
But however he lived to return again to this

[a] *Eraſmus* qui hactenus per omnem vitam omnia poſthabuit ocio literario, factus eſt licitator, emptor, ſtipulator, cantor, ædificator, ac pro muſis rem habet cum fabris, lignariis, ferrariis, lapidariis, vitriariis? Hæ curæ mi *Rinke*, a quibus meus ſemper abhorruit genius me tantum non exanimarunt tædio. *Eraſmi* Epiſt. *Joh. Rinco*, lib. 25. *Baſ.* 1541. p. 953.

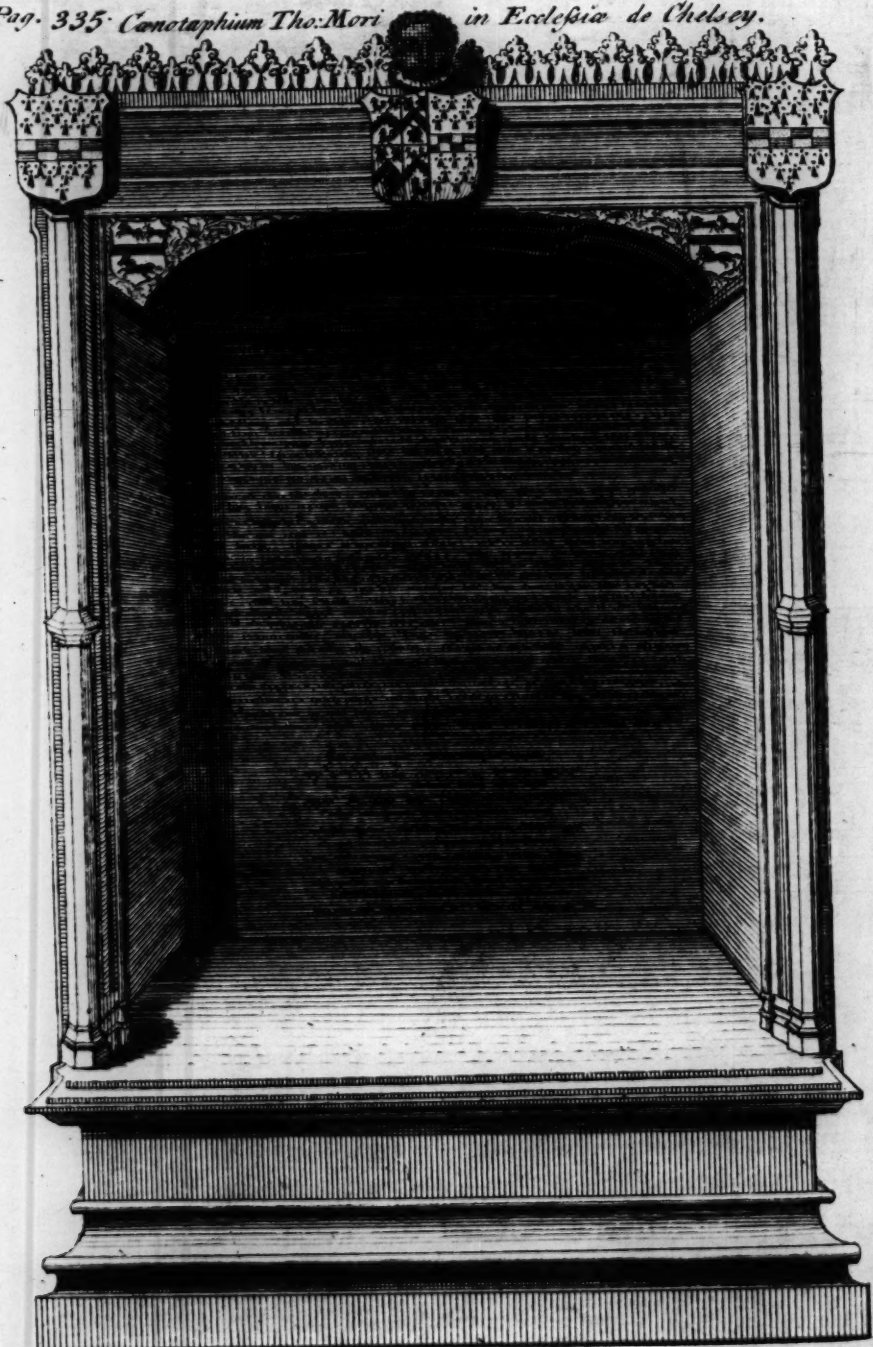
be-

beloved Place to the great rejoycing eſpecially of the Students, who from all Parts repaired to *Baſil* as to the common Mart of Learning. While at *Friburg* he kept a Correſpondence with thoſe few *Engliſh* Friends he had left, eſpecially with his moſt intimate Friend, and oldeſt Acquaintance Sr. *Tho. More*, whoſe high Office began now ſo to embaraſs him, that *Eraſmus* was in great pain for him. He had endeavoured long to get rid of his Poſt, which he found was attended with many difficulties in that tickliſh time, and embrace an Opportunity he had long ſought for, of retiring from publick Buſineſs. But this was not to be done at once; he therefore makes preſſing Applications to his Majeſty, that he wou'd permit him to lay down his Office, and enjoy himſelf before he died, which was at laſt obtained by him. He was ſo well pleaſed with gaining his Point, that he cou'd not but write to *Eraſmus* upon this occaſion, to let him know how happy he thought himſelf, that he was now again returned to his beloved Studies, and ſhou'd think his happineſs the more compleat, if he cou'd have hoped to have enjoyed again ſuch a Friend as himſelf before he died: And mentions amongſt other good Reaſons for his labouring ſo long to gain this leave of living at eaſe, the Indiſpoſitions he had contracted, by his too intenſe Application to publick Buſineſs, which wou'd endanger his Life, if he continued to go on in the ſame way: profeſſing he was

not



Pag. 335. Cænotaphium Tho: Mori in Ecclesiæ de Chelsey.



Inscribd to Samuel Shepherd Esqr.

not able to go through ſuch *Herculean*[a] Labours as *Eraſmus* cou'd do, tho' under all the diſadvantages of an ill Health, and continual Troubles of all ſorts. And to ſhew that he did not expect to continue very long, he ſends him his Epitaph, which he compoſed for himſelf, and had afterwards ſet up in the ſame Form as now remaining in the Chancel of the Church at *Chelſey*, not much fearing but that he ſhou'd go to the Grave in peace, but it proved otherwiſe, for we find he was buried in the Chappel of St. *Peter ad vincula*, within the precincts of the Tower.

Sr. *Thomas More* had ſo good a Character from his very Enemies for his Parts and Learning, that we need not doubt of the truth of what they ſaid of him. Even Cardinal *Wolſey*[c] himſelf who never affected him, (becauſe his fear prevailed above his eſteem of him) yet after his fall when he deſpair'd of ever recovering the high dignity of the Chancellorſhip, is reported to have ſaid, *that there was no Perſon*

a *In* Holbein's *Picture of him, there is on a Book under his Hand, this Inſcription,* Πόνοι Ἡράκλειοι.

b —— In templo vici extruxit ſibi ſuiſque commune ſepulchrum, in quod tranſtulit oſſa prioris uxoris —— Paries habet tabulam teſtem fortunæ atque inſtituti illius —— *Eraſmi* Epiſt. *Jo. Fabro.*

c Quin ipſe Cardinalis *Eboracenſis* vir quæcunque fuit hominis fortuna, non ſtupidus, quùm perſpiceret nullam ſupereſſe ſpem reditus ad priſtinam dignitatem, aſſeveraverit, in ea inſula *nullum eſſe tanto oneri parem præter unum Morum.* Nec hoc erat favoris aut benevolentiæ ſuffragium. Cardinalis dum viveret, *Moro* parum æquus erat, eumque metuebat verius quam amabat. *Eraſmi* Epiſt. *Hutteno.*

ſo

ſo fit to ſucceed him as Sr. Tho. More. But however fit he might be for this Office, his Friend *Eraſmus*[a] was not without his fears that it wou'd at laſt prove fatal to him, as indeed it happen'd, for as he was always averſe to the Divorce of Queen *Catharine*, ſo he took the opportunity of quitting the Seals before that matter came to an iſſue.[b] The King diſſembled his indignation againſt him for the preſent, but never forgave him and *Fiſher* for withſtanding, or at leaſt not conſenting, to his fixt reſolution in that matter. *Eraſmus*[c] mentions Sr. *Tho. More*'s retirement to *Chelſea* near *London*, ſometime before his troubles, and gives a pretty account, of the management of his Family, and what a happy Society it was; that one might there have ſeen an Academy for Learning, and a Nurſery for Piety: there

a Quum accepiſſem *Thomam Morum* ad ſummam evectum dignitatem quoniam mihi videbar ingenium illius ex diutina conſuetudiue aliqua ex parte perſpectum habere; ſcripſi me publice regi regnoque gratulari; privatim ipſi nequaquam. Nunc autem ex animo gratulor cui cum ſumma principis gratia, cum totius gentis honorificentiſſimo teſtimonio mature contigerit a negotiorum civilium Labyrinthis explicari. Nec Regem arbitror latuiſſe, quam ob cauſam *Morus* deponeret magiſtratum utcunque diſſimulavit. Quod *Homerus* indicat, *monarchis eſſe proprium, offenſionem in animo tegere, donec multo poſt tempore detur ulciſcendi opportunitas* ——

b —*Morus* præſagiens quo res eſſet evaſura, ultro depoſuit Cancellarii munus, alia quædam cauſatus, ne cogeretur ejus negotii exequitor eſſe, quod apud ſeſe non probabat. *Ibid.*

c Extruxit ad Flumen *Thamyſin* haud procul ab urbe *Londino* prætorium nec ſordidum, nec ad invidiam uſque magnificum, commodum tamen: illic agit cum intimo ſodalitio, uxore filio & nuru, tribus filiabus, & totidem generis, una cum nepotibus jam undecim.——

were

were none in it, who were either vitious or idle.

There is alſo a notable Inſtance of his Integrity, and the ſmall reckoning he made of Riches, that having paſſed through ſo many Employments, and born many great Offices, yet in all this time, he never purchaſed above one hundred Pounds a Year, nor left any great ſtock of Money behind him, when he died.

Sr. *Tho. More* had for many years before his Death differed from his Friend *Eraſmus* concerning ſome Notions in Religion. When therefore *Eraſmus* had played upon thoſe Superſtitions which he thought were very ridiculous in the Church; and by which freedom *More* was afraid he wou'd incur the diſpleaſure of his Superiors, (*viz.*) Cardinal *Wolſey* and others: He writes to him in a very kind manner, to be more wary for the future,[a] leſt he ſhou'd prejudice himſelf, and incur the odium of Hereſy: withal adviſing him to reviſe and amend what he had writ, and ſo clear up his Character, which began to lye under a ſuſpicion of falling from

[a] Sed alii ſunt *Eraſme* chariſſime, qui conjurarunt apud nos haud ſimili animo tua ſcripta perlegere, quorum tam horrendum conſilium me ſolicitat. Itaque ne properes edere quæ nunc edidiſti, quoniam ſerum eſt conſulere; hoc ſaltem tibi pro mea in te fide, ac ſolicitudine ſuadeo, te quæſoque atque obteſtor, ut celeriter ita recenſeas, atque emendes omnia, ne minimum uſquam locum relinquas calumniæ——Qui ſunt, inquis, hi? nominare profecto vereor, ne tibi concidet animus terrore tam potentium hoſtium. Sed dicam tamen, quo fias videlicet cautior: ſummus ille, quem noſti—— *Mori* Epiſt. *Eraſmo* Edit. *Leid.* p. 1574.

the eſtabliſhed Doctrines of the Church. But *Eraſmus* not being willing to prevaricate wou'd not ſo far humour him, nor be perſuaded farther to engage againſt *Luther*, than he had already done.

At another time while *More* was abroad upon a publick Embaſſy (the Cardinal chooſing that Employment for him, that he might keep him out of his way, as one who did often oppoſe him in ſome of his exorbitant proceedings) he expreſſed a good deal of uneaſineſs under that buſineſs, as what was not only very expenſive to him, but occaſioned his abſence from his Wife and Family, and ſhewed his vein of Wit by ſaying to *Eraſmus*, *that an Embaſſy to Foreign Courts was not ſo proper for us Lay-Men, as for you of the Clergy, for either you have no Wives or Children at home, or you can find them any where abroad.*[a]

We have no Epiſtles that paſſed between *Eraſmus* and Sr. *Tho. More* for ſome little time before his Death; for as he cou'd ſend *Eraſmus* nothing, but what wou'd give him diſturbance in recounting his own Misfortunes, ſo he choſe rather to be ſilent. However *Eraſmus* who ſo much regarded his welfare, cou'd not but be very inquiſitive, and tho' thoſe few Friends he had in *England*[b] were either dead

a Mihi nunquam admodum legati arriſit munus, neque videtur perinde nobis Laicis quam Sacerdotibus convenire vobis, qui primum uxores ac liberos aut domi non habetis, aut ubique reperitis. *Mori* Epiſt. *Eraſmo.*

b In *Anglia* omnes [*amicos*]

or

or afraid to write to him, (whence he complains his Enemies increaſed, while his Friends were daily decreaſing,) yet from *Brabant* he not only heard there was bloody doings in *England*, and that his Friends *More* and *Fiſher*[a] were in Cuſtody, but that they were amongſt others alſo executed: Of which ſorrowful News, he had a too full a confirmation very ſoon after. His Thoughts were ſo much upon this, that out of the ſcattered Notices he had received, he drew up an elegant Narration of the proceſs againſt them, and their behaviour at their deaths, and tho' he was unwilling, or rather fearful of having his Name affixed to it; yet I can't but think with Monſieur *Le Clerc*, that he was the Author of it. I ſhall not here inſert the whole Account, ſince we have it ſo fully in our own Hiſtorians, only give me leave to extract the moſt beautiful, though moſt affecting Paragraph in it, relating to what paſſed between Sr. *Thomas* and his eldeſt Daughter *Margaret Roper*.

[b]After Sentence was paſſed upon Sr. *Thomas*, as he was going back to the Tower, ſhe ruſhed through the Guards, and crouds of Peo-

aut mors ſuſtulit aut metus contraxit. Amici mei decreſcunt, inimici creſcunt.

a Rex *Angliæ* ſævit in quoſdam Monachos, Epiſcopum *Roffenſem*, & *Tho. Morum* jampridem habet in carcere. Hæc nimium vera. Qui e *Brabantia* venirent, narrant de utroque ſumptum eſſe ſupplicium, eum rumorem optarem eſſe vanum. *Eraſmi* Epiſt. *Dam.* a *Goes.* Ed. *Leid.* p. 157.

b Ibi in cariſſimi Parentis collum irruens, arctiſſimo complexu aliquandiu tenuit eum. Cæterum ne verbum quidem in-

ple, and came preſſing towards him, at ſuch a ſight, as Couragious as he was, he cou'd hardly bear up under the ſurprize his paſſionate Affection for her raiſed in him: for ſhe fell upon his Neck, and held him faſt in the moſt endearing Embraces, but cou'd not ſpeak one Word to him, great Griefs having that ſtupifying Quality of making the moſt Eloquent dumb. The Guards altho' juſtly reputed an unrelenting Crew, were much moved at this ſight, and were therefore more willing to give Sr. *Thomas* leave to ſpeak to her, which he did in theſe few Words; *my Dear* Margaret, *bear with patience, nor do not any longer grieve for me. It is the Will of God and therefore muſt be ſubmitted to*; and then gave her a parting kiſs. But after ſhe was withdrawn ten or dozen Foot off, ſhe comes running to him again, falls upon his Neck, but Grief again ſtopt her Mouth. Her Father *looked wiſtfully upon her*, but ſaid nothing, the tears trickling down his Cheek, a Language too well underſtood by his diſtreſſed Daughter, though he bore all this without the leaſt change of countenance:

terim potuit pro'oqui. *Cura*, inquit Tragicus, *leves loquuntur, ingentes ſtupent.* Movit ſtipatores, tametſi duros, hoc ſpectaculum. Horum itaque permiſſu *Morus* his verbis conſolatus eſt filiam: *Margareta*, patienter feras, nec te diſcrucias amplius. Sic eſt voluntas Dei. Jampridem noſti ſecreta cordis mei: ſimulque dedit oſculum ex conſuetudine gentis, ſi quem dimittunt. At illa cum degreſſa eſſet ad decem vel duodecim paſſus denuo recurrit, & amplexa parentem inhæſit collo illius, ſed elinguis præ doloris magnitudine. Cui pater nihil loquutus eſt tantum erumpebant lacrymæ, vultu tamen a conſtantia nihil dimoto.

But

But juſt when he was to take his final leave of her, he begged her Prayers to God for him, and took his farewel of her. The Officers and Soldiers as rocky as they were, melted at this ſight; and no wonder, when even the very Beaſts are under the power of natural Affections and often ſhew them. Good God! what a ſhocking Tryal muſt this be to the poor Man: how cou'd he be attacked in a more tender Part? In the *Appendix* may be ſeen the Devotions which he made uſe of in, and before theſe his Misfortunes, which I had from an Original, in the hands of my Friend Mr. *Worthington*.

We have likewiſe in the ſame Epiſtle, though not ſo full and exact an account, yet mention made of Biſhop *Fiſher*'s Death, for which he ſeems to ſhew equal concern, and thinks that his Sentence was very ſevere, that the State had no reaſon to fear any thing of Miſchief from that good old Prelate; and that he knew him to be well affected to the Perſon of the King, and if in ſome Opinions then on foot, he cou'd not bring his Conſcience to comply, he ought rather to have been indulged in them, rather than to be cut off for them;

Nec aliud ſupremis verbis mandavit, quam ut Deum pro anima patris deprecaretur. Ad hoc pietatis certamen *plurimis* e populari turba lacrymæ excidere. Erant & inter ſatellites, ferum & immitte genus hominum, qui lacrymas tenere non potuerunt. Nec mirum, quum pietatis affectus adeo valida res ſit, immitiſſimas etiam feras moveat. Hic apud ſe quiſque reputet quam valido ariete tum pulſatum ſit *Thomæ Mori* pectus. *Gourini Nucerini* Epiſt. *Phil. Mont.*

and[a] modeſtly ſaies, that if he had been permitted to have been an Adviſer in the matter, he ſhou'd have thought that his Majeſty wou'd have acted with more regard to his Honour and wonted Clemency, to have either wholly forgiven them, or elſe to have been contented with a milder Sentence: and cou'd however have wiſhed that theſe his two Friends had not been ſo obſtinate, and determined in their Opinions, in Matters of no great Conſequence. Then he proceeds to take Notice of the publick concern for Sr. *Tho. More*, ſaying that his Death was lamented in Foreign Countrys, as well as at Home, he had engaged the Affections of all[b] Mankind by his courteous and winning Behaviour, and then as a third Perſon brings in *Eraſmus* as one who of all others, muſt at the ſad News of his Friend Sr. *Thomas More*'s ſuffering in this manner, be overſet with Grief, and yet by the Stile and ſeveral Expreſ-

a Ego ſi regi fuiſſem in conſilio, pro mea ſtultitia conatus fuiſſem perſuadere, ut pro ſua ſolita clementia cæteriſque virtutibus, per quas nomen ipſius hactenus erat apud omnes nationes gratioſum & amabile, ab illis *Britanniæ* luminibus, totique orbi notis abſtineret, aut certe pœna mitiore contentus eſſet. Rurſus ſi qui perierunt, me adhibuiſſent in conſilium ſuaſiſſem, ne ſe irruenti procellæ palam opponerent. Violenta res ira Regum.

b Hæc naturæ benignitas ſic *Morum* omnium animis penitus infixit, ut non ſecus ac parentem aut fratrem plorent extinctum. Ipſe vidi multorum lacrymas, qui nec viderant *Morum* nec ullo officio ab eo fuerant affecti: ac mihi quoque dum hæc ſcribo, nolenti ac repugnanti lacrymæ profiliunt. Quomodo nunc affectum credimus *Eraſmum* noſtrum, cui cum *Moro* tam arcta fuit amicitia, ut prorſus juxta *Pythagoram*, in duobus eaſdem eſſe videretur animas. Equidem miſere metuo, ne bonus ille ſenex ſuo *Moro* commoriatur, ſi tamen adhuc in vivis eſt. *Ibid.*

ſions

ſions in this Epiſtle it is very evident that *Eraſmus* drew it up. I ſhall juſt Inſtance in one Paragraph which is almoſt *verbatim* the ſame we have in one of his Epiſtles, where he ſhews his concern, and his foreboding fears upon Sr. *Tho. More*'s taking upon him the Office of Chancellor. — *Proinde mihi gratulantibus quod talem haberem amicum in tanto rerum faſtigio collocatum, reſpondere ſoleo, me non prius illi de ejus dignitatis acceſſione gratulaturum, quam juberet ipſe. Jam tum enim neſcio quid ſiniſtri præſagiebat animus —— dehortatus ſum eum ne ſuſciperet dignitatem.*

Diſmiſſing then this tragical Account, I ſhall add nothing farther of Sr. *Thomas More*, and the high *Elogium* he has from *Eraſmus*, who in an Epiſtle to his Friend *Hutten* has obliged the World with a very particular account of him: But add ſomewhat more relating to *Margaret Roper* his beloved Daughter, who was a great favourite of *Eraſmus*, whom he ſtiles *Britanniæ ſuæ decus*; and though he kept a correſpondence with the reſt of the Family, and writ ſeveral Epiſtles both to her Brother and Siſters, yet he ſeems to have a more than ordinary reſpect for her: and therefore in one of his Epiſtles to her he excuſes himſelf, [a] that tho' he cou'd not by reaſon of his buſineſs and ill health write to every one of her Siſters, yet he wou'd have them look

[a] Hæc ſcripſi pluſquam obrutus negotiis, ad hæc imbecilla valetudine; quare tua dexteritas hoc efficiat, ut omnes tuæ ſorores ſibi perſuadeant hanc eſſe juſtam Epiſtolam, & non minus

upon that he wrote to her, as if written to them all, making honourable mention of her Mother, Brother and Husband particularly, as well deſerving his friendſhip. To this ſame young Lady he dedicated ſome Hymns of *Prudentius*, as well ſuiting her pious Inclinations; and it ſeems by his endeavouring to raiſe an Emulation in their Brother,[a] from the Piety, Virtue and Learning of theſe his Siſters, that he probably was not ſo good a Proficient as they were; and that he fell very much below the Character that might have been expected from a Son of ſo great a Man; and this is the more probable from what Lord *Bacon*[b] mentions of him, that his Mother having many Daughters before ſhe had him, was very earneſt to have a Son, and was not wanting in wiſhing and praying that ſhe might at laſt have a Boy, which when ſhe had obtained, and there not appearing in him that pregnancy of Parts as Sr. *Thomas* expected, in his jocoſe way he ſaid to her, *Wife, you have prayed ſo long for a Boy, that I fear he will be a Boy as long as he lives.* Indeed as we do not find that he ever

ad ſingulas quam ad te ſcriptam. Ornatiſſimæ matronæ *Aloyſiæ* matri tuæ multam ex me ſalutem dices, eique me commendabis & amanter & diligenter. Effigiem illius quando coram non licuit libenter ſum exoſculatus. *Joanni Moro* germano tuo, precor omnia proſpera. Verum ſeorſim mihi ſalutabas ornatiſſimum *Roperum* conjugem tibi merito chariſſimum. Datum apud *Friburgum 6 Sept.* 1529.

a —— Longe vero turpius ſibi fuerit non philoſophari, quam videas optimas ſorores tuas *Margaretam, Aloyſiam, Ceciliam* tam ſedulo tamque feliciter in utriuſque linguæ ſcriptoribus verſari. *Eraſmi* Epiſt. *Jo. More.*

b Sr. *Fr. Bacon's Apotheghms.*

made

made any figure in the World, there might be ſome truth in what he thus ſaid in jeſt. *Eraſmus* dedicated to him his Comment on *Ovid*'s *Elegia de Nuce*, and ſome part of *Ariſtotle*'s Works, the former ſeems to diſcover the mean Opinion he had of him, by the ſubject matter of the Book. Sure *Eraſmus* ſeems to have more leiſure than in any part of his Life, when he cou'd ſpend ſo much time in a Comment upon ſo trifling a Poem; in the Dedication to this young Gentleman, he ſeems to ſuſpect that he wou'd degenerate from his renowned Anceſtors, and therefore urges him to remember what the World expected from a Son of Sr. *Tho. More.*[a]

Mr. Wood *obſerves alſo, without any mention of his Son, that* Margaret *his eldeſt Daughter was moſt like her Father both in favour and Wit, and proved a moſt rare Woman for Learning, Sanctity and Secrecy, and therefore Sr.* Thomas *truſted her with all his Secrets. She wrote two Declamations, which her Father and ſhe turned into Latin ſo elegantly, as one cou'd hardly judge which was the beſt, ſhe made alſo a Treatiſe of the four laſt things, which was done with ſo much Judgment and ſuch ſtrong Reaſoning, and*

[a] ——Latere non potes, prælucet tibi paternæ famæ ſplendor, quem aut ſumma cum laude referas oportet, aut ſummo cum dedecore fallas omnium de te expectationem. Quanquam & ſororem æmulatio tibi ceſſanti; poterat acre calcar addere. *Eraſm. Joanne Mora.*

with

with ſo much true Piety, that her Father ſincerely proteſted, it was better then the Diſcourſe he had written upon the ſame noble Subject, and perhaps this was the Reaſon it was never finiſhed by him. Thus much I thought proper to ſay of her, not only as Sr. *Thomas*'s Daughter, and *Eraſmus*'s Correſpondent, but alſo for the honour of her Sex.

I am now come to the laſt Stage of the Life of *Eraſmus*, he ſeemed not to be ſo perfectly eaſy at *Friburgh*, on the account of the diſtance he was from *Froben*'s Preſs: was therefore thinking of a return to *Baſil*, and printing ſome Pieces he had prepared for the ſervice of the World, and the more willing to diſpatch theſe Matters, ſince he began to be very ſenſible that his Life was apace drawing to a cloſe, and that he had more reaſon now to think that he had not long to live, than when a few Years before he had told Arch-Biſhop *Warham* that he began then to feel the decays of Nature, and was able from his own Obſervation to underſtand *Solomon*'s deſcription of old Age, in his 12 Chapter of *Eccleſiaſtes*[a] better than ever: may we add alſo his own elegant Poem on the ſame Subject, which he compoſed upon the *Alps*, in his Journey to *Italy*.[b] About this time he had a very preſſing

a In dies accedit ſenium, & quotidie magis ac magis intelligo poſtremum caput libri Eccleſiaſtæ. *Eraſmus Gul. Waram.*

b Carmen de *Senectute* ad *G. Copum* in V. Vol. *of his Works.*

and

and unexpected Invitation from[a] *Mary* Queen of *Hungary*, who ſucceeded her Aunt *Margaret* in the Government of the Netherlands; ſhe was Siſter to *Charles* the Vth the then reigning Emperor. Upon this, tho' a little fluctuating and uncertain what to do, he however ſent away his Baggage, and ſet out for *Baſil*, where he publiſhed his *Eccleſiaſtes*, and had begun to employ the Preſs, with what beſides he had brought with him from *Friburgh*, thus having got his Affairs pretty well ſetled at the repeated Inſtance of the before mention'd Queen, he reſolv'd upon this Journey, but ſoon after his arrival was ſuddenly ſeiz'd with a very ſevere, and what prov'd a fatal fit of the Gout. It was attended with Convulſions, which ſoon brought him into a low Condition, but yet he was ſo devoted to his Studies, that in the interval of his Diſtemper, he did ſomewhat towards digeſting his Volume of Epiſtles, and making what Additions he thought proper to them. While he was about this Work, as they paſſed through his hands, when he came to any of his deceaſed Friends, he with concern ſaid[b] *& hic mortuus*

a Ab illuſtriſſima *Hungariæ* regina *Maria* ab aula *Brabantica*, iterum atque iterum vocaretur, miſſo pridem viatico, cogitans ille de fide ſua liberanda qua reditum in inferiorem *Germaniam* certo foret non ſemel pollicitus, ſupellectilem omnem *Friburgo*, *Baſileam* curavit vehendam, ut illic in *Brabantiam*, quum viſum eſſet ſecundo *Rheno* navigaret. Hoc molientem & æſtatis tempore ſatis commode habentem, articularis morbus. *&c.*

b Quumque ſchedas epiſtolarum quas annis ſuperiobus a diverſis amicis acceperat, ſigillatim evolveret, novæ neſcio cujus editionis gratia, ac plurima eorum qui a rebus humanis exceſ-

eſt

eſt, and when upon a Survey of the whole *farrago* of them, as he had ſometime before this with concern obſerved, that many of thoſe who were once his Friends and Correſpondents, were now become his inveterate Enemies; ſo now he found a greater change,[a] for taking notice that his Correſpondents were more dead than living, he burſt forth into theſe Words, *I deſire not* (*if it pleaſe the Lord*) *to live any longer*. He was ſo attached to his Friends, that he cou'd not but be very much affected at loſing almoſt all of them in ten Years,[b] ſo that he grew upon it quite indifferent to Life, which ſeemed to drag on heavily without them.

About the beginning of *Autumn* from the Gout he dropt into an violent Flux: ſo that for a whole Month together he came ſeldom out of Bed, and but once over the Threſhold of his Chamber: yet while his Body lay tortured upon this double rack, he wrote his Treatiſe *de puritate Eccleſiæ*, and made a hard ſhift to finiſh his Reçognitions upon *Origen*

ſerant in manus venirent, ſubinde aiebat, & hic mortuus eſt ac tandem, nec ego diutius vivere cupio ſi Chriſto domino placeat.

a Erant quidem inter evulgatas Epiſtolas aliquot ad quoſdam quos tum pro fidis amicis ducebam amantiſſime ſimul & honorificentiſſime ſcriptæ, quos nunc patior improbiſſimos inimicos ut nihil eſt tutum in rebus mortalium. *Eraſ.* Epiſt. Ed. *Leid.* p. 465.

—— Nulla eſt intolerabilior contumelia quam quæ pro benefactis rependitur. ——

b Inter excutiendum ſchedas [*Epiſtolarum*] illud admonuit me conditionis humanæ, quod inter tam multas Epiſtolas pleraſque intra decennium ſcriptas, tam paucæ venirent ad manus quarum auctores eſſent ſuperſtites. Homo bulla. *Eraſmus amicis lectoribus.*

de-

deſerving as well as that Father the ſame Title of *Adamantius*, for his inceſſant and continued Labours to the laſt, as well as for his ſingular Patience, under the moſt intolerable Pains, which were then upon him. He retained his Speech to the laſt gaſp, and breathed out his Soul in theſe Ejaculations, *Mercy ſweet Jeſus* How long? *Jeſus Fountain of Mercy, have Mercy upon me.* Or in the *German* Tongue *LIEBER GOTT dear God* or *my God.*—He died on the 12th of *July* about Midnight 1536. having lived 70 Years eight Months and fifteen Days. It is ſaid he foretold not only the Year but the Hour of his Diſſolution, the firſt many Months, and the other three Days before. Multitudes flocked from all Parts to ſee the remains of this juſtly celebrated Perſon; ſome out of Curioſity others out of Superſtition, from which he himſelf by the Expreſſions he had at his departing ſeemed to be very free, truſting only in the merits of his Saviour, putting up no addreſſes to the Virgin *Mary*, or any other Saint or Angel: ſo that the Church of *Rome* has little reaſon to value her ſelf upon his dying in her Communion, who had in this and ſeveral other Inſtances diſcovered his Sentiments of their groſs Errors and Superſtitions, it being alſo very evident from the many raſures and alterations that are made in his Works, by the *Index Expurgatorius*, that he was no favourite among the Bigots of that Church. We have in an Epiſtle to *Martin Bucer*, his ſober Thoughts

Thoughts of Religion and a Reformation which he much desired, if it might be carried on by Moderation and Prudence, and promises his utmost assistance towards it, and tho' he seems aware of the greatest Opposition from the whole *Posse* of Monks and other Zealots, yet he was resolved to oppose them with might and main, rather than endanger his Salvation in acting against his Conscience in Matters of so great Moment.[a] This his Learned Correspondent sometime after, was with *Paul Fagius* another *German* sent for over by Arch-Bishop *Cranmer*, who as he knew how serviceable they were like to be in promoting both Religion and Learning, got them placed in *Cambridge*, the former in the King's Professor's Chair of *Divinity*, and the other in that of *Hebrew*, and at the same time he sent *Pet. Martyr* to *Oxon. Fagius* died too soon for the Service of the University; the Oriental Languages being very little known at this time. *Bucer* lived very usefuly sometime longer and by his diligence in his Office, and his zeal in opposing the Errors of the time, made himself very necessary in the business of the Re-

a Audio te præclaris dotibus præditum ad prædicandum Evangelii verbum, ac moribus civilioribus quam sint multi. Quare velim tuam prudentiam vel nunc dare operam, ut constantiæ moderationeque doctrinæ, & morum integritate res utcunque cœpta perveniat ad exitum Evangelio dignum. Ad hoc habebitis me pro viribus adjutorem. Nunc tametsi machinis omnibus impetunt monachorum Phalanges ac Theologi quidam, nulla tamen res efficiet, ut hujus animulæ jacturam sciens faciam. *Erasmi* Epist. *Mart. Bucero* Edit. *Leid.* pag. 1031.

formation.

formation. *He was* (*as a* Learned [a] Prelate *ſaies,*) *inferior to none of the Reformers in Learning; but ſuperior to all of them, in an excellent temper of Mind, and a great zeal for preſerving the unity of the Church, in which* Melanchton, *and he were moſt eminent.* How much he was valued by the King and Court, appears by the Orders from thence to the Univerſity, to bury him with all the publick Honour that could be deviſed. Speeches and Sermons were made on this occaſion, by Dr. *William Haddon* the Univerſity Orator, *Parker* afterwards Arch-Biſhop of *Canterbury*, and Dr. *Redmayne* one of the greateſt Men of that time. This Solemnity was a great Eyeſore to his Enemies, and therefore after King *Edward*'s Death, in the firſt Year of Q. *Mary* theſe two Profeſſors were dug out of their Graves, and after a ridiculous Citation of, and Proceſs againſt them, their bones were burnt publickly, as a teſt of their impotent Malice againſt their Perſons. But when theſe Days of Tyranny were over paſt, upon Queen *Elizabeth*'s coming to the Crown, this publick Ignominy was wiped of by reſtoring them, as far as was poſſible to an honourable Sepulture in St. *Mary*'s and St. *Michael*'s Church, were they had been firſt buried, their Herſe was dreſt out with the Elegies of the beſt Wits in the Univerſity, and tho' they have no other Monuments but their learned Works, yet theſe will render their Names memorable as long as the reformed Religion

[a] *Biſhop* Burnet's *Hiſt. of the Reformation. Vol. I.* ſhall

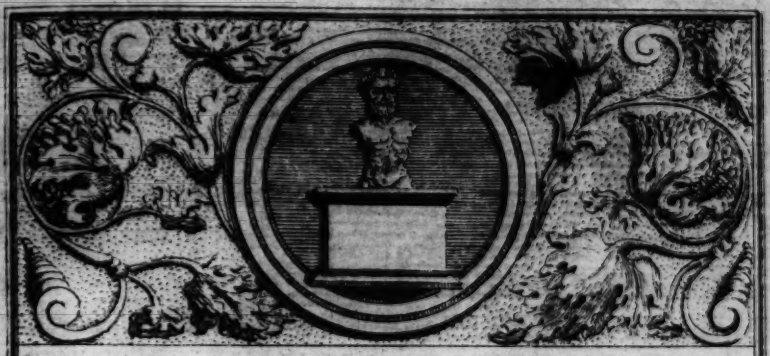
ſhall have any value or eſteem in the World.

But to return to *Eraſmus*: His Funeral was ſolemniſed alſo with the greateſt reſpect and honour imaginable, the Conſul and Senators of *Baſil*, together with the Burghers; and the whole Univerſity accompanied in their Formalities his Corpſe to the Grave. He was inter'd in the Cathedral Church there, in a Chappel ſacred to the V. *Mary*, under a Monument of *Parian* Marble, which is frequently viſited by Strangers, you have it here exactly done by a curious Hand, the Inſcription on it was drawn up by his Heir *Amerbachius*. There is joyning to the Monument a Buſt of the God *Terminus*, and theſe Words

Deſ. Eraſmum Roterodamum amici ſub hoc ſaxo condebant quarto Idus Julias. 1536.

The Buſt upon the Monument ſeems to be taken from a Seal-ring he always uſed, which was given him by his Pupil the Arch-Biſhop of St. *Andrews*, whereon was engraven the God *Terminus* and theſe Words *Cedo nulli*, which tho' this rather ſerved to raiſe an Emulation in him, and to quicken his progreſs in his Studies, than to make him vain or aſſuming: yet all impartial Judges muſt think that the Motto did well befit one whom all the World ever did and ever will admire, and who alſo deſerved the following Epitaph, which was deſigned, but not writ upon his Monument.

Magnus Roterodamus *ille noſter.*
Hæc quo ſæcula neminem tulerunt
Majorem,



CHRISTO SERVATORIS.

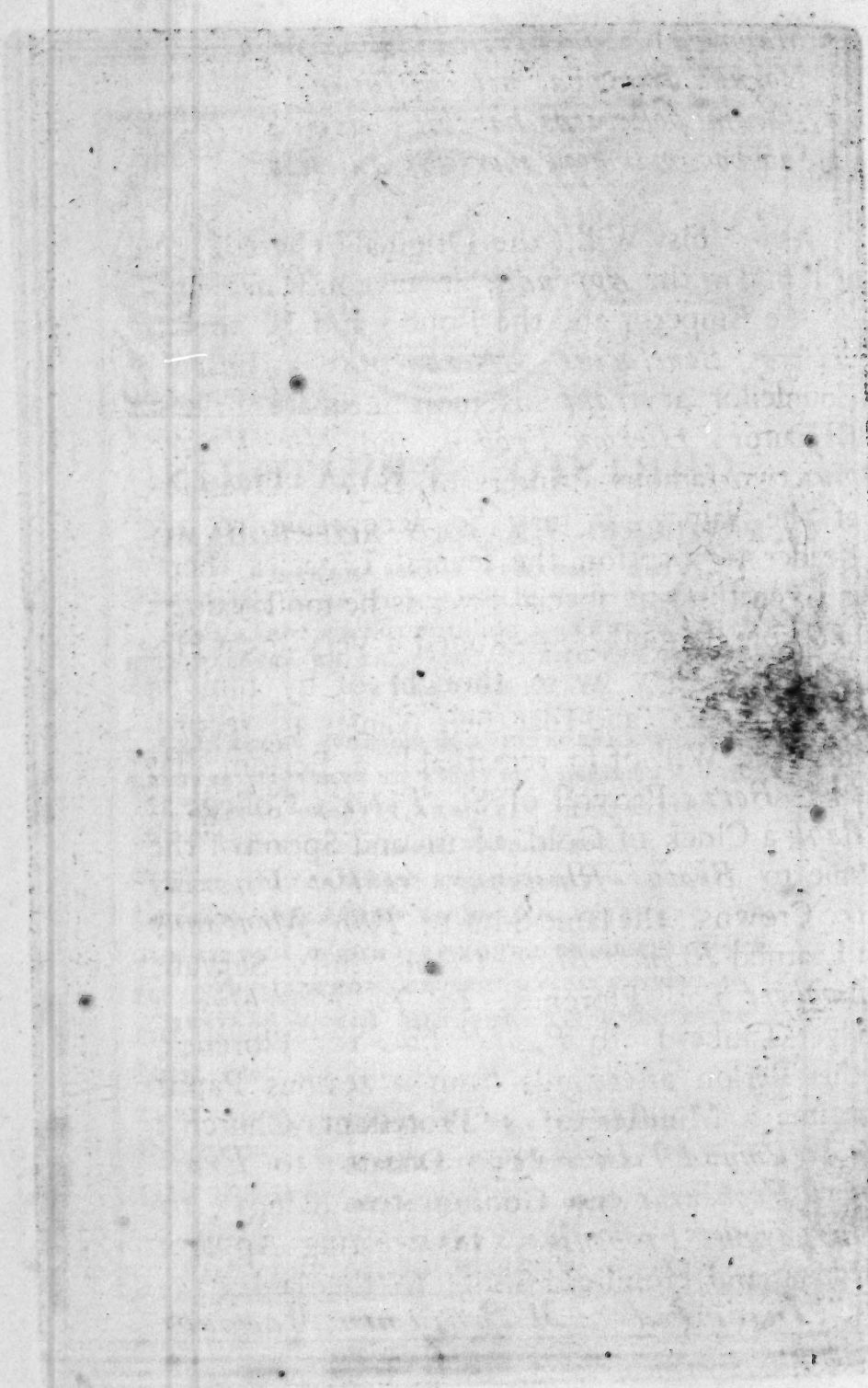
DESIDERIO ERASMO ROTERODAMO,

VIRO OMNIBVS MODIS MAXIMO,
CVIVS INCOMPARABILEM IN OMNI DISCIPLINARVM GENERE ERVDITIONEM PARI CONIVNCTAM PRVDENTIA, POSTERI ET ADMIRABVNTVR ET PRÆDICABVNT.

BONIFACIVS AMERBACHIVS, HIERONYMVS FROBENIVS, NICOLAVS EPISCOPIVS HÆREDES ET NVNCVPATI SVPREMÆ SVÆ VOLVNTATIS VINDICES, PATRONO OPTIMO, NON MEMORIÆ, QVAM IMMORTALEM SIBI EDITIS LVCVBRATIONIBVS COMPARAVIT. IIS TANTISPER DVM ORBIS TERRARVM STABIT SVPERFVTVRO, AC ERVDITIS VBIQVE GENTIVM COLLOQVVTVRO, SED CORPORIS MORTALIS, QVO RECONDITVM SIT ERGO, HOC SAXVM POSVERE.

MORTVVS EST IV. EIDVS JVL.
IAM SEPTVAGENARIVS,
ANNO A CHRISTO NATO,
M.D.XXXVI.

Inscribed to Mr Benjamin Marriott



Majorem, neque priſca clariorem
Norunt tempora, nec cui futura
Parem poſteritas habebit; ecce
Sub hoc marmore mortuus quieſcit.

As to his Will (the Original whereof you will find in the *Appendix*) it was confirmed, both by the Emperor and the Pope: and he therein declares *Bonifacius Amerbachius* a Learned Counſellor at *Baſil* his moſt intimate Friend, Executor: *Hierom Froben*, and *Nic. Epiſcopius* two famous Printers at *Baſil*, Overſeers of the ſame. It may be acceptable to the Reader to mention the ſeveral Legacies therein given to ſome ſpecial Friends he moſt valued, to whom it muſt be reckoned a very great Honour that they were thought of by him in his laſt Hours, and that their Names are recorded in the Will of ſo remarkable a Perſon. To *Lud. Berus* Provoſt of St. *Peter*'s College at *Baſil*, a Clock of Gold, a Fork and Spoon of the ſame to *Beatus Rhenanus*, to *Pet. Viterius* 150 Crowns, the ſame Sum to *Phil. Montanus* a Learned *French-Man*, to his truſty Servant *Lambert* 200 Florenes: to *Jo. Briſchius* a Silver Tankerd: to *Paul Volſius* 100 Florenes, (this Perſon afterwards from a zealous Papiſt became a Miniſter of a Proteſtant Church,) to *Sigiſmund Tilenius* 150 Ducats: to *Eraſmius Frobenius* his Godſon, two Rings: to *Hieronymus Frobenius*, his wearing Apparel Bedding and Houſhold Stuff: to the ſaid *Frobenius's*

benius's Wife a Ring wherein was ſet a pretious Stone, having thereon engraven a Woman looking over her left Shoulder. To *Epiſcopius* a fair Silver Bowl with a Cover. To his Wife a Diamond Ring. To *Everardus Goclenius* a Silver Bowl. His Library he ſold upon his Death-bed to *Jo. a Laſco* a noble *Polonian*, who was afterwards in King *Edward*'s VIth Reign Superintendent of the Church of the Strangers in *London*, where he remained till the beginning of Q. *Mary*'s Reign, when for his ſafety he fled to *Denmark*. His Medals, antient Coins, ready Mony, and Debts, with the remainder of his Watches, Rings, Plate, Jewels and other Curioſities of no ſmall value, to his Heir *Amerbachius*, not for his own uſe, but to be ſold, and the Money by the advice of the beforementioned Overſeers, to be diſtributed in the firſt Place, to thoſe who were become poor by either Age or Sickneſs, then to Maidens deſtitute of Fortunes towards their Marriage. *Laſtly*, to hopeful but poor Schollars for the Encouragement of their Studies. His Heir he reſtrained to his Legacy, which was not very conſiderable.

Concerning his own Works, he left nothing in charge at his Death, but *Froben* the Printer knowing what a Treaſure they were, and how acceptable they wou'd be to the learned World, ventured the immenſe Charge of printing them in IX *Tomes* in Folio: the I. contains what relates to *Humanity*. II. His *Adagies*

Adagies. III. Epiſtles and Prefaces to the Authors he publiſhed. IV. Morality, or *quæ ad morum inſtitutionem faciunt.* V. What relates to *Religion* and *Piety.* VI. New-*Teſtament* with his Annotations. VII. His Paraphraſes on the ſame. VIII. Apologies or Controverſial Writings. IX. Epiſtles of St. *Hierom.* His X. Tome was deſigned to contain all the Authors he publiſhed and corrected, but theſe were not reprinted as an addition to his Works (*viz.*) Auguſtini *Opera. X. Tomis.* Hieronymi *Opera omnia IX. Tomis.* Cypriani *Opera omnia* Irenæi *Opera.* Arnobius. Ciceronis *de Officiis* Lib. *De Amicitia, de Senectute, Paradoxa,* Quintus Curtius, Suetonius, Ælius Spartianus, Julius Capitolinus, Ælius Lampridius, Vulcatius Gallicanus, Trebellius Pollio, Flavius Vopiſcus. *In nucem* Ovidii, *In* Plautum, *In* Terentium, *In* Quintilianum, *& in utrumque* Senecam *Comm.* I have in the *Appendix* ſet down what each *Tome* contains, following therein the laſt Edition at *Leyden,* which tho' it differs ſomewhat from that of *Froben,* yet takes no notice of the *Index Expurgatorius,* which has ſhewn a notable Art of curtailing this, as well as other Authors. There has been ſome few wrecks of this great Man which are paſt recovery (*viz.*) Two Books of his *Antibarbari* loſt by *Pace:* many of his elaborate Declamations were alſo ſtolen from him at *Rome.* Two Books *de Euchariſtia,* which he finiſhed, but ſuppreſt. He left imperfect at his Death a Commentary

upon St. *Paul*'s Epiſtle to the *Romans*, probably the ſame he prepared at the deſire of Dean *Colet* for his Church of St. *Paul*'s. He writ ſeveral other Treatiſes, which as the Learned Biſhop *Bedel* of *Kilmore* remarks, are ſince crept into other Mens Works, who have plumed themſelves with his Feathers. By his Lordſhips way of ſpeaking, one might imagine that he had diſcovered ſome of theſe *Plagiaries*; which ſure cou'd be no hard matter to do, if they had not too much diſguiſed his inimitable Writings with mixtures of their own wretched ſtuff. It is certanly much more eaſy to challenge an Author by his Books than by his Speech: and yet we find that *a Country-Man of ours falling into Diſcourſe with* Eraſmus *at his coming to* England *though he had never ſeen him before, after a few repartees paſſed between them, and who little thought then to embrace him,*[a] *called him by his Name. and diſcovered him by his way and manner of ſpeaking, to be* Eraſmus.

Dr. *Tho. Fuller* in his *Abel Redivivus* p. 80. *ſaies* (but I think without any Grounds) that beſides his Works already publiſhed by *Froben*, there are theſe ſeveral Tracts following in the Univerſity Library at *Oxford*; (viz.) *De novo Evangelio, noviſque Evangeliſtis judicium.*

Auris Batava, *Vita* Coleti.

Duo Diplomata Papæ Adriani, *cum reſponſionibus.*

[a] Biſhop Patrick's *Witneſſes to Chriſtianity*, p. 1. p. 52.

Deteſta-



Epitaphium Io. Frobenii.
per Eras. Rot.

Arida Ioannis tegit hic Lapis ossa Frobeni.
Orbe vixet toto nescia fama mori.
Moribus hanc niueis meruit studiisq; iuuandis
Quæ nunc maesta iacent orba parente suo.
Rettulit, ornauit veterum monumenta sophorum
Arte, manu, curis, aere, fauore, fide.
Huic vitam in coelis date numina iusta perennem,
per nos in terris, fama perennis erit.

— Officinae Frobenianae faueamus. quæ non solum non cessabit ob heri sui decessum, sed summa vi adnitetur, ut quod ille instituit semper in maius melius q; provehatur.

Ex autographo Erasmi.

Deteſtatio Belli.

Precatio ad Jeſum, *cum aliis ejaculationibus.*

De Hollandis.

But we ought to be very careful not to wrong the Memory of this great Man by fathering upon him any ſpurious Pieces, for if ſome were ſo impudent as to do this in his Life time, it is no wonder that others have ſince his Death, much more attempted to do ſo: But whatever fraud there may be in ſome modern Editions of his Works in the whole or part; this we may be aſſured of, that thoſe Books of his, which were under his own inſpection, and printed by *Froben*, are undoubtedly genuine. That none may be deceived, I have in the *Appendix* ſet down all his Books which are accounted genuine, and diſtinguiſhed them from thoſe which may be ſuſpected to be ſpurious by an Aſterick.

As to that account of his Works, which he gives himſelf in his two Catalogues to *Botzemius*, and *Hector Boetius*, tho' they are very perfect as far as they reach, yet conſidering that he continued writing to his Death, allowance is to be made for the Imperfection, which neceſſarily muſt attend them. I might here enlarge upon the great uſe made of *Eraſmus*'s Books here in *England*, the Tranſlations of ſeveral of them for the ſervice of the reformed Religion, but having before made mention of ſeveral of them, as occaſion offered, I ſhall only add that in the beginning of

Edward VIth Reign, one *Edmund Beck* who had been ordained Deacon by Biſhop *Ridley*, publiſhed two Dialogues in *Engliſh* from the *Latin* of *Eraſmus*, one called *Cyclops*, or the *Goſpeller*; the other of *Diſpoſing of Things and Names*, which were printed at *Canterbury*, in St. *Paul*'s Church-yard, by *John Michell*.[a] His *Bellum*, was tranſlated into *Engliſh*, and printed by *Berthelet*. 1534.

The whole republick of Letters lamented the Exit of this illuſtrious Perſon, and the moſt accute Wits throughout *Europe* were willing to contribute their funeral Elegys on the occaſion of his Death, who was, as one ſtiles him *Æternum naturæ portentum*. Amongſt the reſt, an intimate Freind of *Eraſmus* John Helyar, *who as* (*Mr.* Wood *ſaies*)[b] *was held in admiration by all the Virtuoſi, in the* 29*th* Hen. *VIII. compoſed two or three Copies of Verſes to his Memory, which are placed by reaſon of their length in the* Appendix. *He was an* Hampſhire *Man born, admitted probationer Fellow of* Corpus Chriſti *College* 1 June 1522. *being then aged* 19 *Years, and Bachellor of Arts in* July 1524. *But inſtead of having that Degree compleated by Determination, in the* Lent *following in the publick Schools he had the Degree of Maſter of Arts conferred upon him, being then taken into the Patronage of the magnificent and generous Cardinal* Wolſey, *who held him in high value for*

a *Mr.* Strype's *Memor.* Edw. 6th p. 291. b *Wood*'s Ath. Ox.

his

his extraordinary ſufficiencies, in the Latin, Greek, *and* Hebrew *Tongues. In all which, eſpecially in Poetry, and Humanity, he was ſo well verſed, that he exceeded moſt, if not all Perſons of his time. Whether the ſaid Cardinal did afterward promote him to a Canonry or Readers place in his* New-College *at* Oxon, *I know not; ſure I am, that after his fall, our Author ſupplicated to be admitted to the reading of the Sentences, and about the ſame time wrote.*

Comment. in *Ciceronem* pro *Marcello.*

Scholia in *Sophoclem.*

Com. in Epiſtolas *Ovidii.*

Epitaphium *D. Eraſmi Roterodami, written in* Greek *and* Latin *with other things, beſides his Tranſlation from* Greek *into* Latin, *St.* Chryſoſtom's *Tract* de Providentia & fato *&c.*

I ſhall take notice but of one Foreigner (viz.) *N. Clenard,* who though as far as *Portugal* in the City of *Evora,* was ſo paſſionately affected with the News of his Death, that tho' he never gave ſo much as one Specimen of his Talent in Poetry before, yet drew up a Copy of Verſes on this Occaſion, to teſtifie his concern at ſo general a loſs, as well as the high eſteem he had for *Eraſmus,*[a] who ſeemed to

[a] Cum rediſſem modo domum, audito ſacro, ac ſemper ob oculos verſaretur *Eraſmus*; venit in mentem qui *Horatii* defuncto *Quintilio*, Oden ſcripſit ad *Virgilium*

Ergo pallida mors eripuit ſenem
Indignanter Eraſmum! *cape publicos*
Luctus, qui Latio *te recreas ſtylo:*
Muſarum decus occidit.

be always before him, giving him as much concern as was possible for him to have since he look'd upon his Death as the greatest stroke that ever befell the Learned World. Monsieur *Le Clerc* has collected together a great Number of Elegys and Verses upon his Death, which were sent in as tributes to the publick Sorrow on this Occasion, for which I refer the Reader to the first Vol. of *Erasmus*'s Works: And as most of these Learned Men lamented his *Exit* in mournful Numbers, so there were others, who indulged their Sorrow in Prose, particularly. *Guil. Insulanus* at *Cologne*, made a Funeneral Oration for him, in the most solemn manner imaginable before a numerous Audience.

Thus we have finished the Life of this most famous and extraordinary Person, who was, as one stiles him, *the Envy of his own, and the wonder of all succeeding Ages.* His natural Endowments were very uncommon, which being joyned to an amasing Industry and application, carried him through untrodden Paths,

Blandæ Ceeropidum *conscia pagina*
Gens assueta sonos carpere duplices,
Utrisque celebrem plangite literis:
Jam nullum dabitis parem.
Divinos docuit volvere codices,
Et sensus retulit fortior integros,
Splendorem tabulis restituit sacris:
Luge concio mystica.
Omni mors merito flebilis ordini,
Sed plorata nimis fata Resendio, *

Quid frustra superum frangere gaudia
Lamentis properas tuis?
Nam Desiderium *ferre diutius*
Mortales inter tædia noxia,
Ingratum fuerat cernere cælites,
Sydus quod cuperent novum.
Quapropter positis desine naniis
Victori egregio condere funera:
Sed mecum modulis lætus amantibus
Cura pangere cælitem.

* Amicus & *Clenardi* & *Erasmi.*

Paths

and cauſed him to ſurmount all the difficulties that lay in his way not only from the want of Books, [a] but of a *Præceptor* alſo to inſtruct him: It being certain that bating a little Knowledge that he got at School, he owed almoſt all his learning to himſelf in both the *Latin* and *Greek* Languages: He went indeed into *Italy*, the then grand Mart of polite Learning, yet his Journey thither was more out of Curioſity [b] than for any other reaſon, being before that Tour well verſed in the ſtudy of the *Greek* Tongue, having made a conſiderable progreſs in it, firſt at *Oxford*, and then at *Paris*: In which laſt Place though he lived at ſeveral times, yet it appears he had no great love for it, nor indeed for any part of *France*, [c] where he did not meet with the encouragement he deſerved. [d] Which however ſhews he had a moſt ſurprizing Genius, which did ſurmount all the difficulties which lay in his way to Learning, and made him deſpiſe all the diſcouragements which he met with from almoſt every one about him, there being nothing to ſpur him on either of honour or profit, yet following the ſtrong *impetus*

a Occulta naturæ vi rapiebar ad bonas literas, ac interminantibus etiam magiſtris, furtim e libris, ſiquos forte nactus fuiſſem, hauſi quod potui, calamum exercui, provocatis ſodalibus, quibuſcum decertarem *&c.*

b Exceptis rudimentis plane dici poteſt in literis αὐτοδίδακτος, nam quod in *Italiam* jam natu grandior profectus eſt—nobiliſſimæ regionis viſendæ cauſa fecit, non ut profeſſoribus operam illic daret. *B. Rhenani* Epiſt. præfixa *Origenis* operibus.

c Jam *Francia* ſatur—

d Miram quandam eſſe naturæ vim atque energiam, vel hinc colligo, *Sapide* chariſſime, quod cum me puero prorſus exſularent ludis literariis bonæ literæ, cum deeſſet librorum ac

that

that he had towards Letters, he did, maugre all that oppoſed his progreſs arrive to be the moſt conſiderable Man in *Europe*; and I may be bold to ſay, conſidering the difference of times, and advantages, he has not been equalled ſince.

His Memory was ſo very good, that he remembred all that he read, and cou'd readily turn to any Book or paſſage which he had occaſion for, this he choſe rather do, than to burden his Memory with the rubbiſh of many of the Books of his time; which yet as a Writer, eſpecially as a Confuter of them, he had occaſion for. His having ſo very happy a Memory, might occaſion his Cenſure of the way of the *Engliſh* Preachers even in his time, of reading their Notes, hinting as if practiſed no were elſe.[a] I have already obſerved that he had both *Horace* and *Terence* by heart, I may now farther add, that though it is a common thing for thoſe who have been great Writers, ſo to ſpin out their matter or materials that the Reader rather loſes his time, than gains knowledge the farther he proceeds in their Books, *Eraſmus* on the contrary diſpatches his Argument with conciſeneſs as well as clear-

præceptorum ſubſidia, cum nullus honos adderet ingenio calcar, imo cum paſſim omnes ab his ſtudiis deterrerent, & ad alia compellerint, tamen non judicium, quod mihi tum per ætatem eſſe non poterat, ſed naturæ ſenſus quidam ad muſarum ſacra velut afflatum rapiebat. *Eraſ.* coram *Antibarbarorum* Libro.

a—In concione dixiſſet, quoſdam de charta concionari (id quod multi frigide faciunt in *Anglia*) oblique taxaſſet Epiſcopum [*Lond.*] &c. *Eraſ.* Ep. *Jod. Jone.*

neſs

neſs, and mixes the *utile dulci* ſo admirably together, that he captivates the Mind, and informs the underſtanding at the ſame time. We do not find that he ever ſo forgets himſelf, as to inſert in one Book, what before he had writ in another, a fault ſome voluminous Writers are ſubject to; but he that remembred all the writings of others, cou'd not forget his own.

But yet ſo modeſt was he and had ſo indifferent Opinion of his own deſerts, that he hop'd future times[a] wou'd make allowance for any imperfection that might be found in his Writings, and conſider how little his encouragement or rather how great his diſcouragements were: but this at leaſt he wou'd have them know, that it was the chief pleaſure of his Life to ſee the flouriſhing State of Learning before he died.

It muſt be owned he brought about the great change that was made in the State of Learning, one of his Cotemporaries ſpeaking of him, ſaies, *the World had by him recover'd the devaſtations that were made by the* Goths *and* Vandals[b] *at their Irruption into* Italy, when they had deſtroyed all the famous Libraries there. To which great Character we may

a Sed tamen agnoſcet, opinor, poſteritas, nobiſcumque nonnihil debere ſe fatebitur, quod parum felici ſeculo, quod his regionibus, in quibus prorſus extinctæ fuerant & inviſæ bonæ literæ, longum & invidioſum certamen ſuſtinuimus adverſus pertinaciſſimos meliorum ſtudiorum hoſtes. Sed utcunque de nobis cenſebit ætas ſecutura, volupe eſt interim optimas literas paſſim feliciter efflorescere. *Eraſmi* Epiſt. *Chr. Longolio.* Ed. *Leid.* p. 426.

b *Latinam* linguam ita locupletavit, ut non debeamus hac tempeſtate magnopere queri, ob amiſſos auctores per *Gothorum* in *Italiam* incurſionem. *Adr. Barlandi* Epiſt. *Cornelio* fratri.

add,

add, that he went through with every thing he undertook, leaving nothing imperfect at the time of his Death, but his Comment on the Epiſtle to the *Romans* before mention'd. And what muſt increaſe our wonder is, that all theſe mighty things were done under great infirmities of Body, as well as in an unſetled way of Life, being continually moving from Place to Place, which as it occaſioned loſs of time, ſo no doubt ſubjected him to many other Inconveniences, to ſay nothing of the continual avocations he met with from his beloved Studies, by the anſwering of thoſe many dull and worthleſs Invectives of his Oppoſers, who were daily pelting him with their moſt frivolous Anſwers to what was really unanſwerable, eſpecially in what related to[a] *Luther* and the Reformation; For as he cou'd not go all the lengths that either ſide wou'd have him, he cou'd pleaſe neither, but armed both the one and the other againſt him, and yet there appears no chaſm in his Life, nor cou'd he be diſcouraged from proceeding in his noble Deſigns of promoting the publick good, and the intereſt of both ſound Learning and true Religion: and if in any thing he failed, allowance ought to be made for the difficulty of the time he lived in.

He owns that he was not pleaſed with his own Compoſitions, and that writing a great pace and in an extemporary[b] way many things might eſcape him which wou'd offend a more

a *Lutherana* tragœdia intolerabili illum oneravit invidia. Diſcerptus eſt ab utraque parte, dum utrique ſtudet conſulere.

b Effundo verius quam ſcribo omnia, ac moleſtior eſt recognoſcendi, quam cudendi labor.

curious

curious Eye, but he cou'd not away with too long poring upon his own Writings, of which tho' he himſelf had a very [a] mean yet the World has always had a great Opinion.

I have through the whole foregoing Hiſtory ſhewed how much we in *England* were beholding to him for his laying the Foundation of Polite Learning amongſt us: yet it muſt not be diſſembled that although he had very great Friends and Patrons, while he ſojourned here, he did not meet with all that Encouragement he deſerved, or indeed was promiſed him upon his foregoing other Places where he had greater and more encouraging Offers. His frequent Viſits however ſhewed his ſtrong Inclination to ſettle in *England*, but the Death of ſome, and the falſeneſs of other Friends, made him at laſt weary of us, and he complains of this his treatment though in very ſoft Terms: [b] But however ſparing of their Favours, ſome of his Patrons were, we find he was not ſo of his Pains when here, but alſo in every Place he reſided; always opening his Treaſures of Learning, and communicating every thing he knew to the inquiſitive, being as ready to impart that Knowledge he had acquired with the greateſt labour, as they to receive it: Being quite of a different Temper, from ſome otherwiſe great Men, who think much to part with what they

a —Neque quicquam unquam ſcripſit, quod ipſi placeret.

b Jam apud *Britannos* tametſi fortuna contigit non uſquequaque pœnitenda, certe meis aliquanto major meritis: tamen ut verum fateor non omnino reſpondet nec votis noſtris, nec amicorum pollicitis. *Eraſ. amico.*

know

know to others; and grudge to divulge their Myſteries (as they call them) to the Vulgar.

We may ſee by the ſubjoined Note, [a] how much this narrow and ſtingy Spirit had prevailed in the World: and that in *Italy* eſpecially, great pains were taken to bar up the Knowledge of the Tongues which they had imported from *Greece*, from the reſt of *Europe*, that ſo they might find their advantage in the continually flocking thither of Strangers from all Parts. But *Eraſmus* ſoon ſpoilt their Trade, for in a very few Years Polite Learning had made its way into every Corner of *Europe*, ſo that what a Learned Man his Cotemporary *ſaies*, relating to the great ſervice he did in *Germany*, is equally true as to other Places which he favoured any time with his Company: He found means to poliſh the *Barbarians* (for ſo the *Italians* called all but themſelves) and raiſed a Spirit of Induſtry amongſt them, that they had ſoon no pretenſe of travelling abroadin queſt of Learning; ſince he brought it home to their own Doors. He was willing for the publick good to deſcend from the pompous part of Learning, and took as much delight and ſatisfaction in publiſhing his little *Cato*, as in any of his

a —In confeſſo eſt literarum in his provinciis [*Germaniæ*] incrementa potiſſimum *Eraſmo* deberi. Quem enim ille lapidem non movit (quod aiunt) ut ſtudia procederent? Quanto candore tradidit omnia, ab omnibus intelligi volens: quam multi res obſcuras multo obſcurius explicent. Editurus proverbiorum opus a quibuſdam doctis audire coactus eſt, *Eraſme, tu evulgas myſteria noſtra.* Sed cupiebat ea aperta eſſe, quo perfectam eruditionem conſequerentur. Hoc candore deſtituebatur ille qui ve-

more

more Learned Works.——Hence from the ſame principle he was pleaſed to hear of any riſing Genius, tho' poſſibly his own Fame might in time be obſcured by them, it being his moſt paſſionate wiſh, that the World might grow and increaſe in the Knowledge of Polite Learning, hating nothing more than the monopoliſing that which ought to be common; or the thought of *Wiſdom's dying with him*: and to be accounted in this ſenſe, the *Phœnix* of the Age he lived in.

When the unhappy difference began between *Eraſmus* and *Budæus*, which was juſtly looked upon as a ſtruggle between them for a primacy in Learning, when the contention was moſt ſharp and fierce, in the Judgment of all impartial Perſons, *Eraſmus*, (to ſay nothing how much he exceeded him as to Learning) got much the better of him by his good Temper and Pacifick Moderation, this is plainly ſeen in the kind return he made to a very angry and waſpiſh Letter of *Budæus*, [a] which only ſerved to ſhew his pride and Ill-Nature. No

netiis olim *Aldo Manutio* Commentarios Græcos in *Euripidem* & *Sophoclem* edere paranti dixit, cave cave hoc facias, ne *Barbari* iſtis adjuti domi maneant, & pauciores in *Italiam* ventitent. Jam nihil tam humile fuit quo tantus vir ſtudioſorum gratia ſe non demitteret. Etiam ipſum *Catonis* Carmen juxta titulum emendare & interpretari dignatus eſt, ut nec in magnis, nec in minutis ejus opera deſideraretur. Adeo vix proferri queat qui unus ſtudiis communibus plus profuerit. *B. Rhenani* Epiſt. ded. *Carolo* Vto.

a *Gulielmus Budæus* hactenus *Eraſmi* amicus, ultimam ſalutem dicit *Eraſmo*.

Eraſmus Rot. Gul. Budæi perpetuus velit, nolit amicus, non ultimam, ſed jugem ac perennem illi dicit ſalutem. *Vid.* Ep. *Eraſmi* Ed. *Baſ.* 1521. pag. 187, 189.

doubt

doubt there were ſome ill Offices done, by pretended Friends, who threw Oil into the Fire to inflame the Differences between them, and *Longolius* ſeemed to be too much concerned in it: probably *Eraſmus* was ſenſible of this, yet ſince he was a [a]Youth of great hopes, and one whom he looked upon as likely to make a great Figure and even eclipſe his own Fame, yet he ſpeaks of it as not the leaſt concerned, but rather rejoyces to be out done, ſince thereby the World wou'd have the benefit, and this was of more weight to him than any ſelfiſh Conſideration whatſoever.[b] For all then the proud boaſtings of ſuch Men, the World knew that it was he that paved the way, broke the Ice, and made the acquiſition of Learning much more eaſy than it was before his time.

Tho' his ſupereminent worth was veiled under the greateſt modeſty imaginable, yet [c]he was a very candid Judge of other Mens learning, and a very great promoter and en-

a *Chriſtopherus Longolius* juvenis ut ex illius intelligo ſcriptis, cum ad omnes bonas diſciplinas, tum ad eloquentiam factus. Hic ni fallor, unus eſt eorum qui mox *Eraſmi* nomen obſcurabunt. Verum ea res mihi voluptati eſt quando mei nominis jactura lucrum eſt Reipublicæ literariæ. *Eraſmi* Epiſt. *Bombaſio* ſuo Lib. II. p. 444. Ed. *Leid.*

b Fateor eſſe multos qui me præcedunt in hoc argumento laudis, nec mirum eſt quum ego primam invidiam exceperim, viamque munierim quum novale repurgare cœperim, ac doleo non eſſe plures a quibus ſuperer, in hoc enim a me ſudatum eſt. Quod ſi quis conferat ſeculum quod fuit ante annos triginta ſex apud nos, cum hoc quod nunc eſt, intelliget an aliquid literis contulerit *Eraſmus*. Ib. p. 988.

c Candidus alienæ doctrinæ æſtimator, fautorque ingeniorum unicus. Si fortuna ſuppetiſſet. In provehendis bonis literis nemo

courager

courager of Ingenuity wherever he found it, to the beſt of his ability, no Perſon ever did more towards the propagating of Knowledge in all Places where he came, and none ever ſuffered more than he by the Enemies of it, as hath been before ſufficiently ſhewn.

[a]He was a great deſpiſer of the Wealth and Honours of the World; and if at any time we find him uneaſy, it was upon no other account, but his want of ſufficient Encouragement to go on with his very chargeable undertakings for the promoting of Learning. He was a Perſon of great ſincerity and openeſs, which probably made him not much in love with Princes Courts, where he was not like to meet with much Vertue of that kind. And yet once we find that he was ſo much pleaſed with our [b] *Engliſh* Court, as much exceeding all other Foreign Courts, that he cou'd even wiſh himſelf happy in the Enjoyment of King *Henry*, *More*, *Montjoy*, &c. whoſe learning and politeneſs were the chief glory of it, and wou'd hardly ever forgive *Luther* for his uncourtly Language towards that Prince, by which he had been much prejudiced againſt his other Writings.[c]

magis profecit, gravemque ob hanc rem invidiam ſuſtinuit a Barbaris. *Melch. Adam.*

a Dignitatum & divitiarum perpetuus contemptor fuit, neque quicquam prius otio ac libertate habuit. *Id.*

b Scis optime Bombaſi, quod ſemper abhorruerim ab aulis principum: quam vitam ego nihil aliud judico, quam ſplendidam miſeriam, ac perſonatam felicitatem: at in talem aulam [*Anglicam*] libeat demigrare, ſi liceat rejuveneſcere, Rex omnium &c.

c Quorſum attinebat ut *Lutherus* ad eum modum ſcurraretur in *Anglia* regem? *Eraſ. Bucero.*

He had ſo great an abhorrence of a lye, that even when a youth he hated thoſe of his Play-Fellows, that were addicted to this Vice, and when in years, he was put into a fit of trembling at the ſight of a Lyer.[a]

It cannot, after what I have ſaid, be much wondred at that *Eraſmus*, who had by his great Merit acquir'd the favour of ſo many great Princes, and the moſt honourable Perſonages in *Europe*, ſhou'd never himſelf riſe to any conſiderable Dignity or Preferments.[b] And he himſelf acquaints us that his paſſionate love for Liberty, and his careful avoidence of every thing that brought any care or trouble with it, was the real occaſion that he never was or wou'd be advanc'd by his great Friends; [c] otherwiſe it is more than probable, that he might have had any thing he had a mind to. For he tells us that his Chamber[d] was full of Preſents from the

a Ingenium erat ſimplex, adeo abhorrens a mendacio, ut puellus etiam odiſſet pueros mentientes, & ſenex ad illorum aſpectum etiam corpore commoveretur. *Melch. Adam.*

b At quod hactenus nullum in te beneficium aut te dignum, aut tam magno tantorum amore virorum provenerit; partim tute qui neglexeris ea quæ ambiunt alii; partim neſcio quæ fortuna fuit in cauſa—*T. Mori* Ep. *Eraſmo.*

Mallem expeditam fortunam quam amplam. *Eraſmi* Ep. ad *Budæum.*

c Primum immodicus libertatis amor mihi impoſuit, videbam honorem fine curarum onere ſuſcipi gerique non poſſe Ad dignitatem eam conſequendam magis ipſe mihi defui quam fortuna. *Eraſ.* Epiſt. *Sadoleto.*

d Habeo cubiculum epiſtolis differtum ab eruditis, a magnatibus, a principibus, a regibus, a Cardinalibus, ab Epiſcopis: habeo ſcrinium plenum donariis poculorum, lagenarum, cochlearium, horologiorum, quorum aliquot ex puro ſunt auro; annulorum magnus eſt numerus, omnium autem longe major futurus, niſi pleraque donata redonarem aliis ſtudia provehentibus —— *Eraſmi* Epiſt. *Chriſt. Meſiæ.* pag. 988.

greateſt

greateſt Perſonages, which might be very well look'd upon as Pledges of future Favours; but even theſe he ſo little valu'd, that he parted with them to thoſe, whom he thought moſt deſerving in the republick of Learning. It is true he in one place ſeems to repent his obſtinate refuſal of what had been often in his power to have gained, Preferments and Dignities, ſince they wou'd have prevented ſome Inconveniences he found did afterwards attend the want of them.[a] But this was more upon the account of others, than himſelf; for certainly he was of a very publick Spirit, and all that he did by his Writings was for the publick Service of the World; and his laſt Will ſhews by his charitable Donations, that it continued with him to his Death.

It muſt be recorded to his honour, that it was at his motion and advice, that the College for the three Languages was firſt inſtituted at *Lovain*, and when upon the Fame of this *Francis* King of *France* was mov'd to ſet about the like laudable Work at *Paris*, he ſent for *Eraſmus*[b]

a Ego hactenus otii dulcedine ebrius, omnem fortunam rejeci, cujus animi nunc me ſero pœnitet; non quod me diſplicet humilitas, ſed quod hoc ſeculo vix quiſquam eſt tam ſordidus & abjectus, quin audeat *Eraſmum* conſpuere, concacare; ſit honos auribus; ab ea contumelia vindicaſſet mediocris fortunæ dignitas. *Eraſmi* Epiſt. *Vergaræ*.

b Magnas opes moriens reliquerat *Arienſis* præpoſitus *Hieronymus*, *Buſlidius Franciſci Veſontini* quondam Archiepiſcopi frater; quas cum ille ſtudioſorum uſibus deſtinaſſet, *Eraſmus* Teſtimentariis autor fuit, ut *Athenæum Lovanii* conſtituerent, in quo ſtipendiis ordinatis tres linguæ publice docerentur. ——— Ea res *Franciſcum* quoque *Galliarum* regem movit, ut ad ſimilis Collegii *Lutetiæ Pariſiorum* inſtitutionem animum adjiceret, *Eraſmum* per literas evocando, cuju

to assist in that Affair; for as he was the first Promoter, so likewise he thought him most able to finish such a Design.

So much in the deserved praise of *Erasmus*; but before I put an end to his History, I think it incumbent upon me to vindicate him from the aspersions thrown upon him by a late Writer. And tho' it must surprise any one, who reads the Life of Cardinal *Wolsey*, to find that the Author shou'd fix any note of ingratitude upon *Erasmus* towards that Cardinal, which (tho' it be easy to wipe off) must at the same time revive his usage of his own Friends and Patrons, who stand upon record as ill treated by him. Amongst others Bishop *Fox* of *Winchester* ought to be foremost in the list, who all know, and is confessed also by this Historian himself, to have had the greatest hand in bringing him out of obscurity into the sight of the King and Court; and yet the Cardinal bore hard upon him, and in many instances proved ungrateful to him. But however my business is rather to clear *Erasmus* from any aspersion of this nature, than to trouble the Reader with matters foreign to my purpose, or recriminate upon the Cardinal. The Historian then having mentioned several Passages out of *Erasmus*'s Writings, which seem very favourable to his Character, especially relating to that part of it, that concerns his being an encourager of Learning[a] and Learned

consil o omnia disponerentur. — Vita *Eras.* per *Bateſium.* p. 204.

a Magis autem exoſculor egregium ac prorſus Heroicum Men:

Men (which indeed muſt be owned as agreeable to the general account we have of him,) at laſt concludes; *that after all the advantageous things ſpoken by* Eraſmus *of the Cardinal, did he not at laſt expoſe him to the view of the World in a new, and perhaps a much truer light, as being no longer under the awe of his Power and Promiſes? or as having nothing more either to fear, or to hope from him? This* (ſaies our Author) *is an exception which may be naturally made, and I am willing to give it all the force I can: but at the ſame time recommend it to be conſidered, how far a change of Fortune in our Patrons and Friends is commonly apt, tho' that is an effect which ought not to follow in generous Minds, to cauſe a change both in our Sentiments and our behaviour towards them: and eſpecially if we have thought our ſelves much neglected, or very ill uſed by them.* By this inſinuation it is plain he wou'd make *Eraſmus* a Time-ſerver, that he flattered the Cardinal while in his proſperity, and was hard upon him after his fall. I ſhall briefly ſhew that *Eraſmus*, in what he ſaies both before and after his Misfortunes, doth not deviate from the common ſtream of Writers; both joyntly owning, not only that he had magnificent Deſigns of promoting Learning and good Diſcipline in *Oxford*

animum *Thomæ* Card. *Eboracenſis*, cujus prudentia ſchola *Oxon.* non ſolum omni linguarum, & ſtudiorum genere, verum & moribus, qui deceant optima ſtudia, condecorabatur. *Eraſm.* Epiſt.

eſpecially; but alſo that his ambition and inſolence had juſtly rendred him very obnoxious to the cenſure of all Mankind. And tho' *Eraſmus* might well think himſelf *not only much neglected, but ill uſed by him* (which ought to ſoften the harſheſt things that he ſaies againſt him) yet I think there is nothing that requires a Vindication, and is not correſpondent to the Hiſtory of the Cardinal. One inſtance, inſtead of many, may ſerve to prove how very ill *Eraſmus* was treated by him, *viz.* in the affair of a Prebend in *Tournay*,[a] of which See *Wolſey* was for ſome time Biſhop. *Eraſmus*, tho' he had no inclination to any Preferment of that kind, yet ſince his great Patron the Lord *Montjoy* was Governor of that City, and he had ſome other Friends whom he reſpected there alſo, had worked himſelf up to a great deſire of it; eſpecially ſince his Friend, and our Country-Man, *Rich. Sampſon* had undertaken to ſecure it for him[b] of the Cardinal. But after all, when the Cardinal had actually given him this Preferment, and the Canons there had expreſt great ſatisfaction at the Honour that wou'd accrue to them, by having *Eraſmus* one of their Body; on a ſudden the whole Scheme was unravelled, the

a *Eboracenſis* donavit me præbenda *Tornacenſi*, ſed ἀδώρῳ δώρῳ, ſi quid noventur res. Accepimus tamen, nihil enim facilius quam amittere. Epiſt. *Am.*

b Jam non inhumaniſſimus modo ſim, verum etiam ingratiſſimus, niſi *Sampſonum* inter præcipuos patronos meos aſſcripſerim, qui nec rogatus unquam nec poſtulatus mihi nec opinanti nec expectanti præbendam *Tornacenſem* pararit. *Eraſmi* Epiſt.

Cardinal

Cardinal proved falſe, and *Eraſmus* loſt his Preferment. Indeed Sr. *Tho. More* tells him, that the Cardinal writ him word, that this Preferment was not ſo proper for *Eraſmus* (*i. e.* he had no mind to give it him) but that he ſhou'd ſoon have ſomething better;[a] but this was ſo far from coming to paſs, that it ſeemed not to be ſo much as thought of by him; and as *Eraſmus* grew into years, he takes notice, ſuch promiſes would be of little ſervice to him; beſides he was very eaſy in his preſent Circumſtances, and therefore was unwilling to be tantaliſed with future expectations.[b] His Friend *Ammonius* in one of his Epiſtles takes notice of the Cardinal's uſage of *Eraſmus*, of which he had ſome hints from himſelf[c].

But I think the Epiſtle of *Demolendinus*[d] to *Eraſmus* ſets this matter in the cleareſt light, and one wou'd think that ſince he himſelf was one of the Canons of *Tournay*, he ſhould know more of this matter than any other Perſon whatever. He directly ſaies, that the Cardinal had not only given *Eraſmus* an expectation of a Canonry at *Tournay* (as Dr. *Fiddes* would have it) but

a Reſcripſit Cardinalis eum locum haudquaquam fore idoneum tibi —— id beneficium donaretur alii —— pinguius tibi debere. *Morus Eraſmo.*

b Reverendiſſimus Cardinalis perbenigne pollicetur, verum hæc ætas non moratur lentas ſpes; etiamſi mihi jam contigit, quod huic animo, quod huic ocio ſatis eſt. *Er.* Epiſt.

c De ſomnio, quo te ab *Eboracenſi* fuiſſe beatum dicis, & ludibrio habitum arbitraris, vellem explicatius ſcripſiſſes. *Ammonius Eraſmo* Edit. *Leid.* pag. 234.

d *Joanes Demolendinus Eraſmo Rot.* S. P. D.

Dominus *Eboracenſis*, id quod eſt curialibus perquam peculiare palinodiam cecinit, Canonicatum enim tibi jampridem donatum alteri contulit, filio Chirurgi Regii, ſed quem non puto ſine litigio futurum, ſi res innovari

actually had granted it to him, and that he had poſſeſſion of it (as far as an abſent Perſon can be ſaid to poſſeſs any thing) having had an Inſtrument ſigned by the Cardinal, as Biſhop of that Church, to inſtal him in it. This I think is very naturally inferred from *Demolendinus*'s mentioning the Proxy that *Eraſmus* had ſent to him, which he tells him, that he would however keep by him, leſt there ſhould hereafter be an occaſion for it, ſince the Cardinal at his ſerving him ſo baſely, made him a Promiſe of another Canonry in the ſame Church, if not ſomething that ſhould be better to him in *England*; but he ſeems to hint, that there was no dependance upon ſuch Speeches, ſince any one might be prefered as well as himſelf, if Promiſes wou'd do it: but however he encourages the good Man to hope for better Fortune hereafter. We do not find that *Eraſmus* did much depend upon the Cardinal after this diſappointment, or ever was inclined to inſcribe any of his Books to him.[a] But I much wonder that

contingat. Pollicitus eſt tamen ipſe *Eboracenſis* tibi hic alium Canonicatum, aut in *Anglia* quippiam majus donaturum, quod mihi coram expoſuit *Montjoius*, tametſi ejuſmodi pollicitationibus dives quilibet eſſe poteſt. Non dici poteſt quam mihi aliiſque compluribus etiam Canonicis gratum fuiſſet, ſi te huc tandem poſt varios & improbos labores bona Dea retuliſſet, ſed non vidi *juſtum derelictum*. Dixit item *Montjoius* ſe propediem in *Angliam* profecturum, voluitque ut te de ea re facerem certiorem. Servabo tamen interim mandatum, ſive *procurationem* quam vocant, ſi forte qua in re ea uti tua cauſa contigerit ——— vale igitur & diu & feliciter. Ex *Tornaco* 23 *Novemb.* Anno. 1515.

[a] Extremam & ſacram ancoram, ut vocant, meæ felicitatis in te fixeram. *Eraſmi* Epiſt. *Tho.* Card. *Ebor.*

that

that Dr. *Fiddes* ſhou'd be ſo great a Stranger to the Works of *Eraſmus*, as not to know that he had dedicated more than one of his Books to the Cardinal. His Paraphraſe on the Epiſtles of St. *Peter*, and a piece of *Plutarch*, relating to *the benefit we may gain from our very Enemies*, were both inſcribed to him, and we may from them collect his Character drawn to great advantage by his *excellent* and *maſterly hand*, I mean that part of it which belonged to him, as being a great Patron of Learning and Learned Men, and his being likewiſe a great Stateſman, and an able Counſellor to King *Henry*. It is certain that the Kingdom very much flouriſhed under his adminiſtration, till at laſt he *became inebriated with ſucceſs* (as Arch-Biſhop *Warham* ſaid of him) and ſpoilt all by his Ambition and Inſolence; but yet in this beſt part of his Character of being a great *Mæcenas* to Learned Men, it is plain from the foregoing account he was not ſo to *Eraſmus*,[a] otherwiſe he wou'd not ſo often have complained of his being deceived, and of the empty Promiſes that were made him, chiefly by Cardinal *Wolſey*[b] on whom he moſt rely'd, and by whom he had been more than once induced to come over to *England*, with

a——— Maturabimus reditum maxime ſi tua benignitas aliquid interim paraverit, quo fatigatum hiſce laboribus animum ſimul & corpus refocillemus. *Ibid.*

b Card. *Ebor.* cui dedicavimus libellum *Plutarchi*——ex illius munificentia non ſum pilo factus ditior. *Cat. Lucubr. Eraſmi.*

a de-

a deſign to ſettle here the remainder of his Life.[a]

In an Epiſtle to Sr. *Tho. More*, he acquaints him with the doublings and artifices of the Cardinal, whom he ſtiles the Chancellor, his Patron Arch-Biſhop *Warham* quite wearied out by his Encroachments upon his Office having reſigned the Year before. It ſeems he paid him part of his Penſion but he knew how to be repaid: and to deceive him farther promiſed him a Biſhoprick, which *Eraſmus* looked upon as only a ſham to avoid paying him what was farther promiſed,[b] and was really due to him. We do not find any thing certain ſetled upon him, unleſs a ſmall Penſion out of the Church of *York*, which was much below his expectation and deſerts, as well as the Promiſes made to him at his coming hither. And if he had not been helpt out by the favours of his beſt Patrons Arch-Biſhop *Warham*, and Lord *Montjoy*, we had to our great diſadvantage loſt him much ſooner out of *England*. Doth not ſuch treatment of the moſt Learned Man then in *Europe* quite mar the beſt part of the Cardinal's

a Hanc inſulam [*Angliam*] mihi patriæ vice adoptaram, hanc ſenectutis meæ ſedem delegeram. Invitabar immo flagitabar crebris literis modo non montes auri pollicentibus. *Eraſmi* Epiſt. Card. *Grymano.*

——Montes aureos imo pluſquam aureos ſuis literis pollicebantur amici, *Eraſ. Cat. Luc.*

b ——Penſionis partem de ſuo ſolvit Cancellarius, hoc eſt ducentos florenos, eam pecuniam arte quadam reparaturus. Centum adhuc expecto, ſed quis hanc numerabit, omnibus digreſſis? Cancellarius ſupremis verbis juſſit me optimo eſſe animo, deſtinavit mihi ut intelligo Epiſcopatum, adeo facilius eſt iſti Epiſcopum facere, quam promptam pecuniam ſolvere. *Er.* Epiſt.

Chara-

Character. his being a *Mæcenas* and an encourager of Learning? tho' towards the gaining of it he made ſuch havock of Religious Houſes, that even the Writer of his Life being judge, he incurred more than a ſuſpicion of being both ſacrilegous and unjuſt, and paved the way for that thorough diſſolution of them, which ſoon after enſued by the King himſelf.

Let it be conſidered alſo, that tho' *Eraſmus* doth in ſome of his Epiſtles reſent the uſage he met with from the Cardinal; yet as he was very far removed from ambition, and had himſelf the offer of being made a Cardinal, as alſo more than once of being a Biſhop, and deſpiſed both the Honour and the Advantages ariſing from them;[a] it can't be ſuppoſed that he was under any temptation either to dawb and flatter, or to be afraid of *Wolſey*; and therefore we muſt attribute the change of his Stile to the alterations viſible in the Cardinal ſometime before his fall. For though in no part of his Life he cou'd be called a good Man, yet towards the latter part of his adminiſtration, he had arrived to that inſolence and haughtineſs of temper, that he became the very ſcourge of the Kingdom; which might reaſonably cauſe *Eraſmus* to apply that Aphoriſm of *Solomon* to him, *that a haughty Spirit goeth before a fall*, being no doubt an inti-

[a] Nihil moror Epiſcopatus quos promittit Regia majeſtas: exhaurirent me præſente pecunia, quæ ſatis exigua eſt: onerarent me ære alieno, involverent curis, eriperent ſhanc libertatem, ſine qua non viverem triduum. *Eraſ.* Ep. *Fran. Molino.*

mation

mation of his unpreſidented treatment of his great Friend Arch-Biſhop *Warham*, as having picked a quarrel with him for ſubſcribing himſelf *your Brother William* of *Canterbury*, as too familiar a Stile from the Metropolitan of all *England*, and juſt before Lord Chancellor, to an Arch-Biſhop of *York*, becauſe the Pope's Legate. *Eraſmus* occaſionally mentions the Cardinal as not ordinarily civil, or eaſy of acceſs,[a] to his inferiors; but that he ſhou'd uſe one that was his ſuperior no better, is I think the finiſhing of his Character as to Haugtineſs and Pride. Therefore we find that *Eraſmus* had conceived a terrible Idea of the Cardinal, by an expreſſion he uſes to one who had ſome matters to tranſact with him, intimating *that there was no ſtanding before him.*[b] I have already as occaſion offered mentioned how ill moſt of *Eraſmus*'s beſt Friends were uſed by the Cardinal, I ſhall only add, that in one of his Epiſtles he bleſſes himſelf, that he had nothing to do with him, and pities his Friends for the hardſhips he put upon them, under the ſemblance of love and favour.[c] And yet when this great Oppreſſor was upon the decline, and

a Complexus eſt Cardinalis *Eboracenſis*, non paſſim comis aut facilis. *Eraſ.* Epiſt.

b ——— Quam ægre dimittit clientem ſummus ille purpuratus, οὐ δεῖ μὴ διαμαχεῖν. *Eraſmi* Ep. *Quirino Taleſio.*

c *Morus* adhuc eſt *Caleti*, magno ut apparet tum tædio, tum ſumptu, & in negotiis longe odioſiſſimis. Hoc eſt a *Cardinalibus* adamari. Sic & *Pacæum* jam ſupra biennium apud *Elvetios* relegatum detinent. *Eraſmi* Ep. P. *Ægidio.*

to

to the rejoycing of the People was losing that Power, with which he had so harrassed Mankind, it must be imputed as a crime in *Erasmus*, not to express his concern for it; and it can be called nothing less than *insulting a great Man under Circumstances of distress*. But who knows not *Erasmus* had too much good nature and humanity to fall under such an imputation? Neither do we find that he ever did rejoyce, upon hearing of the Misfortunes that befell Bishop *Fisher*, and Sr. *Tho. More*, or any other whatever, How much concern doth he express at such News? how great a Character doth he bestow upon them? and yet had nothing either to hope or fear from them, more than from Cardinal *Wolsey*. And again what a Character doth he give Arch-Bishop *Warham* after his Death? exceeding any thing he said of him in his Life time.

But why shou'd this Author be so angry with *Erasmus*, for saying no more in the Cardinal's favour, when he owns [pag. 3.] that all Historians, but himself, had given him a very bad Character. And tho' he set himself towards restoring the discipline of the Church, and reforming abuses amongst the Clergy, must this attone for his accumulated Vices? It is to little purpose that he has taken so much pains to make his Birth less ignoble, no Wiseman regarding him the less for what was not in his Power to prevent; but if he cou'd have cleared him from those foul Immoralities, of which he

he ſtands charged, he had done ſomething towards finiſhing his Hero. Doctor *Fiddes* wiſhes that the Cardinal wou'd have handed down to us his own Life, but he was too wiſe to engage in it, knowing the part he had acted; and the flagrant Crimes he had been guilty of were too notorious to admit of any Colour or Varniſh. And indeed he muſt be looked upon as a very bold Man, who even two hundred Years after his Death ſhou'd offer to labour out an Encomium on him, and put all his Actions in a falſe Light, running againſt the ſtream of all who have writ concerning him. His Character is briefly and more truly ſummed up, in what is ſaid of him by an Eminent Writer in the following Words. *The intolerable Pride, Extortion, Bribery, and Luxury of* Wolſey, *Arch-Biſhop of* York, *who can be ignorant of? ſelling Diſpenſations by his Power* Legantine *for all Offences; inſulting over the Dukes and Peers, of whom ſome he brought to deſtruction by bloody Policy; playing with State Affairs according to his humour or benefit; cauſing* Tournay, *got with the blood of many a good Soldier, to be rendred at the* French *King's ſecret requeſt made to him, not without Bribes, with whom one while ſiding, another while with the Emperour, he ſold the Honour and Peace of* England; *and other Crimes*, &c.

As to his oppoſition to the Reformation, our Author vindicates him from that charge, and ſhews

ſhews his own zeal alſo upon the ſame Topick, gives hard Names to the poor *Lollards* and *Waldenſes* (p. 34.) and thinks they deſerved the Puniſhment adjudged them. Our Country-Man *Wickliff* has likewiſe no better quarter from him. In ſhort he has moſt partially, and indeed ſcandalouſly reflected upon the opening of the Reformation, laying on the groſſeſt Colours to hide the deformities of Popery. But all this, and a great deal more that might be added, plainly ſhews, how little regard the Author had to truth, and how good an Inclination to Popery; which will appear very evident, if we do but give the true riſe and occaſion of writing this Life of *Wolſey*, which was as follows.

Dr. *Wake*, now Arch-Biſhop of *Canterbury*, in the beginning of the Convocation Controverſy had juſtly reflected on the exorbitant Power of Cardinal *Wolſey*. Upon which Dr. *Atterbury*, late Biſhop of *Rocheſter*, was angry, and upbraided Dr. *Wake* with ingratitude to the Founder of *Chriſt's-Church* in *Oxford*, where he eat his Bread. Dr. *Wake* in his Defence had made anſwer, that their proper Founder was not the Cardinal, but *Henry* VIII, *&c.* Dr. *Atterbury* for reply was hunting long for materials to illuſtrate the Character of Cardinal *Wolſey*; but finding that with all his art they wou'd not make a good piece, he threw by his Collections to be put together by another hand. And hearing at laſt of a Writer capable

of

of dreſſing up a Panegyrick upon the worſt of Men, he ſet him upon the Life of this great Cardinal, ſupplied him with his own Collections, directed him to the ſtock of others, procured him the whole party of Subſcribers, entertained him at his Deanery of *Weſtminiſter*, ſuggeſted matter and method, turned him to Authorities and Conjectures, and laid the whole Plan for forming ſuch a Life as might blacken the Reformation, caſt lighter Colours upon Popery, and even make way for a *Popiſh* Pretender; and under all to ſhew that the great reſtorer of the Church muſt be another *Engliſh* Cardinal. This was really the deſign of the Work, and a Work-Man was found ſuitable to it, for none but a Man in the worſt Circumſtances wou'd have ſubmitted to ſuch drudgery. The Character then that this performance deſerves, is plainly this; that nothing ever was undertaken with a meaner, and more mercenary Spirit, or executed with ſuch implicit Faith. The Compiler when told of many curious Manuſcripts and other Papers proper for the true purpoſe of ſuch a Life, made no other reply, but that he had *enough*: too much indeed of ſuch materials, which had been cook'd up for him. As then nothing can be more deſtructive to our Conſtitution, and nothing at that juncture eſpecially cou'd have a more fatal influence on the Minds of the People, than to believe ſuch a Story to be true; I hope I have not ſaid too much, or expreſſed my

ſelf

ſelf with more than ſuitable warmth, where both our Religion and Conſtitution are ſo much concerned. For truth is what every one has a right to, and it is every Man's Duty to diſabuſe thoſe, who have been wronged by any evil Arts whatſoever, eſpecially in matters of ſo much moment, as theſe before us. Tho' at the ſame time I muſt profeſs my ſelf to have a hearty love and eſteem for good Men, let them be of what Party, or Denomination ſoever. A Man of Wit, upon reading this performance, told a Perſon of eminence and character, that *he ſhould have thought it impoſſible, that any one cou'd make ſuch a Saint of ſuch a D—l.*

It is not to be omitted that this Author, to make his Work the more compleat, paſſes the Seas, and brings in *Luther* for a ſhare of obloquy; and no wonder, he being ſo great an agent in the Reformation, as well as having ſhewn a juſt indignation againſt *Wolſey* for his Bigotry, and Vices, which he ſufficiently laſhes in his Anſwer to King *Henry*'s Book. And though *Luther*'s zeal might have carried him too far from the Rules of decency, in treating a crowned Head in ſo very uncourtly a manner (for which afterwards he ſubmitted himſelf and beg'd Pardon) yet we don't find he ever did make any acknowledgements, or ſoften any thing he had therein ſaid againſt the Cardinal; judging rightly that all Mankind agreed in his Character.

May we not then from what has been ſaid very reaſonably conclude, that *Eraſmus*'s

uſing his Pen in ridiculing the corrupt Practices of the Church, and expoſing the ſenſeleſs jargon of the Schools, of which the Cardinal was very fond, occaſioned his having ſo great a ſpleen againſt him, and breaking his promiſes to him. *Wolſey* was aiming at St. *Peter*'s Chair, how then cou'd he affect one, who had made it totter? or give any Encouragement to *Eraſmus*, in whom he found ſo much Heretical pravity, as appeared by his ſatyrical way of writing? Since then the Cardinal had engroſſed all Power, and diſpoſed of all Preferments, as he thought fit, and did really more reign, than the King himſelf, [a] his way to Preferment was quite precluded, and he had reaſon to repent his coming hither, and refuſing greater offers abroad. [b]

But I need ſay no more, ſince the ſevereſt thing that *Eraſmus* ſaies againſt the Cardinal (viz.) *that he was feared by all, and beloved by few or none*, [c] is confirmed by all the Hiſtorians of that time; who alſo give a general conſent as to the other parts of his Character, being the very reverſe to what we find of him in this Panegyriſt. But if he or any other Writer will make uſe of ſuch varniſh, and have a

a Nam plane regnabat verius quam ipſe Rex.

b Quoties pæniteat me fortunam quam ante triennium mihi *Lovanii* offerebas, non amplexum fuiſſe? ſed tum quidem amplæ ſpes me ferocem reddiderant, & aurei *Britanniæ* montes animo concepti: ſed eam criſtam mihi depreſſit fortuna. *Eraſmi* Epiſt. *Adolpho* Principi *Veriano*.

c Metuebatur ab omnibus, amabatur a paucis, ne dicam a nemine. *Eraſmi* Epiſt. *Vergaræ*.

mind

mind to appear ſingular in their Accounts of Things and Perſons, making Vice Virtue, and Virtue Vice, it is to be hoped they don't expect to be believed. *Buck* has given a very different Character of *Richard* III. from other Writers, and *Cardan* an *Encomium* of *Nero*; yet they muſt ſtill remain as great Monſters as ever, and as ſuch cannot but be deteſted and abhorred by Mankind. In the Life of Sr. *Tho. More*, juſt now reprinted, tho' writ by a *Roman Catholick*, we find as ſevere things ſpoke of the Cardinal, as cou'd be ſaid by any *Proteſtant* Writer whatſoever; ſo that it ſeems his Bigotry to that Church cou'd not atone for many of his Actions with any honeſt or conſcientious Man of his own, or any other perſuaſion. It had been better therefore not to have brought him again upon the Stage; ſince the World is now too wiſe to be impoſed upon, and bribed into a good Opinion of ſo ill a Man

I have only to add, that I hope this Hiſtory will not be thought defective, for not having in it all the common Stories that are told of *Eraſmus*; as particularly his jeſt upon Tranſubſtantiation, when having borrowed Sr. *Tho. More*'s Horſe, and not ſending him back in time, upon Sr. *Thomas*'s writing for him he returned this Anſwer, *Crede quod habes, & habes*; with many others of the like nature, which paſſed between theſe two intimate and facetious Friends. Moſt of which relating as

well to Sr. *Tho. More* as *Eraſmus*, are either to be met with in the *Life* of Sr. *Thomas* before mentioned, or Dr. *Covel*'s late Book of the *Greek Church*; to which I wou'd beg leave to refer the Reader having already exceeded the limits I firſt propoſed to my ſelf in this Work.

The

APPENDIX

CONTAINING

RECORDS, LETTERS,

And other Original Papers, Chiefly Relating to *England*, in the foregoing Life of

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JOANNIS SAPIDI

Certamen de origine Roterodami, *quo duæ Nationes collitigantes introducuntur.*

GALLICA Germanæ certabat natio terræ,
Quod grave diſſidium Solus *Eraſmus* erat.
Utraque ſe tanta jactabat prole parentem
Exortumque ſuis hoc jubar auſpiciis.
Denique felicis Genio ſub judice hati
Decernunt liti jura ferenda ſuæ.
Jamque aderant, verum ut genialem vidit honorem
Conſcia *Siſyphea Gallia* perfidiæ,
Mox vafram mentem manifeſto prodidit ore,
(Eſt gravitas viſi tam veneranda Geni)
Quîn retulit pavidum inde gradum, ceſſitq; verendi
Non expectato judicis arbitrio.
Tum ſic orſa loqui placido *Germania* vultu,
Quæ gerit immota pectora plena fide:
Olim ater nitidum corvus mentitus olorem
Exſtitit aligero fabula vana gregi.
Fraude meum ſimili licet uſurparis *Eraſmum*,
Non tamen eſt animi, vel meminiſſe mei:
Sed tibi, ſed toti hunc partum concedimus orbi,
Nam datus eſt uni ſol rutilare plagæ.
Dixit, & ob nactam patriis in finibus herbam,
Sint, lubet, incenſis omnia læta rogis.
Nunc ſileat Summi contraria mœnia vatis
Ob natalitium publica fama ſolum;
Septem proq; illis, memoret duo maxima regna,
Quæ æternis odiis noſter *Eraſmus* aget.

In

Numb. I.

The Inſcription upon the Statue of Eraſmus *at* Roterdam.

In anteriore parte baſis.

DESIDERIO. ERASMO
MAGNO. SCIENTIARVM. ATQVE. LITERATVRAE
POLITIORIS. VINDICI. ET. INSTAVRATORI
VIRO. SAECVLI. SVI. PRIMARIO
CIVI. OMNIVM. PRAESTANTISSIMO
AC. NOMINIS, IMMORTALITATEM. SCRIPTIS
AEVITERNIS. IVRE. CONSECVTO
S. P. Q. ROTERODAMVS
NE. QVOD. TANTIS. APVD. SE. SVOSQVE. POSTEROS
VIRTVTIBVS. PRAEMIVM. DEESSET
STATVAM. HANC. EX. AERE. PVBLICO
ERIGENDAM. CVRAVERVNT.

In dextro Latere

BARBARIAE. TALEM. SE. DEBELLATOR. ERASMVS
MAXIMA. LAVS. BATAVI. NOMINIS. ORE. TVLIT
REDDIDIT. EN. FATIS. ARS. OBLVCTATA. SINISTRIS
DE. TANTO. SPOLIVM. NACTA. QUOD. VRNA, VIRO. EST
INGENII. COELESTE. IVBAR, MAIVSQVE. CADVCO
TEMPORE. QVI. REDDAT. SOLVS. ERASMVS. ERIT.

In Siniſtro.

HIER REES DIE GROOTE SON, EN GING TE BASEL ONDER:
DE RIIKS-STAD EER' EN VIER' DIEN HEILIG IN SIIN GRAF:
DIT TWEEDE LEVEN GEEFT DIE 'T EERSTE LEVEN GAF:
MAAR 'T LICHT DER TALEN, 'T SOVT DER ZEDEN 'T HEERLIK [WONDER,
WAAR MET DE LIEFDE, EN VREDE EN GOD-GELEERTHEID [PRAALT;
WORT MET GEEN GRAF GEëERT NOCH MET GEEN BEELT BE- [TAALT:
DIES MOET HIER 'T LVGHT GEWELF ERASMVS OVER-DEKKEN; [STREKKEN.
NADIEN GEEN MIND' RE PLAATS ZIIN TEMPEL KAN VER-

In Poſteriore parte.

DESIDERIVS ERASMVS
GEBOREN TOT ROTTERDAM DEN 28 OCTOB: 1467.
GESTORVEN TOT BAZEL DEN 12 IVLII 1536
MET EEN HOVTEN PRONK-BEELB VEREERT 1549.
IN EEN BLAAVW ARDUIIN STEENEN VERWISSELT, 1557.
'T SELVE VAN DE SPANIAARDEN TER NEDER GEWORPEN 1572,
SEDERT WEDEROM IN STAND GEBRAGHT:
EINDELIIK VAN KOPER AFGEGOTEN EN OPGEREGT 1622.
OM HET BOUW-VALLIG BRUG GEWELF
EN BREUKE DER VOET-STUT AFGENOMEN 1674.
IS ALDUS HERSTELT 1677.
ALS BORGEMEESTEREN WAREN
BALTHASAR VERBEECQ,
DOMINICUS ROOSMALEN,
JACOB DE BRAUW,
PIETER DE MEY:
FABRIICQ MEESTEREN
LION: VAN NAARSSEN, BARTH: VAN DEN VELDE. A: V. Sct.

Numb. II.

Eraſmus's Epiſtle to one of his Falſe GUARDIANS.

Eraſmus Rot. *Magiſtro* Petro Winckel, *Tutori quondam ſuo*, S.

VEREOR, & vehementer timeo ne terminus brevis & currentis ſpatii res noſtras nondum in tuto locatas, ſed jampridem, etſi ſero, locandas inveniat. Quare omni ingenio, omni cura, omnique Studio invigilandum cenſeo, ne res noſtra aliquid detrimenti patiatur. Inquies fortaſſis, me ex illorum numero eſſe, qui, ne cœlum ruat, ſolliciti ſunt. Fateor quidem, ſi jam ſumma expectaret in loculis. Sed exiget prudentia tua rerum noſtrarum rationem cautius. Adhuc libri vænum exponendi ſunt, adhuc emtorem quæſituri, adhuc licitantem viſuri. Vide quam procul ſit illos emtos eſſe; adhuc terræ mandanda ſemina, quibus conficiatur panis: interea *cito pede* (ut eſt apud *Naſonem*) *labitur ætas*. Non video prorſus quid lucri poterit in hac re mora conferre; quid autem jacturæ utique. Audio praeterea *Chriſtianum* libellos nondum, quos habet, reſtituiſſe; vincatur oro illius tarditas tua improbitate: ſi rogatus diſſert, vel juſſus mittat. Vale.

Eraſmi *Epiſt. Edit. Leid.* 1703. p. 1885.

Eraſmus's

Numb. III.

Eraſmus's *Opinion of a Monaſtick Life, from his own Words.*

——NON inſector convitiis, quod *Franciſcani* ſuam, *Benedictini* ſuam amplectuntur regulam : ſed quod quidam illorum plus illis tribuunt quam Evangelio. Quod utinam non in pleroſque iſtorum competat. Non inſector quod alii piſcibus victitant, alii leguminibus aut herbis, alii ovis : ſed admoneo vehementer errare eos, qui *Judaico* animo ex hiſce rebus juſtitiæ perſuaſionem induunt ; ex hujuſmodi nugis, ab homuncionibus repertis, ſe cæteris anteponunt, cum iiſdem pro nullo vitio habeatur famam alienam mendaciis inceſſere. De ciborum delectu nihil uſquam præcipit *Chriſtus*, nihil Apoſtoli, *Paulus* ſæpe dehortatur : virulentam obtrectationem exſecratur *Chriſtus*, deteſtantur Apoſtolicæ literæ, & tamen illic volumus religioſuli videri, hic fortes ſumus & intrepidi. Hæc qui admonet, cum in genere, tum amanter, quæſo, num is religionem videtur lædere ? Quis autem tam demens ſit, ut proferendis in lucem Monachorum vitiis, velit haberi diſertus ? At metuunt iſti, ne ſuos habeant minus dicto audientes, tum ne pauciores ambiant in illorum cooptari gregem. Imo nemo magis obedit, atque, ut verbo utar *Paulino*, πειθαρχεῖ, quam qui hauſto *Chriſti* Spiritu liber eſſe cæperit. Vera charitas omnia boni conſulit, omnia ſuffert, nihil detrectat, obedit præpoſitis, non ſolum benignis & commodis, verum etiam aſperis & difficilibus. Sed tamen hoc interim ca-

vendum Præpoſitis, ne alienam obedientiam in ſuam vertant tyrannidem ; & ideo malint eos ſuperſtitioſos quam pios, quo magis ad omnem nutum obſerviant. Patres appellari gaudent. Atqui quis eſt patrum carnalium, qui ſuos liberos optet ſemper infantes eſſe, quo magis regnum in illos exerceat pro ſua libidine ? Rurſus, qui proficiunt ad *Chriſti* libertatem, hoc imprimis cavere debent, ne quod admonet *Paulus*, libertatem faciant prætextum carni ; aut ne juxta *Petri* doctrinam, libertatem faciant velamen malitiæ. Quod ſi unus aut alter hac libertate ſit abuſus, non continuo par eſt ob id omnes in perpetuo *Judaiſmo* continere. Comperiet quiſquis obſervarit, nullum inter iſtos arctius adſtringere laqueos ceremoniarum, quam qui ſub hoc prætextu regnant, & ventri ſuo vivunt, non *Chriſto*. Jam vero non eſt quod metuant, ne non propagetur *Eſſenorum* genus, in tanta, ingeniorum & animorum varietate : qua fit ut nihil etiam ſit uſquam tam abſurdum, quod non expetatur a multis. Quanquam magis optandum iſtis, ut ingenuos ac veros habeant religionis profeſſores, quam ut multos. Atque utinam id lege cautum eſſet, ne quis ante trigeſimum annum ejuſmodi laqueis implicaretur, antequam ipſe ſibi notus ſit, aut cognita vere Religionis vis. Cæterum, iis, qui Phariſeorum exemplo ſuum agunt negotium, obeuntes terras ac maria, quo faciunt unum proſelytum, nuſquam deerunt adoleſcentes rerum imperiti, quos in naſſam illectent, & quos captent. Ingens ubique ſtultorum ac ſimplicium eſt numerus.

rus. Ego certe optarim, nec dubito quin idem optent omnes vere pii, Evangelicam religionem ſic omnibus eſſe penitus cordi, ut, hac contenti, *Benedictinam*, aut *Franciſcanam* nullus ambiat; nec dubito quin idem optet ipſe *Benedictus* ac *Franciſcus*. Applaudit *Moſes Chriſti* gloria obſcuratus: applauderent & hi, ſi nobis amore legis Evangelicæ ſorderent humanæ conſtitutiones. Vellem univerſos *Chriſtianos* ita vivere, ut qui nunc ſoli religioſi vocantur, parum religioſi viderentur. Quod & hodie in non paucis verum eſt; cur enim manifeſta diſſimulemus? Et tamen olim prima monaſticæ vita origo ſeceſſus erat ab idololatrarum ſævitia. Mox hos ſequentium Monachorum inſtituta, nihil aliud erant quam revocamenta ad *Chriſtum*. Principum aulæ titulo magis quam vita quondam erant *Chriſtianæ*. Epiſcopos mox ambitionis & avaritiæ morbus corripuit. Vulgus item a primitiva illa charitate refrixit. Hinc ſeceſſum captavit *Benedictus*, & poſt hunc *Bernardus*, deinde alii atque alii. Conſpiratum eſt a paucis non in aliud, quam in purum ac ſimplicem *Chriſtianiſmum*. Quod ſi quis *Benedicti*, *Franciſci*, *Auguſtini*, vitam & regulas attentius excutiat, perſpiciet illis nihil aliud in votis fuiſſe, quam ut cum ſpontaneis amicis juxta doctrinam Evangelicam in libertate ſpiritus viverent: eoſque fuiſſe compulſos, ut de veſtibus ac cibis, cæteriſque rebus externis aliquid præſcriberent; nimirum veritos, ne, quod fieri ſolet, plus tribueretur humanis conſtitutionibus hominum quam Evangelio. Horrebant divitias; fugitabant honores etiam

Eccleſiaſticos ; laborabant manibus, ut non ſolum ipſi graves non eſſent cuiquam, ſed ſupereſſet unde ſubvenirent aliorum inopiæ, occupabant montium cacumina, nidulabantur in locis paluſtribus, colebant arenas locaque deſerta. Denique tantam hominum multitudinem ſine convitiis, flagris & carceribus moderabantur, ſola doctrina, monitis, officiis, & vitæ exemplis. *&c. Eraſmi* Epiſt *Paulo Voltzio. Ibid.* p. 344.

—— Non hic diſputabo de votis monaſticis, quæ quidam ſupra modum exaggerant, quum hoc genus obligationis, pene dixeram ſervitutis, nec in novo nec in Vetere Teſtamento reperiatur. Deinde quum Sabbatum, auctore *Chriſto*, ſit conſtitutum propter hominem, non homo propter Sabbatum, multo magis hujuſmodi Conſtitutiones cedere debent, quoties officiunt hominis ſaluti, præſertim animæ, quum Dominus loquatur de ſalute corporis : agitur enim de fame, & homine ſanato die Sabbati. Sed iſti vere ſunt illi Phariſaici, qui bovem & aſinum delapſos in puteum extrahunt violato Dei Sabbato, hominem totum perire ſinunt ob ſuum Sabbatum. Non huc adducam, quanta ſit turba Monaſteriorum, in quibus adeo nulla viget diſciplina pietatis, ut præ his lupanaria ſint & magis ſobria, & magis pudica ; tum quam multa, in quibus præter ceremonias & Speciem externam nihil eſt religionis. Hi ſunt illis prope modum deteriores, quod cum Spiritu *Chriſti* careant, tamen ex illis Phariſaicis ceremoniis incredibile dictu quam attollant ſupercilium, univerſam pietatem in extrariis conſtituentes, &

& ob has pueros ad necem quotidie cædentes. Quanquam ipsi eas miro tædio peragunt, nec omnino peracturi, nisi crederent hoc spectaculum populo videri mirificum. Postremo, quam mira paucitas Collegiorum, in quibus ex animo vivitur juxta regulam pietatis, & in his ipsis, si *Silenum* aperias, si propius inspicias, si ad veræ pietatis coticulam explores, immane quam pauculos reperias sinceros! Quam callidæ sunt artes satanæ, quam sinuosum est cor hominum, quanta simulandi Vafricies, quibus rebus, etiam senibus rerum peritissimis frequenter imponitur, & hæc postulant ut paucis mensibus perspiciat puer? Atque hanc vocant professionem. Jam donemus repertum collegium, in quo constent omnia, quid fiet, quum mutatur corpus ejus qui professus est? Quum in locum boni patriarchæ succedit stupidus, temulentus & tyrannus, quum probi sodales mutantur improbis? Mutet, inquiunt, vel domum, vel institutum. Verum hic quam ægre dimittunt suos, sed multo ægrius alii recipiunt, suspicantes aliquid latere monstri, quod a vetere sodalitio recesserit, & si quem ibi nutu offenderit, protinus audit, Quin redis ad tuos? Ad hæc, quam anxia disputatio, qui sit ordo strictior, qui laxior? Nam suum quisque vult videri strictissimum. Et hæc est illa præclara facultas mutandæ domus, aut instituti, ut denuo subeat aleam, ne miser in duriorem incidat servitutem. Porro, quoniam pleroque fraudibus illectant, illectos non ad spiritualem pietatem, sed ad *Phariſaiſmum* instituunt, & ad servitutem hominum adigunt, plurimos

sequitur

inſtituti pœnitudo. Itaque veriti ne ipſorum orgia proferantur in publicum, virgis, devotionibus, brachio ſeculari, mūris, cancellis, carceribus, atque etiam mortibus ſuos retinent. Mentior niſi *Matthæus* Cardinalis *Sedunenſis* in convivio, multis audientibus, nominatim commemoravit vicum, perſonas & monaſterium, in quo vivum adoleſcentem defoderant *Dominicani*, quod pater eques filium furtim eo pertractum minis repoſceret. Tum in *Polonia* nobilis quidam, qui bene potus forte in templo obdormierat vidit duos *Franciſcanos*, poſt cantiones nocturnas, vivos defodi. Hic pondus habet illis Pontificum auctoritas, qui forte conceſſit hoc illis citra diſcrimen irregularitatis. Idem ubi liberat aliquem veſte illa ſacra, ſcinditur diploma, & qui procuravit, conijcitur in carcerem, *&c.*
Eraſmi Epiſt. Lamb. Grunnio. Ibid. p. 1830.

Numb. IV.

Eraſmus's Epiſtle to the *Principal* of his Monaſtery, Containing his Reaſons for his not Returning thither.

Reverendo Patri Servatio, Eraſmus. S. P.D.

HUMANISSIME PATER, Litteræ tuæ per plurimorum jactatæ manus, tandem ad me quoque pervenerunt jam *Angliam* ingreſſum, quæ mihi ſane voluptatem incredibilem attulerunt, quod veterem illum tuum in me animum adhuc ſpirant. Paucis autem reſpondeo, ut pote ex itinere jam ſcribens, & ad ea potiſſimum, quæ tu ſcribis ad rem maxime pertinere. Tam varia eſt hominum ſententia, &

ſuus

ſuus cuique eſt avium cantus, ut omnibus ſatis fieri non poſſit. Ego certe hoc ſum animo, ut quod ſit factu optimum, ſequi velim, teſtis eſt mihi Deus. Nam ſi quid olim juveniliter ſenſi, id partim ætas, partim rerum correxit uſus. Nunquam fuit conſilium vel vitæ genus, vel cultum mutare, non quod probarem, ſed ne cui ſcandalo eſſem. Scis enim me ad id vitæ genus tutorum pertinacia, & aliorum improbis hortatibus adactum magis, quam inductum. Tunc *Cornelii Werdeni* conviciis, & pudore quodam fuiſſe retentum, quum intelligerem, mihi hoc vitæ genus haudquaquam aptum eſſe. Nam non omnibus congruunt omnia. Jejuniorum impatiens ſemper fui, idque peculiari quadam corporis ratione. Semel excitatus a ſomno, nunquam potui redormiſcere, niſi poſt horas aliquot. Ad litteras tantum rapiebatur animus, quarum iſthic nullus uſus : adeo ut non dubitem, quin ſi in liberum aliquod vitæ genus incidiſſem, non ſolum inter felices, verum etiam inter bonos potuiſſem numerari. Itaque cum intelligerem me nequaquam eſſe idoneum iſti generi vitæ, & coactum non ſponte ſuſcepiſſe, tamen quia receptum eſt (publica noſtri ſeculi opinione) piaculum eſſe, a ſemel ſuſcepto vitæ genere diſcedere, decreveram & hanc infelicitatis meæ partem perpeti. Scis enim me multis in rebus infortunatum eſſe, at unum hoc cæteris omnibus gravius eſſe duxi, quod in hujuſmodi vitæ genus detruſus eſſem, a quo tum animo tum corpore eſſem alieniſſimus : Animo, quod a cerimoniis abhorrerem, & libertatis amans eſſem :

eſſem : Corpore, quod etiam ſi maxime placuiſſet vitæ inſtitutum, corporis natura non ferebat iſtiusmodi labores. At objiciet mihi aliquis annum probationis (ut vocant) & ætatem maturam. Ridiculum, quaſi quis poſtulet, ut puer anno decimo ſeptimo, maxime in literis educatus, norit ſeipſum, quod magnum eſt, etiam in ſene : An anno uno id diſcere potuerit, quod multi cani nondum intelligunt ? Quanquam ipſe nunquam probavi, & guſtatum jam multo minus, ſed iis quas dixi, rationibus ſum irretitus. Tametſi fateor eum, qui vere ſit bonus, in quovis vitæ genere bene victurum. Nec diffiteor me ad magna vitia fuiſſe propenſum, non tamen uſque adeo corrupta natura, quin ſi commodus acceſſiſſet gubernator, & vere Chriſtianus, non Judaice ſuperſtitioſus, potueram ad bonam duci frugem. Hoc igitur interim ſpectavi, in quo vitæ genere minime malus eſſem, atque id ſane me aſſecutum puto. Vixi interim inter ſobrios, vixi in ſtudiis litterarum, quæ me a multis vitiis avocaverunt. Licuit conſuetudinem habere cum viris vere Chriſtum ſapientibus, quorum colloqujis factus ſum melior. Nihil jam jacto de libris meis, quos fortaſſis vos contemnitis : at multi fatentur redditos eorum lectione, non ſolum eruditiores, verum etiam meliores. Pecuniæ ſtudium nunquam me attigit. Famæ gloria nec tantillum tangor. Voluptatibus, etſi quondam fui inquinatus, nunquam ſervivi. Crapulam, ebrietatem ſemper horrui fugique : Quoties cogitabam de repetendo contubernio veſtro, ſuccurrebat invidia multorum,

rum, contemptus omnium, colloquia quam frigida, quam inepta, quam non ſapientia Chriſtum; convivia quam Laica, denique tota vitæ ratio, cui, ἣν ἀφάιρῆς τὰς, ὡς χαλῶσι, χαιρεμονίας, ὐκ οἶδα τι ἂν ἀπολέιποις ἐξαιρετόν. Poſtremo ſuccurrebat corporis imbecillitas, quæ jam ætate & morbis, ac laboribus aucta eſt, quæ facit, ut nec vobis ſatisfacturus eſſem, & meipſum occiderem. Jam annis aliquot obnoxius ſum calculo, gravi ſane morbo & capitali. Jam annis aliquot nihil bibo, niſi vinum, neque quodvis vinum, idque cogente morbo. Non fero quemvis cibum, nec cælum quidem quodlibet. Nam morbus hic facile recurrens, maximam poſtulat vitæ moderationem: & novi cælum *Hollandicum*, novi victus veſtri rationem, ut de moribus nihil dicam. Itaque ſi rediiſſem, nihil aliud fuiſſem aſſecutus, niſi quod vobis moleſtiam attuliſſem, mihi mortem. Sed tu fortaſſis bonam felicitatis partem exiſtimas inter confratres emori. At fallit & imponit iſta perſuaſio, non ſolum tibi, verum etiam propemodnm univerſis. In loco, in cultu, in victu, in cerimoniolis quibuſdam Chriſtum & pietatem collocamus. Actum putamus de illo, qui veſtem albam commutavit in nigram, aut qui cucullum pileo, qui locum ſubinde mutet. Auſim illud dicere μέγιϛον τῆς Χριϛιανῆς εὐσεβείας ὄλεθρὸν, ἐκ ταύτων, ας χαλῶσι, ῥελιγιώνων ἐκπεπορεύθαι. Tametſi pio fortaſſis ſtudio primum inductæ ſint. Deinde paulatim creverunt, & in ſex millia ſeſe diſcriminum ſparſerunt. Acceſſit ſummorum Pontificum auctoritas nimium ad multa facilis & indulgens. Quid enim

enim laxis iſtis religionibus, ἢ μιάροτερον, ἢ ἀσεβέστερον; Jam ad laudatas ſi te conferas, imo laudatiſſimas, εἰ μὴ ψυχράς τινας καὶ Ἰουδαϊκὰς θρησκείας, haud ſcio quam Chriſti reperias imaginem. Ex his ſibi placent, ex his alios judicant & contemnunt. Quanto majus eſt e Chriſti ſententia totum orbem Chriſtianum unam domum & velut unum habere Monaſterium omnes concanonicos & confratres putare, Baptiſmi ſacramentum ſummam religionem ducere, nec ſpectare ubi vivas, ſed quam bene vivas. – Mihi decretum eſt, in ſacris immori litteris. In hiſce rebus colloco otium & negocium meum. In iis magni viri dicunt me valere, quod alii non valent. In veſtro vitæ genere nihil valiturus ſum. Cum tam multis doctis & gravibus viris habui conſuetudinem hic, & in Italia, & in Gallia: neminem adhuc reperi, qui mihi conſuleret, ut ad vos me reciperem, aut qui hoc judicaverit melius. Quin & ipſe felicis memoriæ D. *Nicolaus Wercerus*, qui te præceſſit, ſemper mihi hoc ſolitus erat diſſuadere, ſuadens ut alicui Epiſcopo potius me adjungerem, addens ſe noſſe & animum meum, & fraterculorum ſuorum mores: nam iis utebatur verbis, lingua vernacula. Et in hoc vitæ genere, in quo ſum, video, quæ fugiam; ſed, quid potius ſequar, non video, *&c.* Eraſmi *Epiſt. Servatio*, Eraſmi *vita per Bateſium* 4to p. 191.

An

Numb. V.

An Epigram by Eraſmus, *upon* Hamme *Caſtle near* Calais, *under the* Engliſh *in his Time.*

Arx vulgo dicta *Hammenſis.*

ME quia ſim non magna, cave contemp-
[ris hoſtis,
Arx Tarpeia Remi non mage tuta fuit.
Quam bene defenſat primum hic qui ſuſtinet
[agger.
Tum quæ me cingit non inamæna palus.
Iſta quidem omnigenos mihi commoda ſervit in
[uſus,
At ſubito infuſis, quum volo ſtagnat aquis.
Jam vero, ut ceſſet vigilum cuſtodia pernox,
Stertat ut aerea Lynceus in ſpecula,
Attamen excubias grus officioſa diurnas
Intus, nocte foris pervigil anſer agit.
[æra
Grus neque docta, nec admonita, ſpeculantis ad
Reſponſans, acri clangit in aſtra tuba.
Et procul inſidias (nam præſentire videtur)
Fida ſono vigili prodit & arcet avis.
[fas,
Anſer item non doctus, obit ſua munia, quum
Pabulat, & nota ad ſymbola rurſus adeſt.
Aſt ubi vicino ſe condidit æquore Titan,
Milite tum denſo mœnia noſtra ſubit,
Partiturque aliquis mira arte locoſque, viceſque
Quive ætate prior, ſorteve lectus erit.
Nec cedunt ſtatione ſua, dum rurſus ab undis
Emicet, & clarum lux agat alma diem.
Adde quod hic miles tam fidus & impiger, annos
Complures, nullo jam meret ære mihi.

Verſes

Numb. V. *

Verſes of *Eraſmus*, in Compliment to the College of the Virgin *Mary* at *Oxford*, where he Sojourned.

Ode Dicolos, Diſtrophos, altero verſu Heroico Hexametro, altero Jambico Dimetro.

De caſa natalitia pueri Jeſu, *deque paupere puerperio virginis deiparæ* Mariæ.

ECQUID adhuc veterum ſequimur ſpectacula [rerum?
Huc huc frequentes currite, [culmis,
Hæc caſa, quæ lacera & ſtat aggreſtibus horrida
Novum dabit ſpectaculum.
Quale nihil ſæclis proavi videre vetuſtis,
Nihil videbunt poſteri.
Hic cujus tonitru telluſque tremiſcit & æther,
Teneris crepat vagitibus.
Hic orbis magni moderator maximus infans
Virginea mulget ubera.
His ego non ſtabulis auguſta palatia *Rhomæ*
Fæliciora judicem. [auream
Non (operoſa licet) *Solomonia* templa, nec
Lydi tyranni regiam.
Salve clara domus, cæloque beatior ipſo,
Partus ſacrati conſcia.
Jure tibi Jovis invideant *Capitolia* falſi,
Divis ſuperba ſaxeis.
Ægyptus ſancta invideat cunabula, monſtris
Finem datura turpibus.

Nec

[rimis,
Nec minus apta deo es, quod hiantibus undique
Imbres & Euros accipis.
Quod lodicis egens rigidoque incommoda fæno
Fætus rubenteis excipis.
Talia naſcentem decuere cubilia *Chriſtum*, ut
Qui dedocere venerit
Faſtum, nullaque non ſuadentem turpia luxum.
Non hic renident purpuræ,
Sertave frondea, non imitantes fulmina tædæ,
Non menſa ſumptuoſior,
Nec ſtrepit officiis domus ambitioſa, nec alti
Fovent puerperam thori.
Pannoſus jacet in duris præſepibus infans.
Divinus attamen vigor
Emicat, & patrios vagitu diſpuit ignes.
Senſere præſentem deum,
(Quodque licet) puero Jumenta tepentibus auris
Frigus decembre temperant.
Upilio calamis iiſdem, quibus ante capellis,
Agreſte, ſed pium canit.
Æthereique chori volitant cunabula circum,
Ut menſibus vernis, apum
Degenerem ſimul ac pepulere examina regem,
Regi novo, faventibus
Applaudunt alis, ſublimemque agmine tollunt.
Sic turma cælitum duci
Circumfuſa ſuo, gaudens ſtupet, atque jacentem
Pronis adorat vultibus,
Et natalitium ſonat ad præſepia carmen
Conjux pudicus interim, [num.
Fuſus humi, magnum trepidus veneratur alum-
Porro puella, nobilis

Pars bona ſpectacli, defixis hæret ocellis,
Primumque ſeſe non capit, [tum
Seque ſuumque ſtupens genetrix virguncula par-
Nulli marito debitum.
At ſimul ejecit pietas materna ſtuporem,
Prædulce pignus corripit,
Ac modo porrectis prohibet vagire papillis,
Modo tepente frigidum
Blando fovet gremio, parviſque dat oſcula labris.
Nunc pectori adprimit ſuo,
Nunc bleſo teneros invitat murmure ſumnos,
Amabili invicem modo.
Lætam prole deo videas geſtire parentem,
Prolem parente virgine.

Numb. VI.

Teſtamentum Willelmi Grocyn.

IN the Name of God Amen, the Second Day of *June*, the Yere of our Lord a Thouſand fyve Hundred and Nyneteen, and the XI of *Hen.* VIII. I *William Grocyn* Clerk Maiſter of the College of *Alhalowen* of *Maideſtone* in the Countie of *Kent*, beyng of hole Mynde and in good Memorye, Laude be unto Almyghty God, make and Ordeyne this my Preſent Teſtament and laſt Will in maner and Fourme followyng, that is to Saye, Fyrſt, I Bequethe and Recommende my Soule to Almyghty God my Maker and Redemer, and my Body to be Buryed at the Stalle Ende in the Hygh quyer of the College of *Maydſton* aforeſaid.

aforeſaid. – I Bequethe to my Godſon *William Lilly* v *s.* to *William Capper* my Godſon xx *s.* *Item.* I Bequethe to Sir *William Page* Preeſt, upon Condition that He wyll take upon Hym Thoverſyght of the Execution of this my Preſent Teſtament and laſt Wyll, my Gowne of Vyolett Engrayned Furred with Blacke Conye. *Item.* I Bequethe to *Alyce Lynacre* my Scarlett Gowne with the Hode thereto belongyng Lyned with Sarcenet. *Item.* I Wyll that *Thomas Taillour* my Servaunt ſhall have to hym his Heyres and Aſſygnes for Evermore, all that my Meſuage or Tenement with Garden, *&c.* in *Stoneſtrete* of *Maydeſtone* aforeſeyd, the whiche I late Purchaſed and Bought of oon *John Clere*, the reſidue of all my Goods to Maiſter *Thomas Lynacre* Clerc whom I make and Ordeyne myn Executour, and the Foreſeyd Syr *William Page* Overſeer, *Probat. xx. Jul.* 1522. *Ex Offic. Prerog. Cant.*

Numb. VII.

Ode Eraſmi Roterodami *de* Laudibus Britanniæ, *Regiſque* Henrici Septimi, ac Regiorum Liberorum, carmine Hexametro, & Iambico Trimetro Acatalectico.

Britannia Loquitur.

SI jactare licet magnorum munera Divum,
Sibique veris fas placere dotibus,
Cur mihi non videar fortunatiſſima tellus?
Digna eſt malis, bona quæ parum novit ſua.
Ultima lanigeris animoſa eſt *India* lucis,
Suis ſuperbus eſt *Arabs* odoribus,
Thuriferis gaudet *Panchaia* dives arenis,
Ibera flumen terra jactat aureum.
Ægypto faciunt animos ſeptem oſtia *Nili*,
Laudata *Rheni* vina tollunt accolas.
Læta nec uberibus ſibi diſplicet *Africa* glebis,
Hæc portubus ſuperbit, illa mercibus.
At mihi nec fontes, nec ditia flumina deſunt.
Sulcive pingues, prata nec ridentia.
Fæta viris, fæcunda feris, fæcunda metallis.
Ne glorier, quod ambiens largas opes.
Porrigit Oceanus, neu quod nec amicius ulla
Cælum, nec aura dulcius ſpirat plaga.
Serus in occiduas mihi Phæbus conditur undas,
Sororque nocteis blanda ducit lucidas.
Poſſem ego laudati contemnere vellera Betis,
Ubi villus albis mollior bidentibus?

Et

[phi.
Et tua non nequeam miracula temnere, Mem-
Verum illa major, juſtiorque gloria,
Quod Latiis, quod ſum celebrata *Britannia Graiis*,
Orbem vetuſtas quod vocavit alterum.
Non tamen hæc jacto : nam ſunt antiqua, ſed inde
Attollo criſtas, ac triumpho ſerio.
Quod mihi Rex pulchri pars eſt pulcerrima regni.
Rex unicum hujus ſeculi miraculum.
Inſtructus pariter *Martiſque* & *Palladis* armis,
Belli peritus, pacis eſt amantior.
Indulgens aliis, ſibi nil permittit, habenas
Suis relaxans civibus, ſtringit ſibi.
Hoc regnum ille putat, patriæ cariſſimus eſſe,
Blandus bonis, ſolis timendus impiis.
Non Deciis ſua *Roma*, ſuo non *Attica Codro*,
Pluris fuit, fatis redempta mutuis.
Numinis ac cæli tanta eſt reverentia, quanta
Nec erat *Metello*, nec marito *Ægeriæ*.
Non mellita magis *Pylio* facundia Regi.
Nec *Cæſari* mens major, aut ſublimior,
Nec *Mæcenati*, vel dextra benignior unquam
Vel ſanguinis tam magna parſimonia.
Creditus *Æneas Veneris* de ſemine cretus.
Dictus parente *Scipio* ſatus *Jove*.
Quid ſi priſca meum vidiſſent ſæcula Regem,
Hoc ore tam decente, tali pectore ?
Nonne Jovem humanis ipſum ſuccurrere rebus,
Noſtro latentem credidiſſent corpore ?
Atque hic ſemper erit magni mihi numinis inſtar
Meus hic *Apollo* ſæculi pater aurei.
Hoc oriente meis gens ferrea ceſſit ab oris,
Fraudes reverſa Aſtrea diſtulit malas.

Non ſecus, ac toto vaneſcunt ſydera cælo,
Simul ore Titan emicavit igneo.
Claudere jam Janum fas eſt, jam ducere longas
Cuſtode rerum tam potente ferias.
Me Miſeram, cur huic æternos *Juppiter* annos
Non addidiſti, cuncta quum donaveris?
Nolunt noſtra ſuis æquari numina regnis.
At ſi qua magnos vota tangunt cœlites,
Serus ſydereas certe referatur in arces,
Fatale ſera ſtamen amputet Atropos.
Finiit Alcides ſpecioſos morte labores,
Debetur altum Regibus cælum bonis. [ævum,
Hunc repetant ſuperi, ſed tum, quum Neſtoris
Ubi ſenectam vicerit Tithoniam.
Et vivet tamen uſque mihi, dum Regia proles,
Referet Parentis nomen, os, & indolem.
Quæ mihi purpureis jam quina adoleſcit in aulis
Regum futuri tres patres, matres duæ.
Non aliter pictis Peſti vernantis in hortis,
Almo nitentes rore pubeſcunt roſæ,
Formoſæ Veneri flos acceptiſſimus, & quo
Nec ſpirat alter, aut renidet blandius,
Nec cui nexilibus ſit gratia tanta coronis,
Ambire ſolis Regiam dignis comam.
Hic ubi cultoris laſciva induſtria docti,
Miſcere gaudet punicanteis candidis.
Plurimaque in ſpina rutilat roſa, & albicat, una
Ut lacteum, ſi murici jungas ebur.
Omnibus idem odor eſt: ros omneis educat idem:
Eadem juventa: forma par, idem frutex.
Atque eadem tellus ſucco nutricat eodem.
Foventur auris iiſdem, eodem ſydere.

Sunt

Sunt duo, quæ variant cognataque germina pulcros,
Ætas, colorque dividunt discrimine.
Hæc modo nata, latet prope cortice tota virenti,
Tenuique rima tenera lucet purpura.
Hæc nivei tantum fastigia protulit oris,
Sensim at dehiscens turgidos rumpit sinus.
Exerit hæc totum discissa veste mucronem,
Clausas minata jam comas exsolvere.
Illaque lacteolos nondum exinanivit amictus,
Vix credit auris tam rudes adhuc opes,
Candida sed tenui suffunditur ora rubore:
Seu fratris hic est, sive syderis color.
Maxima ter seno foliorum gaudet honore,
Tyrio micantes explicans ostro comas.
Non sic lana rubet bis concha imbuta marina,
Non sic Eois Phæbus emergens aquis.
Nec solum arridet pulchro venientibus ore,
Luteola sed jam pollicetur semina.
Hic meus Arcturus, qui nominis omine felix,
Virtute reddet, quem refert vocabulo.
Adspice quod specimen generosæ frontis in illo est,
Ut lucet oculis vividus mentis vigor.
Præcoqua nec tardam exspectat sapientia pubem,
Prævertit annos indoles ardens suos.
Talis Jesides, illique simillima proles
Hic quum timendas dissecat puer feras.
Hæc quando ancipitem potuit dissolvere litem,
Malamque fraudem, fraude docta prodere.
Proxima consequitur Nymphe quæ nomina ducit
Ab unione, Persici fætu maris.
Omine delector, blando candore lapillus
Placet: pudore Margarita lacteo.

Hic teres eſt, nec inæquali levore rotundus,
In Margaritæ moribus ſcabrum nihil.
Eſt nova cum liquido gemmæ cognatio cælo,
Claret ſereno ſole, pallet nubilo.
At mea virgo piis eſt addictiſſima Divis,
Cœlumque mavult, quam vagum pelagus ſequi.
Hanc qui cum ſociis vidiſſet ludere nymphis,
Habilique fratrem tela torquentem manu,
Aureus hic Phæbus, ſoror hæc argentea Phæbi eſt,
Per ipſa juret alma Phæbi lumina.
Jam puer Henricus genitoris nomine lætus,
Monſtrante fonteis vate Skeltono ſacros.
Palladias teneris meditatur ab unguibus arteis,
Quam multus illi lucet in vultu pater,
Talis in *Aſcanio* renitebat imago parentis,
Sic pulcram Achilles ore reddebat Thetin.
Neſcio quid Maria præclari ſpondet ab ipſo
Nunquam occidentis ſyderis cognomine.
Sed cunas Edmonde tuas, quo carmine dicam?
Adeſte plectris huc ſorores aureis,
Et puero fidibus placidos accerſite ſomnos,
Ac Feſceninis inſonate verſibus.
Muneribus blandis cunabula ſpargite Nymphæ,
Aggerite, quicquid eſt odori graminis.
Ambroſiam, caſiam, calthamq; thymumq; cro-
[cumque,
Et ſyra amôma, nec inſuavem amaracum.
Tum florum mille ſpecies, ac mille colores,
Sed plurima omneis inter ardeat roſa.
Hanc turbam, hanc niveam pulcris miſcete corollis,
Gaudet paternis parva proles floribus.
Vos precor ô, puero date vellera candida, Parcæ,
Eatque fauſto molle ſtamen pollice.

Numb. VIII.

The Copie of a Lettre Wrytten unto the Kinges Highneſſe by Mayſter R. Payce *Deane of* Poules, *the Yere of our Lord.* M. CCCCC. XXVII.

PLEASE it your Grace for to Declare unto the ſame the Matter of a Letter ſent unto your Highnes Yeſterday. The Letter I *Richarde Payce* dyd Wryte and alſo the Booke, which ye Receyvyd, not without the Counſell and helpe of Maiſter *Wakfeld*, who dyd approve it as a Thing trewe Infallibly, and offers hymſelfe to Defende it openly agaynſt all that wyl Diſpute or Wryte therein. And whereas it Pleas'd your Grace to ſhewe unto me, that ſome of your Lernyd Counſayle hadde Wryten, that the Booke of the Old Lawe Namyd *Deuteronomium*, doth take-awaye, and Annulle the other Booke Namyd *Leviticus:* I have Diligently lokyd for that Mater, and finde Undoubtly, that ſuche Opinion can in no Wyſe be True: for the ſayde Booke of *Deuteronomi, id eſt, ſecunda lex*, after the *Grekes:* hath no ſuch Name in the *Hebrewe* Tunge, wherein it is Namyd, *Elle haddevarim*, id eſt, *Hec ſunt ipſa verba.* And the Effecte of the Booke is, *compendium & repetitio ſeu recapitulatio legis Moyſaicæ, figuraque eſt legis Evangelicæ.* Præterea *abſurdiſſimum eſt hoc dicere, quia ſi eſſet verum, illud ſequeretur, quod una lex dei tolleret aliam.* And the *Greke* Name, *videlicet*,

videlicet, *Deuteronomium*, dothe Signifie the ſame ſelfe Thinge that is in the Hebrewe Tunge, that is to Saye, *liber in quo continetur ſecunda lex, vel recapitulatio primæ legis.* After my beyng with your Grace Yeſterdaye, Maiſter *Wakfelde* deſyeryd to knowe of me, whether your Grace wolde be Contente to here the Trouthe in this Matter, whether it were ayenſte you or for you. I made hym this Aunſwere, that your Grace Intendyd nothynge, but that was Convenient to the Perſon of a Noble and a Vertuous Prince, and that he ſhoulde do unto your Grace Ryght Acceptable Servyce, yf he wolde Studye for to ſhewe unto you the ſayd Trouthe in this Matter. He aunſweryd and ſaid, that without your Graces Expreſſe Licence and Commandement hadde from your Grace, he durſt not medle therwith, but knowlege hadde of youre Graces mynde therin, he wolde undoubtydly ſhewe unto your Hyghnes ſuche Thynges, as no Man within your Realme can atteyne unto or ſhewe the lyke, and as well for you as agaynſt you. Wherefore I deſyre your Grace, that he may have Knowlege of your Reſolute Mynde therein, for herby your Grace ſhall bothe knowe his Excellent Lernyng as well in Divinite, as in wonderfull Knowlege of many and Diverſe Tunges. I ſende unto your Grace herin Cloſyd, an Alphabete in the *Hebrewe* Tunge, Deſyryng the ſame to delyver the ſaide Alphabete to Maiſter *Foxe* your ſelfe with Commanndement to hym to gyve good Diligence for to Obteine the Intelligence thereof, and to have it Prompt-

ly

ly without Booke, for he ſo doyng ſhall within the Space of one monythe have ſufficient Knowlege of the *Hebrewe* Tongue, for to Judge therby the Lattyn Tranſlation, LXX. Interpreters in *Greke*, and the Trouth compryſed in the *Hebrewe* Bookes, wherby ye ſhall have a great Avantage, whan he in whome ye put mooſt Truſte, ſhall truely Advertyſe you of the Trouthe, as I do Perfectly knowe he wyll doo, bothe by his Wyſdome, Lernyng, and Fidelitie to your Highneſſe for the lytell Aquayntance I have hade with hym. And thus *Jeſu* Preſerve your Highneſſe in longe Healthe and continuall Proſperitie.

From *Syon* this Preſent *Fryday*.

By Your Graces mooſt Humble

and Faithful Servant,

R. Paice.

Numb. IX.

The Copie of a Letter Wrytten unto the Kinges Highneſſe by Mayſter, R. Wakfelde, *Chapeleyne unto his Grace, the Yere of our Lorde.* M. CCCCCXXVII.

PLEASE it your Grace, I as your Trewe and Faithfull Subject woll and can Defende your Cauſe or Queſtion in all the Univerſities in Chriſtendom agaynſt all Men, by good and Sufficiente Autorite of the Scripture of God and the Wordes of the beſte Lernyd and moſte Excellent Autors of the Interpreters of the *Hebrewes*, and the Holy Doctors bothe *Grekes* and *Latyns* in Chriſtes Faythe: Humblye Beſechyng your Grace to kepe the Thynge Secret from all Perſons Lyvyng bothe Man and Woman unto ſuche Tyme as I ſhall Shewe unto you the Tyme of Publication therof, or els Maiſter *Paice*, Signifying unto your Highneſſe that it ſhall make moche for the furtheraunce of your Cauſe, and that otherwyſe I ne wyll ne can doo any Thinge therin, for yf the People ſhulde knowe that I, which began to Defende the Quenes Cauſe, not knowyng that ſhe was Carnally knowen of Prince *Arthure* your Brother, ſhulde now Write agaynſt it, ſurely I ſhulde be ſtonyd of them to Deth, or els have ſuche a Sclaunder and Obloquie rayſed upon me, that I had rather to Dye a Thouſand Tymes or Suffer it. I have and wyl in ſuche maner Anſwer to the Byſhop of *Rocheſter*'s Booke,

that I truſte he ſhall be Aſſhamyd to waade or meddyll any further in the Matter. The Thinge which I am makyng, woll be *Ingens Volumen*, and I ſhale take no Reſte, to I have brought it by the Grace of God, who alwayes helpith the Trouthe, to a good and Perfit Ende. I have ſhewyd ſomwhat of my Booke to Maiſter *Paice*, and I truſte he wyll Confyrme the ſame unto your Grace. No more to your Highneſſe at this Time, but *Jeſu* Preſerve you.

Frome *Syon* this Preſent Morning.

By your Graces Faithfull

Subject and Scholer,

R. Wakfelde.

Tho. Berthelet *regius impreſſor excudebat.*
Cum Privilegio.

The

Numb. X.

The following Epitaph drawn up by Erasmus, *is Inscrib'd upon the Tomb of* MARGARET *Countess of* Richmond *and* Derby, *who Lies Interr'd in* Henry VII. *Chappel in* Westminster Abby.

MARGARETAE. RICHE-
MONDIAE. SEPTIMI. HEN-
RICI. MATRI. OCTAVI. AV-
IAE. QVAE. STIPENDIA
CONSTITVIT. TRIB. HOC.
COENOBIO. MONACHIS.
ET. DOCTORI. GRAMMATI-
CES. APVD. WYMBORN.
PERQ: ANGLIAM. TOTAM.
DIVINI. VERBI. PRÆCONI.
DVOB. ITEM. INTEERPRÆ-
TIB : LITTERAR : SACRAR :
ALTERI. OXONIIS. AL-
TERI. CANTABRIGIAE
VBI. ET. COLLEGIA. DVO.
CHRISTO. ET. IOANNI.
DISCIPVLO. EIVS. STRVX-
IT. MORITVR. AN. DOMINI.
M. D. IX. III. KAL. IVLII.

The

Numb. XI.

The Epitaph of Thomas Linacer *formerly in St.* Pauls *Cathedral.*

THOMAS *Lynacrus*, Regis Henrici VIII medicus, vir Græce & Latine atque in re medica longe eruditiſſimus: multos ætate ſua languentes, & qui jam animam deſponderent vitæ reſtituit: multa *Galeni* opera in Latinam linguam, mira & Singulari facundia vertit. Egregium opus de emendata Structurâ Latina ſermonis, amicorum rogatu, paulo ante mortem edidit. Medicinæ Studioſis Oxoniæ publicas lectiones duas, Cantabrigiæ unam, in perpetuam ſtabilivit. In hac urbe Collegium medicorum fieri ſua induſtria curavit, cujus & præſidens proximus electus eſt. Fraudes doloſque mire peroſus, fidus amicis, omnibus ordinibus juxta clarus: aliquot annos antequam obierit Presbyter factus. Plenus annis ex hac vita migravit multum deſideratus, anno Domini 1524. die 20 Octobris.

Vivit poſt funera virtus.

Thomæ Lynacro clariſſimo Medico

Johannes Caius poſuit, Anno 1557.

Dugdale's Hiſt. of St. *Pauls* Cathedral.

Richard

Numb. XII.

Dr. Richard Paces *Epitaph, in the Church of St.* Dunſtans Stepney.

RICHARDUS jacet hic venerabilis ille Decanus
Qui fuit ætatis doctus *Apollo* ſuæ :
Eloquio, forma, ingenio, virtutibus, arte
Nobilis eternum vivere dignus erat.
Conſilio bonus ingenio fuit utilis acri,
Facunda Eloquii dexteritate potens.
Non rigidus, non ore minax affabilis omni
Tempore, ſeu puero ſeu loquerere ſeni.
Nulli unquam nocuit, multos adjuvit & omnes
Officii ſtuduit demerviſſe bonos
Tantus hic & talis, ne non deleatur ademptus.
Flent muſæ, & laceris meſta *Minerva* comis.
Obiit Anno 1532 *ætatis circiter* 40

Weevers Funeral Monuments p. 540.

Dom.

Numb. XIII.

Dom. Baudius's Vindication of *Eraſmus.*

Paulo G. F. P. N. *Merulæ Dom. Baudius* S. P. D. *Lugd. Batavorum.*

DIU te multumque tenuit deliberatio, utrum recte & ordine facturus eſſes ſi vitam magni *Eraſmi*, ut eſt ab ipſo conſignata litteris, publico juri vindicares: an magis ex dignitate aut voluntate defuncti foret, ſi intra *Veſtæ* penetralia theſaurus iſte liberali cuſtodia aſſervaretur, communicandus tantum cum amicis intimæ admiſſionis, ne ſi ea res diſpaleſceret in Vulgus, aliquid detrimenti caperet fama & exiſtimatio præſtantiſſimi viri, cujus nomen merito colunt quicunque rem litterariam ſalvam cupiunt. Utrimque graves & magni momenti rationes interceſſiſſe non dubito, quæ animo adferrent ancipitem curam cogitandi: ſed gaudeo tandem aſſenſum tuum in eam partem flexiſſe, qua bonorum omnium vota conſpiranti ſuffragatione diriguntur. Nec eſt quod in eo pertimeſcas offenſam cujuſquam probi, quaſi ſcilicet invidioſa proditione detexeris quædam arcana digna ſacro ſilentio, & ſpecie ornandi læſeris majeſtatem ejus, quem omni honore amplificare cupiebas. Nam nec ipſe alio animo ſeriem vitæ ſuæ penes principem amicorum depoſuit, quam ut ſe rebus humanis exempto poſteritas hujus horribilis ſecreti particeps eſſet, & quæ ſiniſtris mentibus pravam calumniandi materiem præbent, ea,

ſi rectam anſam comprehenderis, faciunt eximie ad illuſtrandam ejus gloriam & venerationem. Nam quod illi ſors negavit ut ex legitimo conjugio naſceretur, & quo pluribus incommodis ac difficultatibus jactata eſt ejus adoleſcentia, hoc clarius eniteſcit egregia virtutis indoles, quæ per tot anguſtias eluctari potuit ad tantam nominis celebritatem. Quibus enim fato contigit feliciter naſci, recte educari, abundare copiis atque opibus, quæ facilem viam ad omnia ſumma conſequenda munire ſolent, iis non tam glorioſum eſt evadere ad frugem, quam turpe ac pudendum, ſi in tanta facultate rerum optimarum ſibi ipſi defuerint. At vero qui fortunæ ſuæ faber eſſe cogitur, & qui, ad exemplum *Biantis*, omnia ſua ſecum portat, eum meo puncto præcipua quadam laude dignandum cenſeo. Neque enim eſt noſtræ ſpontis & optionis, ut legere poſſimus ad faſtum parentes : æquo animo non ſolum habendi, ſed & colendi ſunt quos Dei benignitas nobis aſſignavit. Quanquam non video, cur *Eraſmum* ortus ſui pudere aut pœnitere debeat. Nam mater ejus, ut optima Dido,

Huic uni forſan potuit ſuccumbere culpæ.

In cæteris vitæ partibus ita ſeſe geſſit, ut ſingularis exempli fæminam repreſentaret. Pater item probo genere natus fuit, nec expers humaniorum diſciplinarum ut ferebat captus ſeculi, tum autem moribus ita factus ad genium urbanitatis, & ad elegantiam jocorum, ut ab hominibus amœnioris notæ cognomen *Eutrapeli* reportaverit. Quod ſi interiore affectu & animorum conjunctione jus matrimonii cenſeri debet,

bet, ſolennes tantum ritus abfuerunt, quos honeſtas induxit, non præciſe flagitat neceſſitas, at mutuus amor interceſſit, qualem haud temere poſſis inter exempla fidei conjugalis invenire. Sed non eſt mihi decretum hanc cauſam agere, nec magnis auctoribus tueri ſententiam *Tragici*, cujus ſingulos verſus *Cicero* ſingula teſtimonia putabat νόθοι τε πολλοὶ γνησίων ἀμείνονες. Matris patriam ipſe declarat, de patre ſiluit: nos pro comperto habemus eum fuiſſe civem & incolam urbis *Goudæ*: quæ loci amænitate, cultu bonarum artium, ingenio gentis ad humanitatem compoſito, magiſtratus ſplendore & propenſione erga omnia honeſta famam obtinet haud quaquam infimam inter primarias *Bataviæ* civitates. Quum autem propinqua partitudo matri appeteret, placuit eam *Roterodamum* mitti, quo res occultius tranſigeretur. Puero nomen ſuum pater indidit, vocatuſque eſt *Gerardus Gerardi*, more familiari apud nos, & olim etiam uſitato apud *Græcos Latinoſque*. Cæterum quia nomen iſtud in *Belgico* idiomate videtur habere cognatam ſignificationem cum verbo *Deſiderare*, adſcivit ſibi loco prænominis titulum *Deſiderii*, cui ſubjunxit *Græcam* vocem ejuſdem notionis, & *Eraſmus* agnominari voluit. Cur non fas mihi ſit haſce minutias conſectari, quum nunc & olim viri, magna fama ingenii & eruditionis, tam intemperantur abuſi ſint otio, ut paginas implerint ludicris certaminibus, utrum princeps poetarum, *Virgilius* an *Vergilius* eſſet appellandus, & auctor *Noctium Atticarum*, *Aulus Gellius*, *an Agellius*? ſane non eſt in ejuſmodi nugis ſita ſalus Græciæ,

ſed neque eſt in nulla parte felicitatis numerandum, ſi quis ſortitus ſit bonum nomen, nec ea cura poſtrema fuit Cenſoribus in populo luſtrando, conſulibus in habendo delectu, ut auſpicarentur a bonis & fauſti ominis nominibus. Quo circa facis rem optimam & acceptiſſimam candidioribus ingeniis, quod opere hactenus inedito memoriam maximi hominis non quidem vindicas ab injuria oblivionis, quæ tantam lucem obruere non poteſt, ſed grata tamen novi muneris largitione rurſus eum velut in *Famæ* theatrum producis, ut & plauſu excipiatur ab *Eraſmiani* nominis amatoribus, qui bona ſua norunt, & malignitatem ſui tædeat quæ tantum heroem tam parvi pendit. Nam ne quid diſſimulem, ſerio indignor paulatim elabi de manibus doctorum hominum monumenta ſummi artificis, atque iis anteferri nonnullos abortivos partus eorum, qui magno conatu ſæpe magnas nugas agunt, & quorum præcipua virtus eſt ſapere ex indicibus atque inventariis. Porro, ſi recte calculum poſui, duo potiſſimum genera ſunt eorum, qui de homine ſequius opinantur. Quidam ſtylum ejus & dictionem carpunt : alii (quod eſt longe graviſſimum) cum inſectantur tanquam ſubſannatorem omnis religionis, & fautorem teterrimæ hæreſeos *Arrianorum*. Priores illi ſine populi ſuffragio tyrannicam dominationem ſibi arrogant, quod legem ſtatuere audent, qua quis loqui aut ſcribere debeat, quum Orator ille ſummus, nec dicendi ſolum ſed & cenſendi auctor optimus, quæſierit, nec unquam invenire potuerit, quænam eſſet in vario ac multiplici eloquentiæ quaſi

vultu

vultu præſtantiſſima forma dicendi, magiſque animo & imaginatione complexus eſt, quam facultate aſſecutus abſolutam effigiem eloquentiæ. Ad retundendam ejuſmodi dictatorum inſolentiam ſufficiet, ſi dicamus *Eraſmum* eſſe ſecutum venam & ideam ingenii ſui, quod longe conſultiſſimum arbitror, nec aliter æquabilitas & uniformis tenor in ſtylo ſervari poterit. Quod ſi primaria dos ſermonis in eo verſatur, ut perſpicue ſenſa mentis evolvantur, hac laude nullus cum *Eraſmo* paria fecit : tam admirabili felicitate ac facilitate vox & manus ſecuta eſt internas animi cogitationes, ut vix unquam litura in ejus ſcriptionibus apparuerit, & tamen tanta lux eruditionis paſſim effulget, ut ſcires ex fæcundiſſimo pectore copiam iſtam lectiſſimæ orationis redundare. Spiritum & vitam ei debent renaſcentes litteræ : nec ulla ejus ſcripta plus habent in receſſu, quam quæ minus illecebrarum & vanitatis fronte ac titulo prætexunt. A flagitio irreligioſitatis abunde hominem abſolvunt tot præclara meditamenta, quæ prorſus ſpirant veram & vivam pietatis indolem. Nam ut nihil urere poteſt niſi ignis, ita nullum artificium, nulla affectatio unquam exprimet tam nativas affectiones : aliud veritatis ingenium eſt, aliud ſimulationis figmentum. Facile cordatus judex deprehendere poteſt,

Quid ſolidum crepet, & picta tectoria linguæ.

Cur autem exiſtimetur faviſſe partibus *Arrianorum* cauſæ nihil erat, ſed inde arrepta eſt occaſio

calumniæ, quod in Annotationibus ad novum Teſtamentum ſæpiuſcule neget quidquam ad rem facere nonnullos ſcripturæ locos unde Orthodoxi æternitatem Filii Dei, & eandem cum Patre eſſentiam comprobari credebant. Quis vero tam hoſpes eſt in Patrum libris, ut non ſubinde animadverterit manifeſtam in iis ἀλογιστίαν καὶ ζῆλον ἀλλ' οὐ κατ' ἐπίγνωσιν. Omnibus armis præliabantur adverſus hæreticos, etiam plumbeis mucronibus, &, ut olim augur *Fabius Maximus* dixiſſe fertur, ſalvis auſpiciis ea geri quæ pro Reipublicæ ſalute gererentur, ita boni iſti Patres credebant, recte & ſapienter inſtitui quidquid pro defenſione veritatis tentaretur. Non debuit autem ob acrius & accuratius judicium atque examen vir optimus venire in tam atrocem ſuſpicionem, a qua ſatis ſuperque eum liberat explicatio primi capitis Evangelii ſecundum Johannem. Salibus, & iis interdum aculeatis, abundant nonnulla ejus Opera, in quibus craſſos errores, & aniles quaſdam ſuperſtitiones orationis libertate perſtringit, unde orta eſt opinio contemtarum religionum: ſed norma *Chriſtianæ* Charitatis ſuadere debuit humaniorem interpretationem. Videtur autem *Eraſmus* magis habuiſſe quid fugeret, quam quid ſequeretur. Unus omnia pervidere non potuit, & rem haud exiguam præſtitit, quod in tantis ignorantiæ tenebris oculos attollere potuerit ad inveſtigandam lucem veritatis. Meticuloſior fuit, & timens offenſionum, atque hoc unice in vita ſtuduit, ut omnium ordinum & generum benevolentiam colligeret. Id forſitan impedimento fuit, quo minus

nus cornicum oculos configere ausus fuerit, & omnia iniquitatis mysteria velo levato patefacere. Multum tamen, imo infinitum ei debet posteritas, & forte non haberent reprehensores ejus unde famam consequi potuissent, nisi ipsis dedisset quod reprehenderent. Vale, & vive nostri memor. Scribebam *Lugduni Batavorum* 18 Octobris, An. 1606.

Numb. XIV.

Verses by *Erasmus* upon *Andr. Ammonius* Latin Secretary to *Henry 8th.*

Des. Erasmi Roterodami carmen Jambicum ad *Andream Ammonium* Lucensem, Invictissimi Regis Anglorum à Libellis.

QUICUNQUE dotes reputet, Ammoni, tuas,
Oculisque totum lustret admotis prope
Oris aecus, proceritatem heroicam,
Vultuque toto & universo corpore
Bene temperatam dignitate gratiam,
Nitentium blandum vigorem luminum,
Linguaque plectrum tam suave tinniens,
Mores dehinc horas ad omneis commodos,
Facileis, amicos, melle melleos magis,
Veneres lepores, gratias, risus, jocos,
Mitem indolem, mentisque candorem novum
Mireque mixtam simplicem prudentiam.
His pectus adde sordido aversum lucro,
Dextramque quam pro sorte largiusculam.

Jam quam benigni vena dives ingeni?
Quot animus unus expolitus literis?
Ac rursus his par addita est facundia.
Demum universa hæc rara condit comitas,
Et improbi livoris arcet fascinum
Modestiæ jucunditas, cum dotibus
In tam superbis, nil superbum in moribus.
Hæc quisquis inquam pensitet, tot affatim
Congesta in unum, nonne merito dixerit?
Soli parentem fuisse naturam tibi.
Contra novercam cæteris mortalibus.
Horum licet tibi ipse debes pleraque,
Restant tuæ fortunæ jam partes, uti.
Dotes ita amplas, opibus exæques tuis,
Nisi vis videri aut cæca plane, aut invida.

Numb. XV.

Instruments taken out of Arch-Bishop Warham's *Register, relating to the Rectory of* Aldyngton *in* Kent, *to which* Erasmus *was collated.*

XXII die Martii Anno. 1511. apud *Lamehith* Dominus contulit Dno *Erasmo Roterod.* Clerico Ecclesiam Parochialem de *Aldyngton Cant.* Dioc. per liberam resignationem Magistri *Joannis Alan* utriusque juris Doctoris ult. incumbentis ibidem in manus Domini fact. & per ipsum admissam vacantem & ad collationem dicti Reverendissimi patris pleno jure spectantem, ipsumque Rectorem instituit Canonice in eadem cum suis

ſuis juribus & pertinen: univerſis curamque animarum Parochianorum ibidem ſibi in Domino commiſit Juribus Archiepiſcopalibus, *&c.* ac recepto ab eodem juramento canonicæ obedientiæ: & ſcriptum fuit curato dicte Eccleſie Paroch: de *Aldryngton* ſeu cuicunque capellano idoneo ad inducendum. *Reg. Warham Cant. M. S.*

Ult. *Julii* 1512 *D. Joannes Thorneton* S. T. P. dei gratia *Cironenſis* Epiſcopus collatus ab Archiepiſcopo ad Eccles. paroch de *Aldyngton Cant.* Dioc. per lib. reſignationem magiſtri *Eraſmi Rot.* Clerici ult. incumbentis ipſumque Rectorem, primitus deſolvend. annuam penſionem ex fructibus decimis proventibus obventionibus & emolumentis ex dicta Eccleſia paroch. provenientibus dicto Magiſtro *Eraſmo Rot.* annuatim ſingulis annis futuris vita ejuſdem Magiſtri naturali durante ad ſancta Dei Evangelia inſtituit canonice in eadem Ibid.

Univerſis ſanctæ matris Eccleſiæ filiis ad quos præſentes literæ pervenerint —— *Willhelmus* permiſſione divina *Cantuarienſis* Archiepiſcopus, *&c.* ad Univerſitatis veſtræ notitiam deducimus quod quanquam ab eo tempore quo primum ad Archiepiſcopatus *Cantuarienſis* dignitatem Deo providente licet immeriti provecti ſumus, nunquam in animo habuimus ut Eccleſiam aliquam nobis ſubjectam auctoritate noſtra cenſualem faceremus, aut penſione aliqua gravaremus, ſic ſemper curæ nobis fuit ut omnes Eccleſias ſicut liberas atque a penſionibus immunes a preceſſoribus noſtris accepimus, ita ſucceſſoribus liberas relinquamus. Nihilominus tamen *Eraſmi Roterodami*

Viri

Viri in literis & Latinis & Græcis consummatissimi qui tempora nostra sua doctrina & facundia velut sydus quoddam illustrat innumeris excitati virtutibus paulum a proposito nostro nunc recedere decernimus, quando quidem nemini mirum deberi debet, si viri tam singularis & extra omnem ingenii aleam positi gratia, aliquid nos de consuetudine nostra pristina putaverimus immutandum. Nam cum sacerdotium illi contulissemus curam habens animarum, (*viz.*) Ecclesiam de *Aldyngton* nostræ *Cantuar.* diocæs. quamquam in Theologia sicut in omni alio disciplinarum genere est eruditissimus, tamen quia Parochianis verbum Dei *Anglice* proponere, aut quicquam cum hiis vernacula eorum lingua cujus ipse (in Græca & Latina lingua alioqui disertissimus) est ignarus, differere non potuisset. Ideo dictam Ecclesiam dimittere volens nos rogavit de pensione annua in eadem illi providere. Nos vero si morem illi gereremus futurum esse putavimus ut simul animarum saluti melius consulere, & ipse literarum studiis quibus totus est deditus multo liberius vacare posset ; Non parum etiam nos excitavit singularis ipsius in *Anglos* amor, quippe qui spreta *Italia*, *Gallia*, ac *Germania*, quibus in regionibus licuit illi satis opulente vitam agere, huc se conferre maluit, simul ut hic cum amicis quod reliquum est vitæ traduceret, atque ipsi invicem ex viri tam eruditi consuetudine [*voluptatem*] caperent. Idcirco volentes de sufficienti & congrua pensione in dicta Ecclesia parochiali de *Aldyngton* nostrorum patronatus & diocæseos providere quandam annuam pensionem

ſionem viginti librarum præfato *Eraſmo* de & ex fructibus, proventibus, obventionibus, & emolumentis dictæ Eccleſiæ de *Aldyngton* per reverendum fratrem noſtrum Johannem Cironenſ. Epiſcopum, cui dictam Eccleſiam contulimus rectorem modernum ejuſdem Eccleſiæ Parochialis de *Aldyngton* & ſuos in eadem ſucceſſores annuatim ſingulis annis futuris durante vita naturali dicti *Eraſmi* fideliter & effectualiter ad duos anni terminos ——— Nos *Wilhelmus* Archiepiſc. *Cantuar.* præfatus & prædicte Eccleſie Parochialis de *Aldyngton* verus & indubitatus patronus, pronunciamus, decernimus & declaramus per hanc noſtram ſententiam definitivam ſive decretum finale quam ſive quod ferimus & promulgamus in hiis ſcriptis. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum. Dat. in manerio noſtro de *Maidſton* ult. die menſis *Julii* anno 1512 & noſtræ tranſlationis anno nono.

Verſes

Numb. XVI.

Verſes on the Lady of Walſingham *Com. Norf. compoſed by* Eraſmus, *and left at her Shrine.*

Eraſmi Roterdami *Carmen Jambicum, ex voto dicatum virgini* Walſingamicæ *apud Britannos.*

Ω Χαῖρ' Ἰησοῦ μῆτερ θυλογημένη,
Μόνη γυναικῶν θεοτόκος ἡ παρθένος.
Αλλοι μὲν ἄλλας σοὶ διδόασι δωρεάς,
Ο μὲν γε χρυσὸν, ὁ δὲ πάλιν τὸν ἄργυρον,
Ο δὲ τιμίους φέρων χαρίζεται λίθους.
Ανθ' ὧν ἀπαιτῶ σ' οἱ μὲ ὑγιαίνειν δέμας,
Αλλοι δὲ πλοῦτον, ἡ τινες γυναικίου
Κυδοντος ἐρατὸν. ἔνομαι ἐλπίζειν πατρός.
Πυλίου τινὲς γέροντος αἰῶνας λαχεῖν.
Αὐτὸς δ' ἀοιδὸς, εὐμενὴς, πάνης γ' ὅμως
Σπίχυς ἐνέγκας, ἣ γὰρ ἔξεστ' ἄλλοτι
Δόσεως ἀμοιβὴν θυτελεστάτης, γέρας
Μέγιστον αἰτῶ, θεοσεβῆ τ' καρδίαν
Παντῶν θ' ἅπαξ ἁμαρτιῶν ἐλευθέραν.

Εὐχὴ τῆ Ἐφέσμῳ.

Eraſmi

Numb. XVII.

Eraſmi Roterodami Græcanicum carmen, ex voto dicatum Virgini Mariæ *Walſingamicæ*. Alardo. Amſtelredamo Interprete.

O *Salve* Jeſu *mater ante omneis ſuper*
Benedicta, ſola mulierum parens Dei
Et Virgo, multi multa tibi dant munera ;
Eſt qui dat aurum, eſt qui dat argentum tibi,
Bona pars lapillos ſuggerit reconditos,
Pro quibus (ut impar hominis amor eſt) plurimi
Incolume poſcunt corpus, alii Perſicas
Congerere gazas, atque cito diteſcere,
Plerique dulce conſequi nomen Patris
Fœta laborante e dolore conjuge,
Pyliique *ſera vivere ſenis ſecula :*
At ipſe vates benevolus, pauper tamen,
Perpauca voto debita ferens carmina :
Namque nihil aliud ſuppetit viliſſimi
Conferri doni, ſtrenulæ, vel Xenii,
Summum potiſſimumque rogo te præmium,
Mentem piam, mentem ſacram, mentem Entheam,
Ab omnibus liberam contagiis,
Nullis itemque obnoxiam piaculis.

Eraſmus's

Numb. XVIII.

Eraſmus's Epiſtle to the Nuns at *Denny-Abby* near *Cambridge*.

Eraſmus Roterodamus, *Sacris Virginibus, juxta Divi Franciſci inſtitutum Chriſto Militantibus, prope* Cantabrigiam. *S. D.*

BENE nos hortatur Dominus, dilectæ in Chriſto Virgines, ut recondamus nobis theſaurum in Cælis, ubi neque tinea corrumpit, neque fur furatur. Xenium, quod veſtra pietas miſit, intercipi potuit, ſed veſtram Charitatem, veſtras ſanctiſſimas preces, quibus me quotidie ſponſo veſtro commendare dignamini, homo quam libet furax intervertere non potuit. Demus igitur operam, ut hoc opum genere diteſcamus, quarum elargitione non pauperior, ſed locupletior fit qui communicat egenti, nec fraudari poteſt is in quem fit elargitio. Minima tam gratis, tam alacribus animis accipere, quid aliud eſt quam ambire majus beneficium? Itaque quoniam intellexi vobis Epiſtolam illam, quam ſic ex tempore efflagitante *Thoma Greio*, cui negare nihil poſſum, effudi verius quam ſcripſi, tantopere gratam fuiſſe viſum eſt una, cum Epiſtola mittere floſculum, ex *Eſaiæ* ſemper vernantibus hortis decerptum, qui veſtros animos ſacri ſpiritus fragrantia ſimul & recreet, & corroboret. Etenim ſi flos terrenus admotus naribus non ſolum exhilarat, verum etiam vires cordis

dis confirmat : quanto magis hujuſmodi flores, quos aura divini ſpiritus genuit, aluitque, animis & hilaritatem & robur addent Spirituale, ſi animis admoveantur. Quis enim eſt cui non interdum obrepat mæror ac tædium quoddam intuenti mala, quibus hiſce temporibus undique plena ſunt omnia ? Quis tam confirmatus Spiritu, cujus animum in tantis opinionum diſſidiis non perſtringat aliqua tentatio ? En igitur vobis *Eſaiæ* floſculus, qui pro tædio det alacritatem, & animum fidei robore confirmet, fulciatque : *In ſilentio*, inquit, *& ſpe erit fortitudo veſtra* Quis hæc dicit ? Non *Eſaias*, ſed ſanctus *Iſrael*, hoc eſt æterna, veritas, quæ nec falli poteſt, nec fallere. Quoties adverſa nobis immittit Dominus, qui *flagellat omnem filium quem recipit*, meminerimus eſſe patrem, qui noſtræ conſulit ſaluti, non ignarus quid expediat nobis : ne obmurmuremus, ſed taciti patienterque feramus manum emendantis, licet naturæ ſenſui moleſtam, hoc eſt *ſilentium*, quod per prophetam exigit Dominus, feramus autem non ſolum abſque murmure, verum etiam alacres, nimirum ſpemox ſecuturæ ſanitatis, quod affligit leve eſt ac momentaneum, quod delectat æternum & inæſtimabile. Charitas fidei miniſtra eſt, (per hanc enim, ut ait Paulus, operatur) utriuſque filia ſpes eſt. Ut enim demus fidem a charitate ſejungi poſſe, certe ſpes, de qua loquimur, non niſi ex fide & charitate naſcitur. Proinde ſi filii ſumus potius quam ſervi, patri fidamus, patrem amemus oportet : & ſi noſtram ſalutem illi cordi eſſe credimus, non ignari quam immenſa ſit illius miſecordia in omnes

qui

qui diligunt ipſum, in mediis etiam moleſtiis multam alacritatem noſtro ſpiritui præbebit expectatio divinæ conſolationis, *quæ non patitur nos tentari ſupra quam poſſumus, ſed facit cum tentatione proventum, ut valeamus ſuſtinere*; ſæpe miſcens triſtia lætis, ſemper addens unctionem ſpiritus, quæ triſtia quoque vel leniat, vel exhilaret. Sunt autem quædam incommoda, quorum finem in hac vita non exſpectamus, qualis eſt ſenectus, morbus, ut ajunt Medici, immedicabilis, & alii morbi nonnulli arte Medicorum ſuperiores. Et in his ſilentium ac ſpes eſt fortitudo noſtra. Nam &

——Levius fit patientia
Quicquid corrigere eſt nefas,

ut ait ille: &, *nequaquam condignæ ſunt afflictiones hujus temporis ad futuram gloriam, quæ mox revelabitur in nobis.* Cur enim non dicam *mox*, cum hæc vita omnis vix temporis momentum ac punctum ſit ad æternitatem? Quod ſi ſpes humana tantam habet vim, ut vere meritoque quidam Ethnicus Poeta de illo ſcripſerit:

Spes bona dat vires, animum quoque ſpes bona firmat,
Vivere ſpe vidi, qui moriturus erat.

Quid non efficiet illa ſpes, quam in nobis gignit ſpiritus Chriſti? ſpes humana ſæpenumero fallit, ſpes autem hæc non confundit, ut ſcribit beatus Paulus. Cæterum, *confundendi* verbum, quo uſus eſt Apoſtolus Græce ſcribens, non eſt perturbationis, ſed pudoris potius, & probri, ſiquidem iis qui præſidiis hominum freti, magna de ſe jactarunt, ſi res præter ſpem evenerit,

evenerit, propemodum acerbior est exprobratio quam ipsa calamitas, pudore malum conduplicante. Verum quisquis totam fiduciam suam collocavit in Domino, certam habet spem, nec periculum ullum est, ne frustratus exspectatione sua pudefiat. Et si nonnunquam pii videntur hic ad tempus pudefieri, certe non pudefiunt in æternum. Opprobria opprobrantium ceciderunt super Dominum in cruce pendentem, audivit voces omni felle amariores, *Speravit in Deo, liberet eum nunc, si vult eum.* Hæc audivit caput, audiunt similes voces & illius membra. Sed quem admodum afflictionis exemplum habent a capite, ita habent & spei fiduciam. Nunquid ille ad impias voces respondit? nihil invenies, sed in silentio & spe posuit fortitudinem suam, tranquillo animo dicens Patri, *In te, Domine, speravi, non confundar in æternum.* Ubi vident homines pios morbis, bellis, damnis, exsiliis, cruciatibus & mortibus affligi, vox est impiorum, *Ubi est Deus eorum?* Quæ utinam interdum non audiatur & inter *Christianos!* Sed gravius est quoties hæ voces perstrepunt inter præcordia nostra, nonnunquam & ad blasphemiam usque prorumpentes, cum animus dolore tædioque victus, Deum vocat immitem, injustum, negligentem rerum humanarum, benigniorem erga malos quam erga bonos, quod illis fere magis secundæ sint, quam iis qui pietatem sequuntur, non intelligentes quod Dominus noster per cruciatus & ignominiam transiit ad gloriam, & obliti quod *Paulus* scripsit ad *Timotheum: Omnes qui volunt pie vivere in Christo Jesu, persecutionem patiantur in hoc*

ſeculo. Si nihil adjeciſſet, tædere nos poterat afflictionis perpetuæ, nunc ſpem mox finiendi cruciatus & ſecuturæ felicitatiſ oſtendit, dicens, *in hoc ſeculo.* Quin & *Hebræus* ille ſapiens hoc præceptum inter pietatis rudimenta ponit: *Fili, accedens ad ſervitutem Dei, ſta in juſtitia & in timore, & præpara animam tuam ad tentationem.* Vide ut ſcripturæ divinæ ſibi conſentiunt in ſententiis, licet verbis ac figuris varient. Idem dicit *Sirach* quod *Petrus, Paulus,* & *Eſaias.* Quod hic vocat *ſilentium* ille dicit, *ſtare in juſtitia & timore.* Quod ille *ſpem,* hic *tentationis* verbo ſignificavit. Qui ſtat, non turbatur, non dejicitur animo. Qui ſtat injuſtitia, agnoſcit ſuam injuſtitiam, ac Dei flagellantis juſtitiam adorat. Qui ſtat in timore, non obmurmurat ei qui poteſt & animam & corpus mittere in gehennam. Rurſus qui præparat animam, non exanimatur, velut inſperatis malorum procellis, ſed boni conſulit quicquid Deo viſum fuerit immittere. Quod aliis verbis præcipit *Petrus* Apoſtolus: *Chariſſimi nolite perigrinari in fervore, qui ad tentationem vobis fit, quaſi novi aliquid vobis contingat, ſed communicantes Chriſti paſſionibus gaudete, ut in revelatione gloriæ ejus gaudeatis exſultantes.* Jam qui intelligit afflictionem eſſe tentationem, hoc eſt, explorationem divinam, exſpectat probationem, quæ ſpem habet comitem omnis moleſtiæ lenitricem, quemadmodum *Romanis* ſcribit Apoſtolus: ſed *& gloriamur in tribulationibus, ſcientes quod tribulatio patientiam operatur, patientia autem probationem, probatio vero ſpem,*

ſpes

ſpes autem non confundit quia charitas Dei diffuſa eſt in cordibus noſtris per ſpiritum ſanctum qui datus eſt nobis. Non ſatis erat divinæ benignitati, gaudiis æternis penſare temporarios ac momentaneos cruciatus, in mediis etiam afflictionibus dat ſuis pignus arcani ſpiritus tam efficax, ut non ſolum non deficiant in malis, verum etiam glorientur & exſultent. Itaque piorum ſpes, etiamſi videatur eos pudefacere apud homines, revera non pudefacit, dum intra ſe ſentiunt teſtimonium ſpiritus teſtificantis humano ſpiritui, quod ſint filii Dei, gaudentque ſe manu clementiſſimi Patris ad hæreditatem vitæ cæleſtis explorari fingique. Sic enim proſequitur ille ſapiens : Quoniam igne probatur aurum & argentum, homines vero receptibiles in camino humiliationis. Crede Deo, & recuperabit te, & dirige viam tuam, & ſpera in illum. Qui credit ſe Deo, ſilet. Silentem ille ſic flagellat, ut emendet : ſic proſternit, ut erigat : ſic necat, ut vivificet. Tu ſine medicum ſuo more operari, tantum relinque peccata, & ira Dei vertetur in miſericordiam. Fruſtra ſperas Dei miſericordiam, ſi perſiſtis in his quæ provocant iram Dei. Narrant humanæ literæ, quendam negotiatorem ubi conflatis facultatibus proficiſceretur in longinquas regiones, ut multo ditatus lucro rediret in patriam, poſteaquam naufragio periſſent omnia, dixiſſe, *Age, Fortuna, ſentio quid velis, ad philoſophiam me vocas.* Huic jactura rerum ceſſit in maximum lucrum, ſiquidem ex avaro mercatore factus eſt inſignis philoſophus, ditior contemtu pecuniarum

quam poſſeſſione. Saltem hujus exemplum nos imitemur, quoties nobis accidit vel publica vel privata calamitas, ne conſternemur animo, ne murmuremus adverſus manum Omnipotentis, quemadmodum fecerunt *Hebræi*, qui a ſerpentibus perierunt, ſed quod Ethnicus ille dixit fortunæ, nos dicamus Deo, rerum humanarum unico gubernatori : *Age, Clementiſſime Pater, ſentio manum tuam invitantem ad pœnitentiam, en ad te venio, me totum tibi trado, finge ac refinge pro tua ſancta voluntate filium tuum hactenus male dicto audientem.* Nunc hominum vulgus, ſi quid immittitur adverſitatis, non cogitat hoc immitti a Deo, ſed alii ſideribus, alii naturæ humanæ, alii his atque illis hominibus, aut etiam occaſionibus iraſcuntur, & ulciſci ſtudent, haud multo ſapientiores canibus, qui lapidem mordent ab homine jactum, ipſo relicto homine. Tempeſtas perdidit fruges, merces periere naufragio, cælum peſtilens afflavit corpori morbum, miles incendit horrea, ſycophanta faceſſit negotiam, obſtrepit maledica lingua. Quid male precaris cælo & mari ? Quid ultionem paras in hominem ? Iſthuc eſt mordere lapidem. Primum illud cogita hæc a Deo immitti, nec multum referre per quos immittat; utitur enim ille & elementis, & improbis hominibus ad ultionem. Mox circumſpice teipſum, nuncubi tuis ſceleribus iram Dei provocaris, & ſi deprehenderis, (quis autem non deprehendat ?) primum ultionem a te ipſo ſumito, correctis moribus & ad Deum converſus, qui miſit lapidem. Sin minus tamen cogita, tentat me Deus

an vere diligam ipſum, orabo ut in me augeat Charitatem. Ab hoc animo quantum nunc abſumus plerique? Quot annis jam omni malorum genere affligimur? Decem plagis afflicti ſunt *Ægyptii*, & ad ſingulas cæperunt reſipiſcere. Nos tot jam annis tanto pluribus atterimur, nec agnoſcimus Domini manum, nec quiſquam ad vitæ correctionem confugit, ſed in alios alii culpam rejicimus, ſibi quiſque blanditur, molimur vindictas, quaſi quicquam poſſint homines adverſus divinam potentiam. Quod enim mali genus eſt, quod non premit nos? aut quæ pars eſt orbis ab horum malorum immunis contagio? Ubi terrarum non furit *Mars?* cum *Martem* dico, non unum aliquod malum dico, ſed malorum omnium oceanum. Ubi non peſtilentia? Ubi non rerum caritas & fames? Ubi non expilationes? Ubi non latrocinia? Nec alicubi deſunt inundationes. Quam acres & implacabiles Principum iræ, quantum calamitatum invexerunt rebus humanis, quantoque graviore minitantur? Quanquam hæc levia ſunt, ſi conferantur ad eccleſiæ diſſidia. Quot ſectis diſcerpimur, & ſubinde ſuppullulant novæ? Quos jungit ſanguinis propinquitas, quos eadem domus, quos idem lectus copulat, diſtrahit opinionum diſſenſio. Inter has plagas quotumquenque videmus, qui cogitet de corrigenda vita, qui confugiat ad Domini miſericordiam? ſuam quiſque vicem ulciſcitur. Sua quiſque commoda tueri conatur, nec aliud quam conduplicamus nobis mala, & aggravamus Domini manum. Mittimus legationes in *Ægyptum*, one-

ramus camelos opibus, confugimus ad veloces, & irritis tumultibus miſcemus omnia. Nec audimus ſanctum *Iſrael* clamantem nobis : *Si revertamini & quieſcatis, ſalvi eritis. In ſilentio & ſpe erit fortitudo veſtra.* Quid eſt reverti ? relinquere mores & affectus pugnantes adverſus Deum. Quid eſt quieſcere ? Eſt abdicatis cupiditatibus carnis, nos ſubmittere voluntati divinæ. Ita demum felix illud ac verum ſabbatum erit in animis noſtris, ſi noſtris affectibus conſopitis & requietis, Dominus in nobis quæ vult operetur. Quid primum curant Medici ? Exhauriunt corpus noxiis humoribus, cætera permittunt naturæ. Abjiciamus & nos ſcelera noſtra, Dominus, in cujus manu ſunt corda Regum, illico flectet ea ad ſtudium pacis & concordiæ, tollet e medio locuſtas militum omnia depopulantium, & ranas opinionum, auferet tenebras noſtras, ac veritas illuceſcet cordibus noſtris. Audimus vocem Domini cunctos ad vitæ correctionem provocantes, ne auribus obturatis obduremus & corda noſtra, dicentes cum impiis apud *Eſaiam*, *Nequaquam, ſed ad equos fugiemus, & ſuper veloces adſcendemus.* Ne rurſus illud ingerat nobis, *Ideo fugietis, ideo velociores erunt qui vos perſequentur.* Fortaſſe talibus verbis nemo reclamat nunc Domino, ſed factis pene reclamamus omnes. Hæc publica tempeſtas vos levius perturbat, ô beatæ virgines, quæ, ſeculo mortuæ, jam in terris cæleſtem quodammodo vitam agitis, & abditæ cum ſponſo *Chriſto* deliciamini ; cui quo propriores eſtis, hoc magis decet vos eccleſiæ tranquillitatem

quillitatem piis votis ſacriſque precibus illi commendare, levantes non modo puras manus juxta *Paulum*, ſed multo magis pura corda ad Dominum, veluti columbæ in foraminibus petræ, & in cavernis maceriarum, gratiſſimo gemitu ſemper obmurmurantes ſponſo: Petra autem *Chriſtus* eſt, quæ multas habet latebras, in quibus piorum animæ tuto latitent ab hujus mundi tumultu: ubi dulci temperie refrigerantur ab æſtu carnalium deſideriorum, quæ militant adverſus ſpiritum. In his foraminibus hoc tutius ac felicius deliteſcitis, quo minus inſtructæ eſtis præſidiis humanis, quemadmodum columbæ nec roſtro, nec unguibus, nec vi, nec dolis armatæ ſunt adverſus injuriam aliarum avium, tantum fuga latebriſque tutæ ſunt, neque norunt ulli cæterorum animantium moliri vim aut injuriam. Grata ſimplicitas relucet in oculis, quam & ſponſus adamat in Canticis, & Evangelicæ literæ nobis commendant. Nec obſtrepunt moleſto garritu, quemadmodum aliæ permultæ, tantum amabili murmure ſolitudinem ſuam ſolantur. Ad hanc imaginem, ô beatiſſimæ Virgines, & vos in *Chriſti* cavernis latitatis, in ſilentio & ſpe collocantes fortitudinem veſtram. Eſt murmur impium, quod odit Dominus. Eſt & tacitum gratumque murmur, quo non deſinunt gemere mentes afflatæ ſpiritu *Chriſti*, donec evacretur quod ex parte eſt, veniatque quod perfectum eſt. Talia ſunt columbina murmura. Eſt & pernicioſum ſilentium, quo vetus proverbium dicit periſſe *Amyclas*. Eſt ſilentium impium, quod neſcit fateri commiſſa,

quod premit gloriam Deo debitam. Nimirum hoc erat mutum dæmonium, quod ſolus *Jeſus* poteſt ejicere. Eſt & gratum tranquillumque ſilentium, quod cum ſpe junctum, reddit invictum animum adverſus omnium malorum incurſus. Hic ſilent affectus carnis, ſed audiuntur gemitus ſpiritus. Sic ingemiſcebat *Paulus*, cum diceret, *Infelix ego homo, quis me liberubit de corpore mortis hujus?* Sic *David*, cum diceret, *quam dilecta tabernacula tua, Domine virtntum? Concupiſcit & deficit anima mea in atria Domini. Sicut cervus deſiderat ad fontes aquarum, ſic deſiderat anima mea ad te Deus. Habent vulpes latebras ſuas, habent volucres cæli nidos, in quibus conquieſcunt.* Columbæ quietem neſciunt, niſi in foraminibus petræ, & cavernis maceriæ. Ideo perforatus eſt in cruce tot vulneribus, ut illic piis mentibus, quæ mundi præſidiis omnibus renuntiaſſent, quietum ac tutum eſſet ſuffugium: Idem dictus eſt lapis angularis, connectens utrumque parietem. In hujus cavernis dulciter ac feliciter latitate Virgines, donec audieritis vocem ſponſi ad æternam felicitatem evocantis: *Surge, propera amica mea, ſpecioſa mea, & veni, columba mea in foraminibus petræ, & in cavernis maceriæ, oſtende mihi faciem tuam.* In his cavernis latitavit inſtituti veſtri parens *Franciſcus*, humillimus apud mundum, apud Deum maximus. In his latitavit ſanctiſſima Virgo *Clara*, veſtri ſodalitii dux & patrona, quæ nullis hujus mundi præſidiis, nullis humanis freta viribus, ſed ſilentio & ſpe fortis, calcavit mundum, proſtravit Satanam,

Satanam, vicit carnem, & poſt temporarios gemitus meruit vitæ cæleſtis coronam, regnans cum ſponſo, quem ſpretis omnibus ſatanæ pompis & illecebris unum adamavit. Hujus veſtigiis ingredientes perſeverate Virgines, ac ſemper ad meliora proficite, ut quemadmodum nunc eſtis ſociæ certaminis, ita ſitis & gloriæ, quæ mox revelabitur in vobis. Ne vos terreat ætas tenera, ſexus fragilis, corpuſculi imbecillitas, ſatanæ poteſtas mille dolis armata, petra, in qua latitatis, fortior eſt omnibus, comminuetur quiſquis in hanc impegerit, tutus erit quiſquis conſtanter inhæſerit. Quo quis magis fidit ſuis viribus, hoc eſt imbecillior : at qui ſibi diffidit totus, qui nullum aliud ſpectat præſidium quam *Chriſtum*, is omnia poteſt cum *Paulo*, non in ſe, ſed in eo qui *elegit infirma mundi, ut confunderet fortia, elegit ſtulta hujus mundi, ut pudefaceret ſapientes, elegit ignobilia, & ea quæ non ſunt, ut ea quæ videntur eſſe magni momenti derideret*.. Jam etiamſi quæ ſunt inter Vos, quæ juxta carnem gloriari poſſunt, quem admodum potuit Paulus, non expedit tamen gloriari, niſi in cruce Domini noſtri *Jeſu Chriſti*, qui cum omnem mundi gloriam uſque ad crucem contemſerit, quem poſtea non pudeat in hoc mundo gloriari? *Paulus* in tertium cælum raptus non audet gloriari, niſi in infirmitatibus ſuis, & nos homunculi gloriabimur in viribus noſtris? Ille imbecillitate ſua potens eſt. Non eſt igitur quod metuas, puſille grex, confide quoniam qui vos tuendas ſuſcepit, vicit mundum. Te vero religioſiſſima

domina,

domina, quæ virgineæ ſodalitatis curam agis, nihil arbitror neceſſe, ut horter, admoneamque tui officii, gratulari magis libēret, niſi vel parum id tutum eſſet humanæ fragilitati, vel parum gratum tuæ ſingulari modeſtiæ. Tantum oro, ut, quod facitis, pergatis noſtri in veſtris ad Dominum precibus meminiſſe, nominatim autem *Grejis* ſororibus ex me ſalutem dices. Dominus vos omnes ſervet incolumes. Simul orabit veſtra charitas pro interceptore, ut ex milvio vel harpyia potius fiat columbus, deſinatque tandem cretiſſans involare quidlibet, ne provocet in ſe manum *Chriſti*, & nomen illi vertatur. Valete.

Numb. XIX.

Eraſmus Rot Joanni, Longlando Epiſcopo Lincolnienſi, S. D.

REVERENDE Præſul. Quicquid tua benignitas largiri voluit, bona fide perlatum eſt. Decem angelatos accepi per Morum, rurſus alteros decem anno proximo. Hoc conſtat ex literis tuis, quibus tamen annum non ſoles adſcribere. Quod *Livino* datum eſt, recepi, per quem miſeram Epiſtolas *Hieronymi*. Item quod proxime *Carolo*, videlicet libræ *ſterl.* quinque. Porro quod aliquoties ſcripſerim amplitudini tuæ, declarant & tuæ ad me literæ. Et tamen fieri potuit, ut aliquot Epiſtolæ meæ fuerint interceptæ, aut certe non redditæ. Id hiſce temporibus novum non eſt. Bene habet quod animum hunc gratum ac memorem nemo poteſt intercipere.

cipere. Lubens miſiſſem totum *Hyeronymum*, verum quum hic *Carolus Harſtus* iſtuc proficiſceretur, Opus nondum erat abſolutum, nec ſemper dantur idonei, per quos talia mittam. Si legeris librum, quem in me ſcripſit *Lutherus*, ac reſponſionis meæ partem, intelliges cum qualibus excetris mihi res ſit. Sed intolerabilius, quod dum pugno cum factione non ſolum numero, gladiis ac literis, verum etiam venenis inſtructiſſima, ab iis, quorum partes propugno, a tergo confodior. Quanquam hoc quoque perpeterer, niſi vererer ne victoriam hanc *Chriſto* partam intercipiant mali Monachi; qui veterem tyrannidem cupiunt inſtauratam. Quibus ſi res ſucceſſerit, væ bonis literis & harum cultoribus, ſed præcipue *Eraſmo*. De *Colloquiis* quod admonet tua pietas, mihi gratiſſimum eſt. Sunt hominum variæ ſententiæ. Habet *Anglia* quoſdam amicos doctos juxta ac prudentes, quibus hoc opus vehementer arriſit, quod exiſtiment non nihil & ad *Latini* ſermonis facultatem, & ad traducenda perverſa vulgi judicia conducere. Sunt alii rurſus ingenio tetrico, quibus nihil placet jocoſum. Si vacabit amplitudini tuæ perlegere libellum, ſentiet præter eruditionem plurima illic eſſe quæ pertinent ad rectam adoleſcentum inſtitutionem. Addita eſt voluptatis illecebra, ad ineſcandam ætatem, quæ dulcibus capitur citius quam ſalutiferis. Nihil illic obſcænum, nihil impium, nihil ſeditioſum. At luſus, inquiunt, non convenit huic ætati. Imo pietas eſt quum ſenes balbutiunt cum pueris, quo eos ad diſcendas literas allectent. Illud male habet pſeudo-

pſeudo-Monachos, quod monentur adoleſcentes ne ſe ante tempus præcipitent in ejus vitæ labyrinthum, aliaque quæ non conducunt ad quæſtum pſeudo-Monachorum, ſed faciunt ad ſalutem juventutis. Et tamen tuo juſſu a *Colloquiis* deſinam, & ſi quid videbitur corrigendum, admonitus corrigam. Hoc tempore nihil ſcribi poteſt, quod non pateat calumniæ, nec raro fit, ut dum agis circumſpectiſſime, utramque partem offendas, quum in utraque ſint qui pariter inſaniant. De *Ambroſio* nihil fiet hoc anno: res ſtat non per me, ſed per ſocios *Frobenii*. Sed *Irenæum* illum vetuſtum dabimus antehac nunquam excuſum, & alia quædam, ſi Deus donaverit vires. Servet te Dominus, optime Præſul. Datum *Baſileæ* 30. Aprilis, Anno 1526. *Inter Epiſt. Eraſ. ed. Leid.* p. 933.

Numb. XX.

Ad R. P.

Gulielmum Archiepiſcopum Cantuarienſem. *Eraſmi* Carmen Jambicum Trimetrum.

SCITE Poetas doctus appellat Maro
Cygnos, Guilielme Præſulum eximium decus,
Res mira dictu, ut cuncta conſenſu novo
Vati, atque olori congruant divinitus.
Niveus utrique candor, alter lacteis
Plumis, amico candet alter pectore.
Muſis uterque gratus, ac Phœbo ſacer.
Et limpidis uterque gaudet amnibus,

Ripis

Ripis adæque uterque gaudet herbidis,
Pariter canorus uterque, tum potiſſimum
Vicina ſeram mors ſenectam quum premit.
Sed, qui tenent arcana naturæ, negant
Audiri olorem, ni ſonent Favonii.
Nil ergo mirum, barbaro hoc ſi ſeculo
Canorus olim obmutuit vatum Chorus,
Quum tot procaces undique obſtrepant noti,
Boreæque triſtes, invidorum et pinguium,
Nulli faventium provocent Favonii.
Quod ſi bonis clementer ingeniis tuæ
Benignitatis blandus adſpiret favor,
Ita ut favit, tota ſtatim Britannia
Vates videbis exoriri Candidos,
Adeo canoros, atque vocales, uti
In alia fundant aſtra Cygneum melos,
Quod ipſa et ætas poſterorum exaudiat.

Numb. XXI.

Doctiſſimo ſimul & eloquentiſſimo magiſtro, Eraſmo Rot. Henricus Bovillus. *S. D. P.*

QUUM in concione nuper apud Fratres, quos vulgo Prædicatores vocant, ego & *Brianus*, homo omnium, te uno excepto, mihi multis nominibus chariſſimus, una, ut ſolebamus, confabularemur, inter cætera rettulit mihi te in *Angliam* reverſum incolumem, non ſine maximo, per muſas, mei cordis ſolatio, per quem ad te literas dediſſem, ni tam præcipitanter a nobis diſceſſiſſet. Nam autem cogor uti manibus alienis, urgente gravi quadam ægritudine,

dine, quæ me non paucis comitata malis tam crudeliter oppreſſit, ut deſperarem de vita, per dies aliquot medici magis victurus judicio quam meo ; nunc autem meliuſcule me habeo, gratia ſuperis : auxit tamen nonnihil morbi vim hujus ætatis noſtræ, ſingularis quædam ingratitudo, quæ tam maligne doctorum hominum meritis reſpondet, maxime tuis. Utinam major rerum opulentia his contingeret, qui et ea ſcirent & vellent uti ! Nunc vero quibus adeſt facultas, ſi non deeſſet voluntas, ſunt adeo egregie tenaces, ut celerius ab adamante ferrum, quam ab his nummulum caſurum exſpectaveris, niſi quis ſtrenue & impudenter mendicet, vel ſit quis *Gnatone* adulantior, aut *Cretenſibus* mendacior : a quibus vitiis tantum abhorret hic animus meus, ut malim fortiter eſurire, quam pudendis artibus & malis, etiam libertatis jactura, miſeram quandam pecuniæ ſummulam, vix ad neceſſaria ſuffecturam, parare. Profeſſus ſum per menſes aliquot Evangelium *Matthæi*, in quo plus his tuis elegantiſſimis annotatiunculis, quam longiſſimis nonnullorum commentariis, ſum adjutus, in nodis præſertim difficilioribus. Nactus ſum caſu quodam exemplar vetuſtiſſimum, quod in omnibus ferme locis (ubi tu affirmas ſic in vetuſtioribus codicibus Latinis haberi) convenit, quod & meis auditoribus oſtendi. In quotidianis ſacris, dum ſanus eram (ut par fuit diſcipulo tam multis beneficiis devincto) non ſolum tui, ſed horum omnium, quos novi jam olim tibi faviſſe, vel adhuc favere, memini. Precor Deum omnipotentem, ut diutiſſime & feliciſſime valeas,

valeas, doctorum omnium ſpecimen ſingulare. Ex Cantabrigia 1. Maji, Anno 1516. *Eraſ. Op. Tom.* 4 *Ed. Leid.* p. 1557.

Numb. XXII.

Eraſmus Rot. Roberto Aldriſio Anglo S. D.

SI memor es noſtræ priſtinæ conſuetudinis, & ſi mores antiquos obtines, unum officium mihi præſtes velim, quod abſque tuo ſumtu præſtare poteris. In collegio *Regali* ſunt opera Senecæ deſcripta in membranis. Ex his multa ſubnotaram in codice meo. Editionem commendaram *Germano* cuidam, quem habebam pro amico fidiſſimo; is abſente me peſſima fide ſe geſſit in excudendo Opere. Et ne deprehenderetur, optimam exemplaris partem ſuſtulit. Hoc dedecus mihi ſarciendum eſt. Quare te rogo, chariſſime Aldriſi, ſume volumen Operum *Senecæ* a *Frobenio* excuſi, & committe aliquibus bonæ fidei, qui denuo adſcribant in margine quæ diſcrepant. Eum codicem ſic notatum mittito ad *Thomam Morum*, ut per eum ad me veniat. Libros naturalium Quæſtionum ſcio editos. Eam collationem ego peragam. Dignus eſt *Seneca* hoc ſtudio, debes tu quoque nonnihil ſtudiis publicis; mihi præter mutuum amorem debes nihil. Reponam quicquid in hoc negotium impenderis vel ad aſſem, & inſuper dabo operam, ne prorſus in ſterilem fundum iſtam officii ſementem feciſſe videaris. Magnopere velim iſtuc quam primum fieri. Saluta mihi veteres ſodales, *Phaunum*, *Omfridum*, *Vachanum*,

chanum, *Gerardum*, *Nicolaum* & *Joannem Siburgum* bibliopolas. Tibi ſit pax & felicitas. Datum *Baſilea* 25. *Decembris*, Anno 1525.

Sunt iſthic pervetuſta quædam exemplaria, præſertim in Collegio divi Petri. Adjuva nos una cum *Frobenio*, ſi quid potes, non laceſſes ingratos officio.

Numb. XXIII.

Illuſtriſſimo Comiti De Wilſhier. *D.* Tomæ Bulleyn *domino & patrono ſuo plurimum obſervando* R. Wakfeldus.

GRATI Animi, Amoriſque erga juſtitiam atque me tui non Vulgare ſpecimen jam olim dediſti vir Clariſſime, quod non ſatis tibi videbatur cum ingrato, duro, inhumano, atque iniquo illo, mei gratia per temet loqui, qui a me, ut ipſe per literas quas apud me ſervo, manu ſua ſcriptas, quibus, ac illi adhibui fidem noſti, annos fere ſeptem vi atque dolo abſtulit, et adhuc, poſito pudore omni, deique timore, retinet librarum. xx. Summam mihi ab eo quotannis perſolvendam, niſi et nobiliſſimam conjugem tuam atque veſtrum utriuſque filiam, Reginam noſtram *Annam*, cujus felicitati gratulor impenſe, ultro rogares ut illæ quoque eum verbis ſuis perſuaderent, ut, ſummam illam librarum jam centum ac ultra, mihi debitam redderet. Nunc hoc igitur fragmentum quod a me tibi, domino ac patrono meo ſingulari dicatum

eſt,

eſt, fronte hilari pro tua ſolita humanitate accipies, brevi a me quoque juſtum ac integrum Volumen accepturus, ſi pergent pervicaces, moroſique eſſe, aut de rebellione cogitare adverſarii. Scio enim literas ſacras, quæ, ni fallar, in eo non vulgariter tractantur, æque tibi eſſe cordi atque fratri tuo generoſiſſimo equiti Aurato D. Jacobo Bulleyn. Illud etiam ut ipſe inſpicias atque legas, quoad tuæ occupationes permittant, oro obſecroque. Videbis nihil a me odio aut gratiæ, cæteriſque affectibus datum, ſed veritatem ipſam in eo ſinceriter expreſſam, quam a parte mea ſtare ſcripſi olim me arbitrari in epiſtola quadam ad R. *Roffenſem.* Cujus exemplum atque epiſtolæ D. *Richardi Pacei* ad Regem hic jam ſubjungam, qui indigne conſimiliter, ingrate ac inique ab amico meo & ſuo, vel communi potius hoſte tractatur. Pauperem enim e domo propria vi excluſit, neque in ea eum manere paſſus eſt. Qui de eo tunc olim optime meritus erat deque omnibus ſtudioſis, atque *Anglorum* decus fuit.

Tho. Berthelet regius impreſſor excudit.

Numb. XXIV.

A Letter written by Cutbert Tunſtall, *late Biſhop of* Dureſme, *and* John Stokeſley, *ſometime Biſhop of* London, *ſo acknowledged and confeſſed by the ſaid* Cutbert, *about* 14 *daies before his departure out of this his naturall lyfe, in preſence of the moſte Reverende Father in God* MATTHEW *Archebyſhop of* Canterbury *and others, whiche Letter was ſent by the ſame two Byſhops, to* Reginalde Pole Cardinall, *being then at* Rome, *and of late Archebyſhop of* Canterbury.

FOR the good will that we have borne unto you in times paſte, as longe as you contynued the Kynges true Subiecte, we cannot a little lament and mourne, that ye neither regardinge the ineſtimable kyndenes of the Kinges highnes heretofore ſhewed unto youe in your brynging uppe, nor the honoure of the houſe that ye be come of, nor the wealthe of the Countrye that ye be borne in, ſhould ſo decline from your duetye to your Prynce, that ye ſhulde be ſeduced by fayre woordes and vayne promyſes of the Byſhope of *Rome*, to winde with him: going aboute by al meanes to him poſſible, to pull downe and put under foote,

ſoote, your naturall Prynce and Maſter, to the deſtruction of the Country, that have brought you up. And for a vayne glory of a redde hat, to make your ſelfe an inſtrumente to ſette forth his malice, who hathe ſtyred by all meanes that he coulde, all ſuch Chriſtian Prynces as woulde give eares unto hym, to depoſe the Kynges highenes from his Kyngedome: and to offer it as a praye to them that ſhoulde execute his malice, and to ſtirre, if he coulde, his Subiectes againſt him in ſtyrringe and noryſhynge rebellyons in his realme, wher the office and ductye of all good Chriſtian menne, and namely of us that be Prieſtes, ſhould be to bring all commocion to tranquylytye, all trouble to quyetnes, all diſcorde to concord, and in doing the contrarye, wee ſhewe oure ſelves to be but the Miniſters of Satan, and not of Chriſt, who ordeined all us that be Prieſtes, to uſe in all places the legacion of peace, and not of dyſcorde. But ſyns that cannot bee undone that is done, ſecond, it is to make amendes and to folowe the doing of the prodigall Son, ſpoken of in the goſpell *: who retourned home to his Father, and was well accepted, as no doubt ye might be, if ye will ſaye as he ſaid in knowledging your foly, and do as he did, in retourning home again from your wandering abrode in ſervice of them, who litle care what come of you, ſo that their purpoſe by you be ſervede. And if you be moved by your Conſcience, that you cannot take the King our

* Luke 15.

maſter as Supreame heade of the Church of *Englande*, becauſe the Byſhoppe of *Rome* hath heretofore many years uſurped that name univerſallye over all the Churche, under pretence of the goſpel of Matthew, ſainge: **Tu es Petrus, & ſuper hanc petram ædificabo Eccleſiam meam:* Thou arte *Peter*, and upon thys rocke I will builde my Churche. Surelye that texte, many of the moſte holy and auncient Expoſitours, wholly do take to be ment of the faith then fyrſte confeſſed by the mouth of *Peter*, upon whyche faith, confeſſed Chriſte to be the Sonne of God, the Church is builded, Chriſt being the very loweſt foundation Stone, whereupon bothe the Apoſtles themſelves, and alſo the whole faith of the Church of Chriſt, by them Preached thorowe the Worlde, is founded and buylded, and other Foundation none canne be, but that onely, as St. *Paule* ſaieth: † *Fundamentum aliud, &c.* No other Foundation can any Man laye, beſydes the whiche is Chriſte Jeſus. And where ye thynke that the goſpell of *Luke* proveth the ſame authoritie of the Biſhop of *Rome*, ſaying: ‡ *Rogavi pro te Petre, ut non deficiat fides tua: & tu aliquando converſus, confirma fratres tuos. Peter* I have praide for thee, that thy fayth ſhoulde not fayle: and thou being ones converted, confirme thy Brothers. Surely that ſpeaketh of the falle of *Peter*, knowen to Chriſt by his godly pre ſcience, whereof he gave him an ynkeling tha after the time of his falle, he ſhould not di payre, but returne agayne and confirme h

* Mat. 18. † 1 Cor. 3. ‡ Luke 22.

brethre

brethren, as he ever, being moſt fervent of them, was wont to do. The place doth plainly open it ſelfe that it cannot be otherwiſe taken, but this to bee the very meaninge of it, and not to be ſpoken but to *Peter*. For els his Succeſſors muſt fyrſt fayle in the fayth, and then converte, and ſo confirme their Brethren. And whereas ye thynke that thys place of the Goſpell of John, *Paſce oves meas*, Feede my ſhepe, was ſpoken onely to *Peter*, which woordes make hym ſheperde over all, and above all: St. *Peter* himſelfe teſtifieth the contrary in his Canonical Epiſtle, where hee ſaieth to all Prieſtes: * *Paſcite qui in vobis eſt gregem Chriſti*, fede the floeke of Chriſt which is among you, which he bad them do by the aucthoritie that Chriſt had put them in, as followeth, *Et cum apparuerit princeps paſtorum, percipietis immarceſſibilem æternæ gloriæ coronam.* And when the chief Shepperde ſhal appeare, ye ſhal receive the incorruptible croune of eternall Glory. The ſame likewiſe St. *Paule* in the Actes teſtifieth, ſaying: † *Attendite vobis & univerſo gregi, in quo vos poſuit ſpiritus ſanctus, regere Eccleſiam Dei*, Geve heede to your ſelfe and to the whole flocke, wherein the holy ghoſte hath ſet you to governe the Churche of God. Where in the orygynall texte, the woorde ſignifyinge *Regere*, to governe, ποιμενεῖν, the ſame worde that was ſpoken to *Peter*, *Paſce*, fede, for it ſignifieth bothe in the ſcripture. And that by theſe woordes hee was not made and conſtitute

* 1 Pet. 5. † Acts 20.

Sheperde over all, it is very playne by the facte of St. *Peter*, whiche durſt not enterpriſe much converſation amongſt the Gentiles, but eſchewed it as a thynge unlawefull, and muche rather prohibitede then commaunded by Godes lawe, untyll he was admonyſhed by the revelacion of the ſhete full of dyvers viandes, mentioned in the Actes of the Apoſtles, wher if Chriſte by theſe wordes, *Paſce oves meas*, Fede my ſhepe, had geven ſuch an univerſall governaunce to *Peter*, then *Peter* beinge more fervent then other of the Apoſtles, to execute Chriſtes commaundement, would of his own corage have gone without any ſuch newe admonicion, to *Cornelius:* excepte peradventure you woulde ſaye, that *Peter* dyd not underſtande the ſayde woordes of Chriſte, for lacke of the lyght which theſe latter men have obtained to perceave, and thereby underſtand the wordes of Chriſte to *Peter*, better then *Peter* hymſelf dyd. And ſtraunge alſo it wer to condemne *Peter*, as an highe traitor of his Maſter, after his Aſcention (as he indede were worthye) if hys Maſter had ſignified unto hym that the Byſhopes of *Rome*, by his dying ther, ſhold be headdes of all the Churche, and he knowing by theſe wordes, *Paſce oves meas*, Fede my ſhepe, notwithſtanding his Maſters high legacie and commaundement, yet woulde flee, as he dyd from *Rome*, untill his Maſter encountering him by the way with terrible woordes, cauſed him to retourne. And becauſe this hiſtorie peraventure might not waghe againſt an obſtinate mynde to the

the contrarye, what ſhall we ſay to the wordes of St. *Ambroſe*, declaringe and affirminge as greate and as ample prymacie to *Paule*, as to *Peter*, upon theſe wordes of *Paule? Qui operatus eſt Petro &c.* he that wrought for *Peter*, &c. Thus he writeth, *Petrum ſolum nominat, & ſibi comparat, quia primatum ipſe acceperat ad fundandam eccleſiam: ſe quoque pari modo electum ut primatum habeat in fundandis Eccleſiis Gentium. Et paucis interjectis, Ab hiis itaque (videlicet Apoſtolis) qui inter cæteros clariores erant probatum dicit Paulus donum quod accepit a Deo, ut dignus eſſet habere primatum gentium, ſicut habebat Petrus in prædicatione circumciſionis. Et ſicut dat Petro ſocios viros egregios inter Apoſtolos, ita ſibi jungi Barnabam, qui divino judicio ei adjunctus eſt: gratiam tamen primatus ſibi ſoli vindicat conceſſam à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos, dederuntque ſibi invicem dexteras. &c. Et Paulo poſt. Quis auderet (inquit Ambroſius) primo Apoſtolo reſiſtere, niſi alius talis, qui fiducia electionis ſuæ ſciens ſe non imparem, conſtanter improbaret quod ille ſine conſilio fecerat?* Whiche may thus be englyſhed: He nameth *Peter* onely, and compareth him to himſelfe, for he receyved a prymacie to builde a Churche, and that he in lyke ſorte was choſen to have a primacy in building the Churches of the *Gentiles*. And ſhortly after it foloweth. Of the Apoſtles he ſayeth, his gyfte was alowed whiche he had received of God, that he mighte be founde worthye to have the primacie in preaching to the *Gentiles*, as *Peter* had in preaching to the *Jews*. And as he aſ-

ſigned to *Peter* for his companions, whiche were the choſen men amongeſt the Apoſtles, even ſo alſo doth he take to himſelfe *Barnabas*, who was joyned unto him by Godes judgment, yet did he chalenge ſtill to himſelfe alone the prerogatyve of primacie whiche God hadde graunted him, as to *Peter* alone was it graunted among other of the Apoſtles. So that the Apoſtles of the circumciſion gave their handes to the Apoſtles of the *Gentiles*, to declare their concorde in felowſhipe, that either of theym ſhoulde knowe that thei had received the perfection of the ſpirite in the preachinge of the goſpel, and ſo ſhould not nede either other in any matter. And ſhortly after, who ſhoulde dare reſiſte *Peter* the chiefe Apoſtle, but an other ſuch a one, whiche by the confidence of his election myght know himſelfe to be no leſſe, and ſo myght reprove boldelye that thynge which he inconſiderately had done. &c. This equalitie of dignitye of *Paule*, which S. *Ambroſe* affyrmeth by Scripture to be equally committed to *Peter* and *Paule*, S. *Cypriane* and S. *Jerome* do extende to all the Apoſtles. *Cyprian* ſaying thus: **Hoc erant utique & cæteri Apoſtoli, quod fuit Petrus, pari conſortio præditi, & honoris & poteſtatis.* Undoubtedly, all the reſt of the Apoſtles were the ſame that *Peter* was, endewed with lyke equalitie of honoure and power. And St. *Jerome* thus: †*Cuncti Apoſtoli claves regni celorum accipiunt, & ex æquo ſuper eos Eccleſiæ fortitudo fundatur:* All

* *De ſimplicitate clericorum.*
† *Contra Jovinianum.*

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the Apoſtles received the Keies of the Kyngedome of Heaven, and upon them as indifferently and equallye is the ſtrength of the Churche grounded and eſtablyſhed. Whiche St. *Jerome* alſo aſwell in his Commentaries upon the Epiſtle to *Tite*, as in his Epiſtle to *Evagrius*, ſheweth that theſe primacies longe after Chryſtes aſcention, were made by the deviſe of Men, where before, *Communi clericorum conſilio, ſingulæ Eccleſiæ regebantur, etiam Patriarchales:* By the commune argremente of the Clergy everye of the Churches wer governed, yea the Patriarchal Churches. The wordes of St. *Jerome* be theſe. * *Sciant ergo epiſcopi ſe magis ex conſuetudine quam diſpenſationis dominicæ veritate, presbyteris eſſe majores:* Let the Byſhops underſtande, that they be greater then other Prieſtes, rather of cuſtome, then by the vertue and veritie of the Lordes ordinaunce. And in his Epiſtle to *Evagrius* he hath lyke ſentence, and addeth thereunto: *Ubicunque fuerit epiſcopus, ſive Romæ ſive Eugubii, ſive Conſtantinopoli. &c.* Whereſoever a Byſhop be, ether at *Rome*, or at *Eugubin*, or at *Conſtantinople*. &c. he is of all one worthines, and of all one prieſthode. And that one was elected whiche ſhold be preferred before other, it was devyſed to the redreſſe of ſciſmes, leſte anye one chalenging to much to themſelfe, ſhould rente the Churche of Chriſte. Theſe wordes onely of S. *Jerome*, be ſufficiente to prove that Chriſte by none of theſe thre textes (whiche be all that you and others do alledge for your opinion)

* Cap. 1. ſuper Titum.

gave

gave to *Peter* any ſuche ſuperioritie, as the Byſhop of *Rome* by theim uſurpeth. And that *Peter* nor no other of the chiefe Apoſtles dyd vendicate ſuche primacie or ſuperioritie, but utterly refuſed it. And therefore gave preheminence above themſelves to one, that thoughe he bee ſometymes called an Apoſtle, yet he was none of the xii. as *Euſebius* in the beginning of his ſecond Boke called *Hiſtoria Eccleſiaſtica*, dothe teſtifie, alledging for him the great and auncient clerke *Clementem Alexandrinum*, ſaying thus. *Petrus, Jacobus ac Johannes poſt aſſumptionem ſalvatoris, quamvis ab ipſo fuerant omnibus pene prælati, tamen non ſibi vendicarunt gloriam, ſed Jacobum qui dicebatur Juſtus, Apoſtolorum Epiſcopum ſtatuunt*: *Peter, James and John*, after Chriſtus aſcencion into Heaven, although they were by him preferred well nye before all other, yet they chalenged not that glorye to theim ſelfe, but decreed that *James*, who was called *Juſtus*, ſhould be chiefe Byſhop of the Apoſtles. By theſe wordes it is clearc, that *James* was the Byſhop of the Apoſtles, not becauſe, as ſome Men do gloſe, he was elected by the Apoſtles, but becauſe he had thereby primacy and honor of a Byſhop in *Jeruſalem*, above the reſt of the Apoſtles. And one thing is eſpecially to be noted, and alſo marveled at, that the Byſhoppes of *Rome* do challenge this primacie alonely by *Peter*, and yet St. *Paule* whiche was his equal, or rather ſuperiour by ſcripture in his Apoſtolate amongſt the *Gentiles*, whereof *Rome* was the principall, ſuffred at *Rome* where *Peter* dyd, and is commonly

monly in all the Churche Romane, joyned with *Peter*, in all appellacions and tytles of preheminence: And bothe be called *Principes Apoſtolorum*, The chiefe of the Apoſtles. Upon bothe is equally founded the Church of *Rome*, the accountinge of Byſhops of *Rome*, many yeares agreeth thereunto. For * *Euſebius* ſayeth, that *Clemens tertius, poſt Paulum & Petrum, pontificatum tenebat:* That *Clement* was the thyrde Byſhop after St. *Paule* and *Peter*: Reconynge them both as Byſhops of *Rome*, And yet therein preferringe St. *Paule*, With lyke wordes ſayinge of *Alexander* Byſhoppe of *Rome*, that *Quinta ſucceſſione poſt Petrum atque Paulum, plebis gubernacula ſortitus eſt: Alexander* obteyned the governaunce of the people by ſucceſſion, the firſt Byſhop after *Peter* and *Paule*, *Irenæus* alſo, as † *Euſebius* reciteth, that *Fundata & adificata Eccleſia beati Apoſtoli, Lino officium epiſcopatus injungunt.* After the Churche was ones founded and buylded, they charged *Linus* with the office of the Byſhoprick of the holy Apoſtle. Whereby appeareth, that they bothe joyntly conſtituted him Biſhop of *Rome*, and received only their Apoſtleſhip enjoyned unto them by Chriſt. And therefore yf the Byſhops of *Rome* chalenge any preheminence of auctoritie by *Peter*, they ſhould aſwell, or rather by *Paule*, becauſe they bothe founded it, and both there preached, and both there ſuffered: Reſigning fyrſte that Byſhoprick to *Linus*, and all at ones. And yf ye wyll peradventur leane to the former preaching

* Lib. 3. cap. 21. † Lib. 5. Cap. 6.

theer

there by *Peter*, which by ſcripture cannot be proved, yet then at the leaſt Saint *Paule* and his ſucceſſours in *Epheſo*, ſhould have lyke prīmacīe ther, becauſe he founded fyrſte that Churche, though St. *John* after that dyd buylde it: as witneſſeth *Euſebius*, ſaying: *Eccleſia quæ eſt apud Epheſum, à Paulo quidem fundata eſt, à Johanne vero ædificata:* The Churche whiche is at *Epheſus*, indede was founded of *Paul*, but it was buylded of S. *John*. And ſo *Peter* ſhuld have no other primaci in *Rome*, but as *Paule* had in *Epheſo*, that is to ſaye: to be counted as the firſt preachers and converters of the people there to the fayth of Chriſt. And aſwel might al the Byſhops of *Epheſus*, challenge the primacie of al nacions, bothe *Gentiles* and *Jewes* by S. Paule *Apoſtolum Gentium*, their founder, as the Byſhop of *Rome* by S. Peter, *Apoſtolum tantum circumciſionis*, in caſe he were the firſt founder, chalenging primacie over all. But undoubtedly this primacie over all that the Byſhops of *Rome* of late do chaleng, was not allowed nor yet knowen nor heard of amonges the auncient fathers, though they had the Churche of *Rome* in high eſtimacion, aſwell for the notable vertuous dedes, that the Clergie there dyd ſhewe and exercyſe abundantly to their neyghbours, as witneſſeth the ſaid * *Euſebius*, alleginge there the epiſtle that *Dionyſius Alexandrinus* wrote to *Sother* Biſhop of *Rome*, teſtifying the ſame: As for that citye of *Romew* as the moſte ample and chiefe Citie of all the World, witneſſing ſainct *Cyprian*, ſaying:

* Lib. 4. cap. 23.

ſaying; *Plane, quoniam pro magnitudine ſua debeat Carthaginem Roma præcedere, illic majora & graviora commiſit:* Certenly, becauſe that *Rome* ought for her greatnes excell Carthage, therefore there he committed the greater and more grevous offences. Which S. *Cypriane* alſo when he had done certein actes, yea and made certeyne determinacions and ſtatutes unto the Byſhop of *Rome*, he did not ſubmit them to his reformacion, or judgement, but onely ſygnified his own ſentences, to lyke him alſo. And yet addynge thereunto, that yf any Byſhops, meaninge aſwell of *Rome* as of others which wer of the contrary opinions to him, would otherwyſe thinke or doe, he would not then hys ſentences ſhoulde be to them prejudiciall or compulſory, but to follow their own wyttes and cuſtomes, *Tum quod unuſquiſque epiſcoporum habeat ſui arbitrii libertatem, tum quod unuſquiſque præpoſitus rationem ſui actus ſit domino redditurus:* Partely for that every one of the Byſhopes hath libertie of his owne will: and partely for that every governoure ſhall make an accompte to God of his owne dede. as it appeareth plainely in his Epiſtle to *Stephanus* and *Julianus*. And in the thirde Epiſtle to *Cornelius*, towards the ende, ſpeaking of the refuge that one *Feliciſſimus a Novatian* after his condemnacion in *Affrica* made to *Rome*, he impugneth ſuch appeales, ſaying: that, *Quia ſingulis paſtoribus porcio gregis eſt aſcripta, quam regat unuſquiſque & gubernat, rationem ſui actus domino redditurus, ſtatutum eſt ab omnibus nobis, æquumque pariter ac juſtum cenſemus, ut uniuſcujuſque*

juſque cauſa illic audiatur, ubi eſt crimen admiſſum. Foraſmuch as every paſtour hath hys flocke by porcion committed to him, whiche every one oughte to rule and governe, and muſt geve accompt to the Lorde of his adminiſtracion, it is decreed of us all, and we thinke it bothe mete and juſte, that every mans cauſe and pley, ſhould ther beheard, wher the crime is committed. This holy and excellent clerke and martyr S. *Cypriane*, would never have either impugned their refuges to *Rome*, from their owne primates, or ſo obſtinatly holden and mainteined his determinacions in the counceles of *Affrike*, contrary to the opinions of the Byſhop of *Rome*, and to their cuſtomes, without any ſubmiſſion by word or writing, yf the primacy over all (which the byſhops of *Rome* do chalenge and uſurpe) had bene grounded upon the plaine ſcriptures, as you with ſome others do thinke. And it is to be ſuppoſed alſo, that he wold in al his epiſtles to them, have called them *Patres* or *Dominos*, Fathers or lordes as ſuperiours, and not alwaies *Fratres & collegas*, brothers and fellowes in office, as but his fellowes: which yet more plainly dothe appeare by the Actes of the Councelles of *Aphrycke* in S. *Auguſtines* tyme, by the whyche it is evidente, that thoughe the fayth of Chriſt, was by the Romaines fyrſte broughte into *Aphrike*, as S. *Auguſtine* dothe confeſſe, yet it was not redde nor knowen, that the Byſhopes of *Rome* uſed or challenged any exerciſe of ſoveraigntie in *Aphrike* unto this

* Epiſtola 16. 2.

tyme,

tyme. And yet then he did not chalenge it *Jure divino*, but *Prætextu definitionis cuiuſdam canonis in concilio Niceno:* That is, by the right of goddes word, but by the pretence of a certeyne canon ſuppoſed to be in the councel of *Nice*. Which article coulde never be founde, though it were then very diligently ſoughte for through all the principall churches of the Eaſte and Southe: But onely alleadged of * *Julius* byſhop of *Rome*, out of his owne librarye. And you maye be well aſſured, that if theſe in ſcriptures had made for it, neither the byſhop of *Rome* woulde have lefte that certaine profe by ſcriptures, and truſted onely to the teſtimony of an article of that councell doubted on unlikely to be founde, Nor yet † Saint *Auguſtine* with his holy and learned companye, woulde have reſyſted this demaunde, yf it had bene eyther grounded upon Scriptures or determyned in that or other councell, or yet had ſtande with equitie, good ordre or reaſon. How be it, the largenes and magnificencye of buyldinges of that Citye, and aunciente excellencie and ſuperiorite of the ſame, in temporall dominions, was the onely cauſe that in the Councels, (where the Patriarchall ſeas were ſette in order) the Byſhop of *Rome* was lotted in the firſt place, and not in anye ſuche conſtitucion made by Chriſte, as appeareth wel by that, that Conſtantinople, beynge at that time of this orderinge of the Patriarchall ſeas, by the Empe-

* *Vide duas Epiſtolas ad Bonifacium pp. 1. of conciliorum. Fol.* 307, 308. † *Diſt. 16. Viginti.*

rours

rours moſte amplye enlarged, beyng before a ſmall towne, and of no renowne, and by theim mooſte manificentlye buylded, and advanced worldly with all tytles, Prerogatiues and Priuileges temporall lyke unto *Rome*, and therefore called *Nova Roma*, New *Rome*, was therefore aduaunced alſo to the ſeconde ſea and place. *Antiochia* in the Eaſte, where St. *Peter* fyrſte tooke the chayre before he came to *Rome*, and chriſten men had there firſte theyr name geven theym. Yea, and *Jeruſalem*, whyche was the fyrſte mother cytie of oure faythe, and where Chriſte himſelfe fyrſte founded the faythe, reiected with *Alexandria*, to the thirde, fourthe, and fyfte places, becauſe at that tyme they were not in ſo hyghe eſtimacion in the world, though in the faith of Chriſte all they were auncientes, and ſome of theim mothers to *Rome*.

* Trueth it is, that the Byſhoppes of the Oriente, for debates in matters of the faythe, amonges theim ſelves made ſutes to the Byſhop of *Rome*, but that was not for the Superioritie of iuriſdiction upon them, but becauſe thei wer gretly devided. And thoſe countreis aſwell Byſhops as others muche infected with the Hereſies of the Arrians, whereof the weſte was in a maner clere. And amonge the Orientes none were counted indifferente to decyde thoſe matters, but where all ſuſpecte of affection for one cauſe or other: wherefore they deſired the opinions of the Byſhops of the weſt,

* Hiſt. tript. Lib. 4. cap. 16.

at

as indifferent, untangled with affections of any of thoſe partes, and incorrupted with any of the Arrians, as appeareth by the Epiſtles of S. *Baſill* written in all their names for the ſaide purpoſe. In the whiche alſo it is eſpeciallye to be noted, that their ſute was not to the byſhoppe of *Rome* ſingularly, or by name: but as the tytles do ſhewe, to the whole congregacion of byſhopes of *Italye* and *Fraunce*, or of the whole weſt, and ſometyme preferring the *French* byſhops ſaying, *Gallis & Italis*, and never naming the *Romaines*. And for a cleare profe that the aunciente Fathers knewe not this primacie of one above al, we nede none other teſtimonie, but their determination in the councell of *Nice*, that *Alexandria* and *Antiocha*, and univerſally all other primates, ſhoulde have the whole governaunce of their confyne countryes, lykewiſe as the byſhope of *Rome* had of his Suburbicans. And this determination proueth alſo, that your three Scriptures mente nothing leſſe, then thys primacie over all. For god forbid that we ſhould ſuſpect that councell as ignoraunt of thoſe playne Scriptures, to the which ſyth that time all Chriſtendom hath leaned, as the anker of our faith. And if you like to reade the auncient eccleſiaſtical hiſtories, there youe may ſe, that *Athanaſius* and other Patriarkes did execute that primacie, as in making, conſecrating and ordering of Churches, Byſhops and Clerkes in their Countries eaſte and ſouth, as the byſhops of *Rome* in that time did in the weſt and north. And if ye would yet any thing

objecte againſt ani of theſe witnes, then for to eſchue contencion, and for a final concluſion, let the byſhop of *Rome* ſtande to his owne confeſſion made many yeres paſte by his predeceſſoure *Agatho*, to themperoure *Conſtantine*, *Heraclius*, and *Tiberius*, in his epiſtle writen to them in his name, and in the name of all the Synodes whiche he thought to be under the ſea Apoſtolique, wherin ſone after the beginning of the epiſtle, he comprehendeth them al under the name of the byſhops dwelling in the north and weſt partes of their empire. So that ther in his owne epiſtle, he confeſſeth all his ſubjectes or obedienciaries, to be only of the north and weſt: and ſo appeareth evedently by his owne confeſſion, that neither by Godes lawe nor Mans law he had to do with any perſon of the eaſt or the ſouthe. And this his high ſoveraignty over al chalenged, as you and others ſay, by ſcripture, as bi his own confeſſion quayled and brought to a little and ſtraight angle. And this *Agatho*, was not a man unlearned, as appeareth by the actes of the vi. ſynode Conſtantinopolitane in the iiii. acte, wher in is writen at large, and expreſſed the ſaid epiſtle and confeſſion. And afore the primacye of *Peter*, whiche aunciente doctors ſpeake of, that was onely in preachinge and teachinge the faythe of Chriſte, whiche he firſte amonge all the Apoſtles, and firſt of all mortal men, dyd expreſſe with his mouthe. That primacie did ſo adhere to his owne perſon, that it was neuer deriued nether to any Succeſſour, nor to other Apoſtle, but

but chiefely to himſelfe: for all other profeſſing after the ſame, ſpeake it after him, who had profeſſed it before. * Moreouer all the Apoſtles, as S. *Jhon* ſaieth, be fundamentes in the heauenly *Jeruſalem*, and not *Peter* onely. Moreouer *Cyprian* affyrmeth, as is aforeſayd, that al the Apoſtles were of equall dignitie and power: whyche al auncient authors likewiſe do affirme. For Chriſte gave the Apoſtles like power in the goſpell ſaying: † *Ite, docete omnes Gentes, baptizantes eos &c.* Go and teache all nations, baptizinge them. &c. And S. *Paule* as is ſaid before, knewe no other primacie geven to *Peter* to preache in any place, but amonge the *Jewes*, as hee himſelf had among the *Gentiles:* as he wryteth to the *Galathians*, where S. *Ambroſe*, as is aforeſaid, affirmeth the ſame. And that the mother of all churches is *Jeruſalem*, as afore is ſayde, and not *Rome*, the ſcripture is plaine, both in the prophete Eſay: ‡ *De Sion exhibit lex, & verbum Domini de Jeruſalem:* Out of Sion ſhal the lawe procede, and the worde of the Lord out of *Jeruſalem*. Upon the which place S. *Jerome* ſayeth, *In Hieruſalem primum fundata eccleſia, totius orbis eccleſias ſeminavit:* Out of the Churche firſt founde in *Jeruſalem*, ſpronge all other Churches of the whole world. And alſo in the goſpell, which Chriſte before his aſcenſion commaunded his Apoſtles to preache ouer all the world, beginning firſt at *Jeruſalem:* So that the byſhops of *Rome* univerſal power by him claimed over all, cannot by anye ſcripture

* Apoca. 21. † Matt. 28. ‡ Eſa. 2.

be juſtified, as yf ye have redde the auncient fathers expoſitions of the ſayde ſcriptures, as we ſuppoſe you have ſyth your letters ſente hither concerning this matter, and wold geve more credence to their humble and playne ſpeaking, then to the latter contencious and ambicious writers of that hyghe, and above the Ideas of *Plato* hys ſubtilitie (whiche paſſeth as ye write) the lawyers lerning and capacitie; we dout not, but that ye perceive and thinke the ſame. And where ye thincke that the Kynge cannot bee taken as ſupreme heade of the churche, becauſe he can not exerciſe the chief office of the church in preaching and miniſtring of the ſacramentes, it is not requiſite in every body naturall, that the heade ſhall exercyſe ether al maner of offices of the body, or the chiefe office of the ſame. For albeit the heade is the higheſt and chiefe member of the naturall body, yet the diſtribucion of life to al the members of the body, aſwel to the heade as to other members, cometh from the hearte, and is miniſter of lyfe to the whole body as the chief acte of the body. This ſimilitude yet hath not his ful place in a myſtical body, although the ſcripture ſpeaking of kyng *Saule*, ſaieth: * *Cum eſſes parvulus in oculis tuis, conſtitu te caput in tribubus Iſrael:* When thou wert but of ſmale reputation in thine owne eies, I made the head amongſt the trybes of *Iſraell.* And if a Kinge amongſt the *Jewes*, were *Caput in tribubus Iſrael: hoc eſt hominum*

* 1 Reg. 15.

viden-

videntium Deum per umbram, tempore legis, multo magis princeps Chriſtianus caput eſt in tribubus Iſrael, hoc eſt vere per fidem videntium Chriſtum, qui eſt finis legis: The heade in the tribes of *Iſraell:* that is of men whiche ſee God by a ſhadowe in the tyme of the lawe, much more is a chriſtian Kinge heade in the tribes of ſpirituall *Iſrael*, that is: of ſuche whyche by true fayeth ſee Chryſt which is the ende of the lawe. The office deputed to the Byſhops in the miſtical body, is to be as eies to the whole bodye, as almightye God ſaieth to the prophete Ezechiel: * *Speculatorem te dedi Domui Iſrael.* I have made the an over ſeer over the houſe of *Iſrael*, And what byſhope ſo ever refuſeth to uſe the office of an eye in the myſtical body, to ſhewe unto the bodye the righte waye of lyvinge, whiche appertayneth to the ſpirituall eie to do, ſhal ſhew him ſelfe to be a blynde eye: and if he ſhall take other office in hande then appertayneth to the right eye, ſhall make a confuſion in the bodye, takynge upon him an other office, then is geven to him of God. Wherefore if the eie wyll take upon hym the office of the whole heade, yt maye bee anſwered unto yt, It canne not ſo do, for it lacketh brayne. And exaumples ſheweth lykewyſe, that it is not neceſſarie alwaies, that the heade ſhoulde have the facultie or chiefe office of adminiſtration, youe may ſee in a Navye by ſea, where the Admyrall, who is captayne over all, doth not medle with ſtering or governinge

* Ezek. 3.

of every Shyp, but every Mayſter particular muſte directe the Shype, to paſſe the Sea in breaking the waves, by his ſterynge and governaunce, whyche the Admirall the heade of al, dothe not himſelfe, nor yet hathe the facultie to doe, but commaundeth the Mayſters of the Shipe to do it. And likewiſe many a captayne of great Armies, whiche is not able, nor never coulde peradventure ſhoote or breake a ſpeare by his owne ſtrength, yet by his wiſedom and commaundement only, he atchieveth the warres, and attayneth the victorye. And wher ye thinke that unitie ſtandeth not onely in the agreing in one faith and doctrine of the Churche, but alſo in agreing in one heade: if ye meane the very and onely heade over al the Churche oure Savioure Chriſte: *Quem pater dedit caput ſuper omnem Eccleſiam, quæ eſt corpus ejus:* Whome the father hath ſet over all the Church, whiche is his bodye, wherein all goode chriſtiane men do agree, ye ſaye trueth. And if ye meane of any one mortal man to be heade over all the Church, and that to be the byſhop of *Rome*, we do not agree with you. For you do there erre in the true underſtanding of ſcripture, or els ye muſt ſay, that the ſaid councell of *Nice* and other moſt auncient did erre, which divided the adminiſtration of churches, the Orient from the Occident, as the Southe from the Northe, as is before expreſſed. And that Chriſte the univerſall heade, is preſente in every church, the goſpell ſheweth * *Ubi duo vel tres congregati*

* Matt. 18.

fuerint

fuerint in nomine meo, ego in medio eorum ſum: Where two or three bee gathered together in my name, there I am in the myddes of theim. And in an other place: * *Ecce ego vobiſcum ſum, uſque ad conſummationem ſeculi*: Beholde, I am wyth you, untyll the ende of the worlde. By whiche it maye appeare Chriſte the univerſall heade everye where, to be wyth his miſticall bodye the Churche: who by his ſpirit worketh in all places, (howe farre ſo ever they be diſtaunte) the unitie and concorde of the ſame. And as for anye other one univerſall heade to be over all, then Chryſte hym ſelfe, ſcripture proveth not, as it is ſhewed before. And yet of a further profe, to take awaye the ſcruples, that peradventure do to youre apperaunce ryſe of certayne wordes in ſome aunciente Authours, and eſpecially in S. *Cyprianes* epiſtles, as the unitie of the Churche ſtode in the unitie with the byſhop of *Rome*, though thei never cal him ſupreme head, yf you preaſlye weyghe, and conferre all their ſayinges together, ye ſhal perceyve that they nether ſpake nor ment other other thinge, but when the byſhop of *Rome* was ones lawfully elected and intronizate, yf then anye other would by faction, myght, force, or otherwyſe, (the other livyinge and doynge his office,) enterpryſe to put him down, and uſurpe the ſame byſhopricke, or exerciſe the others office him ſelfe. As *Novatianus* did attempt in the time of *Cornelius*, that then the ſayde fathers, reconed them good Catholickes that did

* Matt. 28.

communicate with hym that was ſo lawfullye elected, and the cuſtome was one primacie to have a doo one with an other, by congratulatorie letters, ſone after the certentee of theyr election was knowen to kepe the unitie of the church. And they that did take part or mainteine that other uſurper, to be ſciſmatiques, becauſe that uſurper was a Sciſmatike, for that, *Quia non ſit fas in eadem eccleſia, duos ſimul eſſe epiſcopos, nec priorem legitimum epiſcopum ſine ſua culpa deponi:* That it is not lawful for two byſhops to be at ones together in one churche. Nor that the former byſhop being lawful, ought to be depoſed gyltleſs, without his fault be proved. And this is not a prerogative of *Rome* churche, more then of any other cathedrall, ſpeciall, patriarchall, or metropolitical church, as appereth in the iii. epiſtle of the fyrſte booke, and in the eyght of the ſeconde, and of the fourthe booke of Saincte *Cypriane* to *Cornelius*. Whoſe wordes and reaſons, al that peradventure might ſeme to conclude the unitie of the church in the unitie of the byſhop of *Rome*, becauſe they were all wryten to him in hys own caſe, maye aſwell be written to and of any other byſhop lefully choſen and poſſeſſed, who percaſe ſhuld be lykewyſe diſturbed by any factions of ambitious heretikes, as the byſhops of *Rome* then were. And where ye thinke the name of Supreame head under Chriſt geven, attributed to the Kinges majeſtie, maketh an innovation in the Church, and perturbation of the ordre of the ſame: it canne not be any Inno-

Innovation or trouble to the Churche, to uſe the roume that God hath called him to, whiche good Chriſtian Prynces dyd uſe in the begynninge when faythe was moſt pure, as * St. Auguſtine *ad Glorium & Eleuſium* ſayeth, *Ait enim quidam: Non debuit Epiſcopus pro conſulari judicio purgari: quaſi vero ipſe ſibi hoc comparaverit, ac non Imperator ita quæri juſſerit, ad cujus curam de qua rationem Deo redditurus eſſet, res illa maxime pertinebat.* One there is whiche ſayeth, that a Biſhop ought not to have bene put to his purgacion before the judgemente ſeate of the deputye, as thoughe he himſelf procured it, and not rather the Emperour him ſelfe cauſed this inquirye to be made. to whoſe juriſdiction, (for the whiche he muſt anſwere to God) that cauſe did eſpecially pertaine. *Chriſoſtome* writeth of that Imperiall authoritie thus: *Læſus eſt qui non habet parem ullum ſuper terram. ſummitas & caput eſt omnium hominum ſuper terram.* He is offended that hath no peere at al upon the earth, for he is the higheſt potentate, and the heade of all men upon earth. And *Tertullianus ad Scapulam* ſayth: *Colimus ergo & imperatorem ſic, quomodo & nobis licet, & ipſi expedit, ut hominem à deo ſecundum: & quicquid eſt à deo conſequutum ſolo deo minorem, hoc enim & ipſe volet: ſic enim omnibus major eſt, dum ſolo vero Deo minor eſt. Idem in Apologetico de Imperatoribus capite* 30. *loquens ait: Sciunt quis illis dederit imperium, ſciunt qui homines, qui & animas ſentiunt, eum Deum eſſe ſolum, in cujus ſolius poteſtate ſunt, à*

* Auguſt. epiſt. 162.

quo

quo ſunt ſecundi, poſt quem primi ante omnes, & ſuper omnes Deos. We ſo honoure and reverence the emperoure in ſuche wyſe, as is lawefull to us and expedient to him, that is to ſaye: as a man nexte and the ſecond to god, of whome is derived al the power he hathe, but yet inferioure to god alone, for ſo is yt his pleaſure to have it. For thus is he greater then all men, while he is inferioure but to God alonely. And the ſaide *Tertullianus* in his booke Apologeticall ſpeaking of Emperoures: They know who hathe geven to them theyr governemente, they knowe what men they be them ſelfe, and underſtandinge they have of mans ſoules, but ſo that thei perceave that God is hee alone, under whoſe onely power they bee, and take them ſelfe as ſeconde to God, after whome they bee the chiefe before other, and above all the goddes: *Theophylactus ad Romanos ſuper illud:* * *Omnis anima poteſtatibus ſublimioribus ſubdita ſit, Ait Apoſtolum hic univerſos erudire, ſive ſacerdos ſit ille, ſive monachus, ſive apoſtolus, ut ſe principibus ſubdat.*

Let every ſoule be ſubjecte to the hygher powers. *Hoc eſt, Etiam ſi Apoſtolus ſis, etiam ſi Evangeliſta, etiam ſi Propheta, aut quiſquis poſtremo fueris: Non enim ſubvertit pietatem hæc ſubjectio. Et non ſimpliciter, Pareat inquit, ſed Subdita ſit.* That is. Althoughe thou arte an Apoſtle, although an Evangeliſt, although a Prophete, or what ſoever thou art, be ſubject, for this ſubjection over throweth no godlynes.

* Rom. 13.

And

And he ſayth not only, let him obey, but let him be ſubject. And yf the apoſtles be ſubiecte to Princes, muche more al byſhops and patriarches, yea the byſhops of *Rome* and all other. And it is written in the Cronycles: * *Dixit David Salomoni: Ecce diviſiones ſacerdotum & Levitarum in omne miniſterium domus domini, aſſiſtent tibi, & parati erunt.* † *Et: David conſtituit principem ad confitendum domino, Aſaph & fratres ejus.* ‡ *Et: Conſtituit Joſaphat in Jeruſalem Levitas & ſacerdotes, & principes familiarum ex Iſrael, ut Judicium & cauſam domini, judicarent habitatoribus ejus, præcepitque eis dicens: Sic agetis in timore domini, fideliter & corde perfecto. &c. David* ſaith to *Solomon*: Beholde, the Prieſtes and Levites divided in companies to do all maner of ſervice that perteyneth to the houſe of God, ſhall aſſiſte thee and be ready.

** And in the xvi. Chapter, *David* dyd appoynte chiefly to thanke the Lorde, *Aſaph* and hys brethren, &c. And *Joſophat* the Kinge, did conſtitute Levites and Prieſtes, and the auncyente heades of *Iſraell*, that they ſhoulde judge the judgemente, and the cauſes of the Lord, towardes al the inhabitauntes of the earth. And he charged theim ſayinge: Thus ſhall ye do in the feare of the Lorde, faythfullye, and in a perfecte herte. *Rex conſtituit turmas ſacerdotales & Leviticas, unumquemque in officio ſuo. Et ſequitur. Ezechias præcepit populo ut darent partes ſacerdotibus, qui dedit conſequenter decimas. Et ſequitur quod ad regem cum Azaria ſacerdote pertinet omnis diſpenſatio domus domini, & eorum qui ad eam attinent.*

* Par. 28. † Par. 16. ‡ Par. 19. ** Par. 16.

attinent. Et in fine: Fecit ergo Ezechias universa que diximus in omni Juda, operatusque est bonum & rectum & verum coram domino deo suo, in universa cultura ministerii Domus Domini, juxta legem & cæremonias, volens requirere deum suum in toto corde suo, fecitque & prosperatus est. Josias quoque constituit sacerdotes in officiis suis, mandavitque plurima, &c. Furthermore, *Ezechias* did apoynt the Prieſtes and the Levytes in their order to wayte by courſe, every man accordinge to his office, whether Prieſt or Levyte, for the burnte offerynges, and peace offerynges, and to miniſter and to thanke, and to praye in the gates of the lodge of the lorde. And *Ezechias* gave commaundemente to the people dwellinge in *Jeruſalem*, that they ſhould geve their portions to the Prieſtes and Levites, that thei mighte attende on the lawe of the Lorde. And that by the precept of *Ezechias* the king, and of *Azarias* the byſhop of the houſe of the Lorde, all thinges were done, to whom pertayned all the diſpenſacion of the houſe of the lorde. And in the ende it is ſayde. *Ezechias* dyd all thoſe thinges in all *Jurye*, he wrought that which was good, right and true before his Lorde god, in al the furniture of the miniſterie of the houſe of the lorde, according to the lawe and cerimonies, deſierous to ſeke his lorde god withal his heart, as he dyd, and proſpered therein. *Joſias* alſo did ordeyne prieſtes in their offices, and commaunded many thynges. By all whiche yt may appeare, that Chriſtian Kinges be ſoveraignes over the preſtes, as over all other their ſubjectes,

jectes, and may commaund the prieſtes to do their offices, aſwel as thei do other: And oughte by theyr Supreame office, to ſee that all men of all degrees do their duetyes, whereunto they be called, ether by God, or by the Kynge. And thoſe Kinges that ſo do, chiefelye do execute well their office. So that the kinges highneſs taking upon him as Supreame heade of the Churche of *Englande*, to ſee that aſwell ſpirituall men as temporall do their dueties, doth nether make innovacion in the Churche, nor yet trowble the ordre thereof: But dothe as the chiefe and the beſt of the Kynges of *Iſraell* did, and as all goode chriſtiane Kinges oughte to doe. Whiche office good Chriſtiane emperours always toke upon them, in callinge the univerſall counſeles of all Countryes in one place, and at one tyme to aſſemble, to the entent, all hereſies troubling the church, might be there extyrped: calling and commaundinge aſwell the byſhope of *Rome*, as other Patriarches and all Primates, aſwell of the eaſt, as of the weſt: of the ſouthe and of the northe, to come to the ſaide Counceiles. As *Marlianus* themperoure did in callinge the greate conncell of *Calcedon*, one of the iiii. chiefe and firſte generall councelles, commaunding *Leo*, then Byſhope of *Rome*, to come therto. And albeit *Leo* nether lyked the tyme, whyche he would for a ſeaſon ſhoulde have bene differred: nor yet the place whiche he would have had in *Italie*, wher the Emperour by his owne commaundement had called it to *Calchis* in *Aſia*, yet he anſwered them-

themperoure, that he would gladly obey his commaundemente, and ſente thither his agentes to appere ther for him. as doth appere in the Epiſtles of *Leo* to *Martiane* the Emperoure. xli. xlvii. xlviii. and in the xlix. epiſtle to *Pulcheria* Empreſſe. * And lykewyſe deſyreth *Theodoſius* themperour to commaunde a concell of Byſhops to be called in *Italy*, for taking awaye ſuche contencions and troubles, as at that tyme troubled the quietnes of the Churches. And in many mo epiſtles of the ſame *Leo*, it dothe manyfeſtly appeare, that themperours alwayes aſſembled generall councelles by their commaundementes. † And in the ſyxe Councell general it appereth very plainely, that at that tyme the byſhops of *Rome* made no claim nor uſed tyttle to call theim ſelfe heddes univerſal over all the catholyke churche, as there dothe appere *In ſubſcriptione ſeu ſalutatione ſynodica ſuggeſtionis antedictæ*, Whiche is thus *ad verbum: Piiſſimis dominis & ſereniſſ. victoribus & triumphatoribus, dilectis filiis dei & domini noſtri Jeſu Chriſti, Conſtantino Magno imperatori, Heraclio & Tiberio Auguſtis, Agatho epiſcopus ſervus ſervorum dei, cum univerſis ſynodis ſubiacentibus concilio apoſtolicæ ſedis.* in the ſuperſcription or ſalutacion of the foreſaid ſinodical preamble, which is thus worde for worde: To the moſte godly Lordes and moſt noble victors and conquerours, the welbeloved chyldren of God, and of our Lord Jeſu Chriſt: to *Conſtantine* the great Emperoure, to *Eraclius* and *Tiberius Cæſars*, Byſhop *Agatho* the ſervaunte of the ſervauntes of God, withall the convocations

* Epiſt. 81. † Actione 4.

cations ſubject to the councell of the ſea Apoſtolique, ſendeth greetinges. And ſayth, expreſſing what countryes he reckened and comprehended in that ſuperſcription or ſalutacion. It foloweth that theſe were under his aſſembly, whiche were in the Northe and Eaſte partes. So that at that time the Byſhop of *Rome*, made no ſuch pretence, to bee over and above all, as hee nowe dothe by uſurpation, vendicatinge to him ſelfe the ſpirituall kyngedome of Chryſte, by whyche he raygneth in the heartes of all faythfull people, and then chaungeth it to a temporall kyngedome over and above all kynges, to depoſe theim for hys pleaſure, preachynge thereby, *Carnem pro ſpiritu, & terrenum regnum pro cæleſti, in damnationem, niſi reſipiſcat ſuam.* The fleſhe for the ſpirit, and an earthely kingdom for an heavenly, to his owne damnacion, yf he repente not.

Where he oughte to obeye hys Prynce by the doctrine of St. *Peter*, in hys fyrſt epiſtle ſaying: * *Subjecti eſtote omni humanæ creaturæ propter deum, ſive regi quaſi præcellenti, ſive ducibus tanquam ab eo miſſis, ad vindictam malefactorum, laudem vero bonorum:* Be ye ſubjecte to everye mans ordinaunce, for the Lordes ſake, whether to the kinge as to the chiefe, whether to the dukes, as ſente of him to the puniſhment of the evil doers, and to the praiſe of the good. Againe S. *Paule.* † *Omnis anima poteſtatibus ſublimioribus ſubdita ſit,* with other thinges before alleged. So that this his pretenſed uſurpacion to be above all kynges, is directly againſte the ſcriptures, ge-

* 1 Pet. 2. † Rom. 13. ven

ven to the churche by the apoſtles, whoſe doctrine, whoſoever overturneth, can be nether *Caput*, nor *Infimum membrum eccleſiæ*. Wherfore, albeit ye have heretofore ſtycked to the ſaid wrongfully uſurped power, moved thereto as ye wryte by your conſcience, yet ſythens now ye ſee further, yf ye luſte regarde the mere truth, and ſuche auncient authours, as you have bene writen to of in tymes paſte, we would exhort you for the wealth of your ſoule, to ſurrender into the Byſhop of *Romes* handes, your red hat, bi which he ſeduced you, truſtinge to have of you, beynge come of a noble bloode, an inſtrument to advaunce his vaine glorye, whereof, by the ſayd hat, he made you participante, to allure you thereby the more to hys purpoſe. In whiche doynge ye ſhall retourne to the truth, from whiche ye have erred. Do youre duety to your ſoveraigne Lord, from whome ye have declyned.

And pleaſe thereby almyghtye GOD, whoſe lawes ye have tranſgreſſed. And in not ſo doynge, ye ſhall remayne in erroure, offendynge bothe almyghtye GOD, and youre naturall ſoveraygne Lorde, whom chiefly ye oughte to ſearche to pleaſe. Whiche thinge, for the good mynde that we heretofore have borne you, wee praye almightie God of his infinite mercy, that you do not. Amen.

FINIS.

Imprynted at *London* in Paules Churche yearde at the ſigne of the Braſen Serpente, by *Reginalde Woulfe* Anno Domini MDLX.
Cum privelegio ad imprimendum ſolum.

Numb. XXV.

A Memorial of Chriſtoph. Urſwick, *in the Collegiate Chapple of St.* George *at* Windſor.

ORATE pro animabus Regis *Henrici* VII. & *Chriſtopheri Urſwick* quondam ejus Elemoſynarii Magni & iſtius Coll. Decani *Ave Maria* +C: & benedicta ſit ſanctiſſima tua Mater *Anna*, ex qua ſine macula proceſſit tua puriſſima caro Virginea, *Amen. God have mercy on the Souls of Kyng* Harry VII: *and* Chriſtopher Urſwick *and all Chryſtyn Souls*, Amen. Deus qui per unigenitum tuum ex utero virginis natum, ac morte paſſum, genus humanum redēiſti, eripias quæſumus animas *Henrici* VII ac *Chriſtopheri*, nec non omnium eorum quos ipſe *Chriſtopherus* dum vixit offendit, ab æterna morte atque ad æternam vitam perducas per Chriſtum Dominum noſtrum, *Amen. God have mercy* —— ut ſupra.

N. B. *It appears by the foregoing Inſcription that* Urſwick *was Dean of* Windſor, *to which dignity (as not mentioned before) let me add the Maſterſhip of* Kings-*Hall in* Cambridge.

Numb. XXVI.

Tho. Lupſets *Epiſtle to* Edw. Lee *in Vindication of* Eraſmus.

THOMAS LVPSETVS.

Eduardo *Leo.*

NEQUEO ſatis mirari *Lee* optime, quodnam ſit hoc in te novum & hactenus inter Chriſtianos inauditum Charitatis genus, quinam iſte zelus in Chriſtum, quo te ſic inebriatum prædicas, ut in inſontes debacchari neceſſe habeas, nec in inſontes modo: ſed in eos etiam, qui te tum opera ſua plurimum adjuvarunt, tum commendatione nobilitarunt inſigniter. Nam non me fugit, ex iſtac eruditionis gloria, qua te tam ſublimem effers, ut potiſſimum per quem promoviſti provoces, quantum debeas *Eraſmo*, non ſolum quicquid habes in Latinis litteris, verum etiam ſi quid habes in græcis. Cujus in te exercendo ſudoribus, ſi tua reſpondiſſet diligentia in græcis litteris evaſiſſes eo, ut tantus hodie videreris aliis, quantus nunc uni videris tibi. At in latinis, dum ejus opera volvis aſſidue, nonnihil fateor aſſecutus es, quod utinam collocaſſes honeſtius, quam in eo dehoneſtando, cujus te doctrina, niſi te dedecoraret ingratitudo, cohoneſtaſſet. Porro in Theologicis litteris aliquid incæpiſti diſcere, dum jam biennium in illo veſtigaſti quod carperes. Plura nimirum cogniturus, ſi rectis oculis, ut nunc

nunc feciſti iniquis, inſpexiſſes, & tamen ſic inſpiciens tantum profeciſti, ut novæ te nunc autorem diſciplinæ ſuſpiciamus, qua tuo doceamur exemplo, quod & oblatrare & obtrectare viro de nobis optime merenti liceat inoffenſa charitate. Atque adeo ex zelo in eccleſiam, eum virum quibuſlibet maledictis inceſſere, cujus labores egregie pii, eccleſiæ quotannis tantum effecerunt fructus, Atque utinam quidem *tam Chriſtianæ feciſſes iſtud, quam nec bene feciſſe videris optimis, nec docte certe doctiſſimis. E quibus nemo eſt hic *Oxoniæ*, & ut ferunt, ne *Cantabrigiæ* quidem, cui non ex hoc libello tuo plus ſtropharum, fucorum, technarumque ſuboleat, quam hominem decere videatur, tantum ſimplicitatis præ ſe ferentem. Jam rem certe conſtat, multo ſecordius abs te expenſam, quam vel a docto quantumvis exiguo tempore, vel tam longo propemodum ab indocto potuerit. Quod ſi vel opus, quod inſectaris tam plenum fuit errorum, quam prædicas, vel ERASMVS ipſe tam prorſus inſcius, quam tibi credi poſtulas, cur homo uſque adeo lynceus in aliorum veſtigandis erratis pluſquam biennio, non alia fere inveneris, quam quibus temet erraſſe prodideris, vel ad rem certe nihil magni momenti attuleris. Nam, ut aiunt hic, qui melius iſta dijudicant, quam ego dijudicare ſufficio: quanquam ipſe quoque ſparſim legi nonnullas quibus ſi conſentiant reliquæ: teſtari poſſum eos vera dicere: qui dicunt: quod ſi de libro tuo convicia: ſi frivola: ſi tibi non intellecta ſuſtuleris: reliquum non liber erit:

* ſit

ſed pagina. Unum certe mirabor magnopere: te ſuſtinuiſſe ut ſcriberes: nunquam te de *Eraſmo* locutum niſi honorifice: quum apud me ipſum jactaris. *Eraſmum* nec ſcripſiſſe unquam: imo nunquam eſſe ſcripturum vel verſiculos duos de re ſacra: ubi tu ſi animum intenderes: non aliquid invenires errati. Nunquam cuiquam ita deus me amet: tale quid de te narranti fidem eram habiturus: niſi ex tuo ore, ipſe meis auribus excepiſſem, qui non poſſum credere, quin alia quoque abſurdiora multo in *Eraſmum* apud tuæ factionis ſocios ſis debacchatus, cum apud me iſta auſus ſis effutire, quem ut tu ante nuſquam allocutus fueras, ita *Eraſmo* deditiſſimum noveras, utpote quem jam audieras, *Eraſmi* dumtaxat viſendi & ſalutandi cauſa, ab *Lutetia* uſque veniſſe *Lovanium*. At ego mores iſtos ſimplicitati tuæ & zelo illi, quem erga eccleſiam geris adſcribo. Atque adeo tibi ERASMI nomine non ſuccenſeo, ut etiam quæ in ipſum apud me expuiſti convicia condonem. Video inſitum tibi a natura, quod tamen poſthac ratione & rerum uſu corriges, ut de his, qui de te bene meriti ſunt, malemereri ſtudeas. Quo enim erga te fuerim animo, judicent hii, qui *Lovanii*, *Lutetiæ*, qui vel hic vel *Londini* me familiariter uſi ſunt. Quo autem tu me perſequeris, ſatis declarant ea, quæ de me cotidie tum calamo, tum lingua deblateras. Quibus & alia multa, & illud quoque ſpargis, me fuiſſe hujus tragoediæ caput. Quod ideo nimirum ſpargis, ut me apud *Eraſmum* in odium induceres. Verum id qua

oſtendas

oſtendas ratione nullam habes, niſi forte, quia re confecta, & jam abſoluto opere ſupervenerim. Quod ex nihilo tam ſubtiliter multa conjectare & commentari poſſis, acumen agnoſco ingenii. Quod autem conjecturis tam pertinaciter hæreas, cavillantem & ſeditioſum ſapit. At ſane mihi nunquam eveniet, ut contumeliis à te provocatus contumelia reſpondeam. Fieri fortaſſe poteſt, ut quod tu facis zelo in eccleſiam & amore erga te, de quibuſdam erratis tuis te admoneam, niſi tuum ſecutus exemplum, eorum potius admoneam alios. Nam apud te, ni fallor, ſilere præſtiterit, qui tenerior ſis, quam ut quicquam poſſis ferre, moroſior, quam ut a quoquam ferri. Vale, *Oxoniæ* tertio cal. April. Tuus non ſecus, ac tu Eraſmi

Thomas Lupſetus.

From a Book, printed in 4*to*. intit. *Epiſtolæ aliquot eruditorum, nunquam antehac excuſæ, multis nominibus dignæ quæ legantur a bonis omnibus, quo magis liqueat, quanta ſit inſignis cujuſdam ſycophantæ virulentia.* Neither the Place where, nor the Year when printed, appears in the Book. But I take it to have been printed at *Baſil.* Mr. *Wood* (col. 29. Vol. I.) mentions ſome ſuch Thing to have been printed at *Baſil* anno 1520.

From Mr. Tho. Hearne *of Edmund Hall Oxon.*

Numb. XXVII.

Prayers conſtantly uſed by Sir Tho. More.

Oratio devotiſſima Thomæ More *quondam Cancellarii Anglie.*

Pater noſter, Ave Maria, Credo.

O Holy trinitie, the father, the Sonne, and the holy Ghoſtee three egall and coeternall perſons, and on almightie god, have mercy on me vyle abject, abominable ſinful wretch, mekely knowledging before thyne highe majeſtie my long contynued ſinfull lyfe even from my very chyldhoode hytherto, In my chyldehoode in this poynte, and in that poynte &c. After my chyldhoode in this poynte, and in that poynte &c. and ſo further by every age. Nowe good gracious Lorde, as thou gyveſt me thy grace to knowledge, ſo gyve me thy grace not in only worde, but in harte alſo with very ſorrowfull contricion to repent theym, and utterly to forſake theym. And forgyve me thoſe Sines alſo, in which by myne owne defalte throughe evell affeccions and evell cuſtom, my reaſon ys with ſenſualitye ſo blynded that I candot deſcern for Synn.

And illumen good Lorde myne harte, and gyve me thy grace to knowe theym, and to acknowledge theim, and forgyve me my Sines necglygently forgotten, and bringe theym to my mynde with grace to be purely confeſſed of theyme, Glorious god, geve me from hensforth thy grace with litle reſpect unto the worlde,

worlde, ſo to ſett and fixe fyrmely myne harte uppon thee, that I maye ſaye with thy bleſſed apoſtle Sainte Paule. *Mundus mihi crucifixus eſt & ego mundo, mihi vivere Chriſtus eſt, & mori lucrum, Cupio diſſolvi, & eſſe cum Chriſto.* Gyve me thy grace to amend my lyffe, and to have an eye to my ende, without grudge of death, which to theym that dye in the (good Lorde) ys the gate of a welthye lyffe. Almightie god, *Doce me facere Voluntatem tuam, fac me currere in odore Unguentorum tuorum, apprehende manum meam dexteram, & deduc me in Via recta propter inimicos meos, trahe poſt te in chamo & freno maxillas meas, conſtringe quin non aproximo ad te.* O glorious god, all ſinfull fere all ſinfull ſorowe and pencyveneſs, all ſinfull hope, all ſinfull myrth and gladneſs take from me. And on the other ſyde concerninge ſuche fere, ſuch ſorrowe, ſuche heavyneſs, ſuche comfort, conſolacion and gladnes as ſhall be profitable for my Soule. *Fac mecum ſecundum bonitatem magnam tuam Domine.* Good lorde geve me thy grace in all my fere and agonye to have recourſe to that great fere and wonderfull agonye, that thou my ſwete ſavyoure haddeſt at the mounte of *olyvet* before thy moſt bitter paſſion, and in the meditacyon thereof to conceyve ghoſtly comforte and conſolacion profitable for my Soule. Almightye God take from me all vayne glorious mindes, all appetites of myne own prayſe, all Envye, Covetousneſſe, Glotonye, Slouthe, and Lecherye, all wrathfull affections, all appetyte of revenging,

all deſyre or delyght of other folkes harme, all pleaſure in provokinge any perſon to wrathe and anger, all delyte of exprobacion or inſultacion agaynſt any perſon in there affliction and calamitie.

And gyve me good Lorde, an humble, lowly, quyet, peaceble, pacyent, charitable, kinde, tender, and pytyfull mynde, with all my workes, and all my wordes, and all my thoughtes, to have a taſte of thy bleſſed holy ſpyrite. Geve me good Lorde, a full faythe, a fyrme hope, and a fervent charytie a love to thee good Lorde incomperable above the love to my ſelf, and that I love nothinge to thy diſpleaſure, but everye thynge in an order to thee. Geve me good Lorde a longing to be with thee, not for thadvoydinge of the calamities of this wretched worlde, nor ſo muche for thadvoydinge of the paynes of purgatorye, nor of the paynes of hell neither, nor ſo muche for the atteyninge of the Joyes of heaven in reſpect of myne owne Comodytye as even for a very love to thee. And beyre me good Lorde thy love and favor, which thing my love to thewarde (were that never ſo great) could not but of thy great goodneſs deſerve. And perdon me good lorde, that I am ſo boulde to aske ſo highe peticions, being ſo vyle a ſinfull wretche and ſo unworthye to attayne the loweſt, but yet good Lorde ſuche the be, as I am bounden to wyſhe and ſhould be nerer the effectuall deſyre of theym, yf manifolde ſines were not the lett. From which O glorious Trinitie

Trinitie vouchſafe of thy goodnes to waſhe me wythe that bleſſed bloode that iſſued out of thy tendar bodye. O ſweete ſavyour Chriſt in the dyvers torments of thy moſte bitter paſſion take from me good lorde this lukewarme faſcion or rather Keycoulde maner of meditacion, and this dulnes in prayin to thee. And give me warme delite and quicknes in thinckinge upon thee, And gyve me thy grace to longe for thy holy Sacraments, and ſpeciallye to rejoyce in the preſens of thy bleſſed bodye (ſwete ſavioure Chriſte in the holy Sacrament of the Alter) and duely to thanke thee for thy graeyous vicitacion therwith, and at that highe memoriall, with tendar compaſſion to remember and conſyder thy moſt bitter paſſion. Make us good Lorde participant of that holy Sacrament this daye, and every daye make us all lyvely members ſwete Savioure chriſte of thyne holy miſticall bodye thy Catholyke Churche. *Dignare domine die iſto, ſine peccato nos cuſtodire. Miſerere noſtri, domine miſerere noſtri, fiat miſericordia tua domine ſuper nos, quemadmodum ſperavimus in te. In te Domine ſperavi non confundar in æternum. Ora pro nobis ſancta Dei genetrix ut digni efficiamur promiſſionibus chriſti.* Amen.

Oratio pro Amicis.

Almightye God have mercy on N and N as with ſpeciall meditacion and conſyderation of every frend as godly affection and medytacyon requyreth.

Oratio

Oratio pro Inimicis.

Almightie God have mercy on M and M, and on all that bere me evell wyll, and wolde me harme, and there faultes & myne to geither by ſuch eaſye tender mercyfull meanes, as thyne infinite wyſdom beſt can devyſe, vouchſafe to amend and redreſſe and make us ſaved Soules in heaven togayther, where we may ever lyve and love togayther wyth thee and thy bleſſed Sayntes. O Glorious Trynitie for the bytter paſſion of our ſwete Savyoure Chriſt. *Amen.*

Lorde gyve me pacyenc in tribulacion, and grace in everye thinge to conforme my will to thyne, that I may trulye ſay, *Fiat voluntas tua ſicut in cælo & in terra.*

The thynge good Lorde that I pray for
Gyve me thy grace to labor for.

A ſpyritual glaſſe dayly to loke on

Rede diſtinctely, pray devoutly, ſyghe depely, ſuffer pacyently, meke youe lowly, gyve no ſentenc haſtely, ſpeke but rathe and that truly, prevent youre ſpech diſcretely, do all your dedes in charitye, temtation reſyſt ſtrongly, breke his heade ſhortly, wepe bitterly, have compaſſion tenderly, do good workes buſyly, love perſeverently, love hertely, love faythfully, love god all only, and all other for hym charitably, love in adverſytye, love in proſperyty, thinke alwaye of love, for love ys non other but god hymſelfe, Thus to love bringeth the lover to love without ende. *Amen.*

Domine

Domine Jesu Christe fili Dei vivi, qui pendens in cruce pro peccatoribus dixisti patri tuo, Pater demitte illis quia nesciunt quid faciunt. Scilicet pro crucifixoribus tuis orando. Obsecro te per hoc salu-berrimum dictum tuum, ut demittas malefactoribus meis peccata eorum.

Numb. XXVIII.

Sir Tho. More's *Epitaph composed by himself.*

Tabula affixa ad Sepulchrum Thomæ Mori *in Cancello Ecclesiæ de* Chelsey.

THomas *Morus* urbe Londinensi, familia non celebri sed honesta natus, in literis utcunque versatus, quum & causas aliquot annos juvenis egisset in foro, & in urbe sua pro *Shyreno* jus dixisset, ab invictiss. Rege *Henrico* Octavo (cui uni regum omnium gloria prius inaudita contigit, *ut fidei defensor*, qualem & gladio se & calamo vere præstitit, merito vocaretur) adscitus in aulam est, delectusque in consilium, & creatus eques, proquæstor primum, post Cancellarius *Lancastriæ*, tandem *Angliæ*, miro principis favore factus est. Sed interim in publico regni senatu lectus est orator populi: præterea legatus Regis nonnunquam fuit, alias alibi: postremo vero *Cameraci* Comes & collega junctus principi legationis *Cuthberto Tunstallo*, tum *Londinensi* mox *Dunelmensi* Episcopo, quo viro vix habet orbis hodie quicquam eruditius, prudentius, melius. Ibi inter summos orbis Christiani monarchas rursus refecta fœdera, redditamque mundo diu desideratam pacem, & lætissimus vidit, & legatus interfuit: Quam

Quam ſuperi pacem firment, faxintque perennem.

In hoc officiorum vel honorum curſu quum ita verſaretur, ut neque princeps optimus operam ejus improbaret, neque nobilibus eſſet inviſus, neque injucundus populo, furibus autem, homicidis, hæreticiſque moleſtus, pater ejus tandem *Joannes Morus* eques, & in eum judicum ordinem a principe cooptatus qui regius conſeſſus vocatur, homo civilis, ſuavis, innocens, mitis, miſericors, æquus & integer, annis quidem gravis, ſed corpore plus quam pro ætate vivido, poſtquam eo productam ſibi vitam vidit, ut filium videret *Angliæ* Cancellarium, ſatis in terra jam ſe moratum ratus, libens emigravit in cælum. At filius defuncto patre, cui quam diu ſupererat comparatus, & juvenis vocari conſueverat, & ipſe quoque ſibi videbatur, amiſſum jam patrem requirens, & editos ex ſe liberos quatuor ac nepotes undecim reſpiciens, apud animum ſuum cæpit perſeneſcere. Auxit hunc affectum animi ſubſecuta ſtatim, velut adpetentis ſenii ſignum, pectoris valetudo deterior. Itaque mortalium harum rerum ſatur, quam rem a puero pene ſemper optaverat, ut ultimos aliquot vitæ ſuæ annos obtineret liberos, quibus hujus vitæ negotiis paulatim ſe ſubducens futuræ poſſet immortalitatem meditari, eam rem tandem (ſi cæptis annuat Deus) indulgentiſſimi principis incomparabili beneficio reſignatis honoribus impetravit: atque hoc ſepulchrum ſibi, quod mortis eum nunquam ceſſantis adrepere quotidie commonefaceret, tranſlatis huc prioris uxoris oſſibus, extruendum curavit.

curavit. Quod ne ſuperſtes fruſtra ſibi fecerit, neve ingruentem trepidus mortem horreat, ſed deſiderio Chriſti libens oppetat, mortemque ut ſibi non omnino mortem, ſed januam vitæ fælicioris inveniat, precibus eum piis, lector optime, ſpirantem precor defunctumque proſequere.

Epitaphium inibi fixum.

Chara Thomæ *jacet hic* Joanna *uxorcula* Mori,
Qui tumulum Aliciæ *hunc deſtino, quique mihi.*
Una mihi dedit hoc conjuncta, virentibus annis,
Me vocet ut puer & trina puella patrem.
Altera privignis (quæ gloria rara noverca eſt)
Tam pia quam gnatis vix fuit ulla ſuis.
Altera ſic mecum vixit, ſic altera vivit,
Charior incertum eſt hæc ſit, an hæc fuerit.
O ſimul o juncti poteramus vivere nos tres
Quam bene, ſi fatum relligioque ſinant!
At ſociet tumulus, ſociet nos obſecro cælum,
Sic mors, non potuit quod dare vita, dabit.

Numb. XXIX.

Teſtamentum extremum Eraſmi Roterodami *in nomine ſanctæ* TRINITATIS.

DESIDERIUS ERASMUS ROTTERODAMUS fretus diplomatibus Cæſaris, ſummi Pontificis, ac magnifici Magiſtratus inclytæ civitatis *Baſilienſis*, hoc meo chirographo renovo ſupremam voluntatem meam, quam quocunque titulo firmam ac ratam haberi volo; irritum vero ſi quid aliud teſtatus ſum. Principio, certus me nullum habere legitimum hæredem, præ-

præstantissimum virum D. *Bonifacium Amerbachium* omnium facultatum mearum hæredem instituo: Exequutores vero *Hieronymum Frobenium*, & *Nicolaum Episcopium*. Bibliothecam meam jam quidem vendidi D. *Joanni a Lasco Polono*, juxta Syngrapham super hoc contractu inter nos confectam: non tradentur tamen libri, nisi hæredi numeravit ducentos florenos. Quod si ille pactum remiserit, aut me prior e vita excesserit, liberum esto hæredi, de libris statuere, quod velit. D. *Lodovico Bero* lego horologium aureum. *Beato Rhenano* cochleare aureum cum furcinula aurea. M. *Petro Vetereo* centum quinquaginta coronatos aureos: tantundem *Philippo Montano*. *Lamberto* Famulo, si mihi morienti adfuerit, ducentos florenos aureos, nisi ego vivus hanc summam ei numeravero. D. *Joanni Brischio* Lagenam argenteam. D. *Paulo Volsio* florenos aureos centum. *Sigismundo Telenio* ducatos centum & quinquaginta. *Joanni Erasmio Frobenio* duos annulos, quorum alter non habet gemmam, alter habet gemmam subviridem, *Gallis* dictam Turquoys. *Hieronymo Frobenio* lego omnes vestes meas, omnemque supellectilem meam, laneam, lineam, & ligneam: præterea poculum quod habet insignia Cardinalis *Moguntini*. Uxori ejus annulum, qui habet imaginem mulieris in tergum respicientis. *Nicolao Episcopio* poculum cum operculo, quod in pede habet versiculos insculptos. *Justinæ* uxori ejus duos annulos, quorum alter habet adamantem, alter Turquoys minorem. M. *Everardo Goclenio* poculum argenteum, quod in summo habet imaginem *Fortunæ*.

tunæ. Si quis legatariorum interciderit, quod legatum erat, in hæredis arbitrio esto. Hæres, præter ea, quæ per syngrapham designavi, sibi accipiet, quicquid super fuerit poculorum, aut annulorum, aut rerum similium; adhæc numismata, insignia, & *Lusitanos* cruciatos, Regis *Poloniæ* & *Severini Boneri* faciem exprimentia, aliaque his similia. Præterea ducatos omnes duplices & quadruplices. Pecuniam apud *Everardum Goclenium* depositam, illi in *Brabantia* dispensandam relinquet, quemadmodum ei mandavi. Si quid apud *Erasmum Schetium* erit reliquum, ab eo repetet, eamque pecuniam, ac reliquam omnem, quæ superfuerit, suo arbitrio & ex consilio Exequutorum distribuet in usus pauperum ætate ac valetudine infirmorum, item in puellas nupturas, in adolescentes bonæ spei: breviter, quoscunque subsidio dignos judicaverit. Hanc extremam voluntatem meam, quo plenior sit fides, propria manu descripsi, ac peculiare annuli mei sigillum, Terminum, adfixi *Basileæ* in ædibus *Hieronymi Frobenii*, duodecima die *Februarii*, Anno a Natali Domini. M. D. XXXVI.

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Numb. XXX.

A Catalogue of Eraſmus's *Works.*

Index omnium Deſ. Eraſmi Roterodami *Lucubrationum, juxta ordinem Tomorum.*

As printed in the laſt edition of Mr. *Le Clerc* at *Leyden* 1703.

In the firſt Tome.

DE Copia Verborum ac rerum, libri duo.
Theodori Gazæ Grammatices, libri duo.
Syntaxis.
Ex Luciano verſa:
Saturnalia.
Cronoſolon, i. e. leges Saturnaliciæ.
Epiſtolæ Saturnales.
De luctu.
Abdicatus.
Icaromenippus.
Toxaris.
Alexander, ſive Pſeudomantis.
Somnium.
Timon.
Tyrannicida.
Eraſmi declamatio Lucianicæ reſpondens.
De iis, qui mercede conducti degunt.
Dialogi amatorii XVIII.
Hercules Gallicus.
Eunuchus.
De Sacrificiis.
Lapithæ, ſive convivium.
De Aſtrologia.
De Ratione conſcribendi Epiſtolas.
De Pueris ſtatim ac liberaliter inſtituendis.

De

De Ratione Studii.
De Laude Medicinæ.
Libanii aliquot declamationes versæ.
Similium liber unus.
Colloquiorum liber.
De recta *Latini Græcique* sermonis pronunciatione.
Ciceronianus, sive de optimo dicendi genere.
De Civilitate morum puerilium.
Galeni exhortatio ad bonas artes, versa per *Erasmum*.
Epitome in elegantias *Laurentii Vallæ*.
Euripidis Hecuba & *Iphigenia*, *Erasmo* Interprete.
In Nucem Ovidii Commentarius.
Epigrammata diversi generis.

In the second Tome.

Adagiorum Opus.

In the third Tome.

Epistolarum Opus.

In the fourth Tome.

E Plutarcho versa:
De Discrimine Adulatoris & Amici.
Quomodo utilitas capiatur ab inimicis.
De tuenda bona valetudine.
Principi maxime philosophandum.
Animi an Corporis graviores morbi.
Num recte dictum sit, Λάθε βιώσας.
De Cupiditate divitiarum.
De cohibenda iracundia.
De Curiositate.
De vitiosa verecundia.

Apophthegmatum Libri VIII.
Moriæ Encomium, h. e. Stultitiæ laus.
Panegyricus ad *Philippum Burgundionum* Principem.
Ad eundem carmen gratulatorium.
Inſtitutio Principis Chriſtiani.
Iſocrates de regno adminiſtrando.
De Morte declamatio.
Declamatiuncula gratulatoria.
Pacis Querimonia.
Lingua.
Xenophontis tyrannus.
De ſenectute carmen.

In the fifth Tome.

Enchiridion Militis Chriſtiani.
Oratio de virtute amplectenda.
Ratio veræ Theologiæ.
Paracleſis.
Modus confitendi.
Enarratio Pſalmi, *Beatus vir.*
Enarratio Pſalmi, *Quare fremuerunt Gentes.*
Paraphraſis in Pſalmum, *Domine quid multiplicati.*
Concio in Pſalmum, *Quum invocarem.*
De Puritate Eccleſiæ Chriſti.
Enarratio in Pſalmum, *Dominus regit me.*
De bello *Turcis* inferendo conſultatio.
Enarratio in Pſalmum, *Benedicam Domine in omni temp.*
Enarratio in Pſalmum, *Dixi Cuſtodiam vias meas.*
De amabili Eccleſiæ concordia.
Concio in Pſalmum LXXXV.
De miſericordia Domini Concio.

Virgi-

Virginis & Martyris comparatio.
Concio de Puero *Jesu.*
Epistola consolatoria ad virgines sacras.
Christiani matrimonii Institutio.
Vidua Christiana.
Ecclesiastes, sive de ratione concionandi.
Modus orandi Deum.
Symbolum, sive Catechismus.
Precationes.
*Pæan Virgini matri dicendus.
Oratio ad *Mariam* in rebus adversis.
De Contemptu Mundi.
De tædio & pavore Christi disputatio.
De preparatione ad Mortem.
Ode de casa natalicia Jesu.
Expostulatio *Jesu* cum homine pereunte.
*Hymni varii.
Liturgia virginis *Lauretanæ.*
Carmen votivum *Genovesæ.*
Commentarius in duos Hymnos Prudentii, de natali & epiphania pueri *Jesu.*
Christiani Hominis institutum carmine.
*Epitaphia in *Odiliam.*

In the sixth Tome.

Novum Testamentum cum Annotationibus.

In the seventh Tome.

Paraphrases, in totum N. Test. Excepta Apocalypsi.

In the eight Tome.

Ex *Chrysostomo* versa.
Adversus *Judæos,* Homiliæ v.

De Lazaro & Divite, Homiliæ IV.
De Visione, Homiliæ V.
De *Philogonio* martyre, Homilia I.
De orando Deum, libri II.
De *David* & *Saule*, libri III.
Quum Presbyter esset designatus, Homilia *I.*
In Psalmum, *Cantate Domino.*
Quum *Sarioninus* & *Aurelianus* acti essent inexilium Hom. I.
De fide *Annæ* Homiliæ II.
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Ex *Athanasio.*

De sancto spiritu Epistolæ II.
Contra *Eusebium* de *Nicæna Synodo* Epistolæ II.
Apologetici duo adversus eos, qui calumniabantur, quod in persecutione fugisset.
De Passione Domini, Homilia I.
De hoc, quod scriptum est, *Euntes in vicum, quod contra vos est.*
De Virginitate.
De Peccato in spiritum,
De Spiritu sancto.

De *Origene.*

De vita, phrasi, & operibus Origenis.
Fragmentum in Evangelium *Matthæi.*

Ex *Basilio.*

Principium *Esaiæ.*
De spiritu sancto, Liber.

De

De Laudibus jejunii, Homiliæ II.

In the ninth Tome.

Epiſtola Apologetica in *Dorpium.*
Ad *Jacobum Fabrum Stapulenſem.*
Ad *Jacobum Latomum.*
Ad *Atenſem* pro Declamatione matrimonii.
Apologia de, *In principio erat ſermo.*
Apologiæ tres ad Notationes *Edvardi Lei,*
Ad *Jacobum Lopim* Stunicam.
Adverſus *Sanctium Caranzam.*
De loco, *Omnes quidem reſurgemus,*
In Natalem *Beddam.*
Adverſus *Petrum Sutorem* Cartuſianum.
* Appendix de ſcriptis *Clithovei.*
Declarationes adverſus Theologos *Pariſienſes,*
Ad *Phimoſthomum* de Divortio.
Ad juvenem *Gerontodidaſcalum.*
Ad Monachos quoſdam *Hiſpanos.*
Ad *Albertum* Pium *Carporum* Principem.
De eſu Carnium.
De libero Arbitrio Collatio.
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Purgatio adverſus epiſtolam *Lutheri.*
* Detectio præſtigiarum libelli cujuſdam.
Adverſus pſeudo evangelicos Epiſtola.
Ad *Eleutherium* Epiſtola.
Ad *Grunnium.*
Ad fratres *Germaniæ* inferioris.
Spongia adverſus aſpergines *Hutteni.*
Pantalabus, ſive adverſus febricitantem.
Adverſus mendacium & obtrectationem.
Antibarbarorum liber.

Ad quoſdam gracculos Epiſtola.
Reſponſio ad *Petri Curtii* defenſionem.
De Termino, Epiſtola.

By ſome verſes of Leland *he ſeemed to have wrote ſomething that he called* Cygnea Cantio.

Quid fuit in cauſa, moriens quod nuper *Eraſmus*
Cygnæum tanto preſſerit ore melos?
Quæ ſolet argutos cantores reddere Cygnos,
Non flavit Zephyri lenior aura ſui.

The End of the Catalogue of Eraſmus's *Works.*

Numb. XXXI.

An Extract out of the Grace-Book of the Univerſity *of* Cambridge.

ANNO 1505 Conceditur *Deſ. Eraſmo* ut unicum vel ſi exigantur duo reſponſa una cum duobus ſermonibus ad *Clerum* ſermoneque examinatorio *, & lectura publica in Epiſtolam ad *Romanos* vel quævis alia ſufficiant ſibi ad incipiendum in Theologia ſic quod prius admittatur Baccalaureus in eadem & intret libros ſententiarum Bedelliſque ſatisfaciat.

Eraſmus *to* Rich. Croke *upon his ſucceeding him in the* Greek *Profeſſor's Chair.*

Gratulor, mi *Croce*, profeſſionem iſtam tam ſplendidam, non minus honorificam tibi quam frugiferam Academiæ *Cantabrigienſi* cujus commodis equidem pro veteris hoſpitii conſuetudine peculiari quodam ſtudio faveo.

* So called ſayes *Caius*, quia ante a Doctoribus Theologicis examinabatur quam de ſuggeſto pronunciabatur propter *Wiccliffi* doctrinam. *Jo. Cais* Antiq. *Cantab.* Acad. lib. 2.

Joannis

Numb. XXXII.

Joannis Heliaris, Angli *Epicedium in* Eraſmi *mortem.*

NOMINIS *Alcidæ* non tantum clava paravit,
Monſtroſas fertur qua domuiſſe feras,
Exiguus ſolidæ quantum peperit tibi laudis,
Articulis calamus ductus Eraſme tuis.
Ille feris vaſtum portentis liberat orbem,
Et peragit valida bella cruenta manu,
At tua barbariem facundia clara triumphat,
Et vitium ex animis optima ſcripta fugant.
Augiacum magno ſtabulum ſudore repurgat,
Invictaque fimum dimovet ille manu.
At tua monſtriferis ſacros ſimul atque profanos
Auctores mendis ſedula cura levat.
Hic clava horribilem nodoſa contudit hydram,
Quæ cæpit propriis ditior eſſe malis.
Tu trucis invidiæ vibrantis undique linguas,
Et cohibes penna ſibila dira tua.
Ille ferox ſævi peragit dum juſſa tyranni,
Immenſis ſpaciis diſſita monſtra petit.
In te certatim κυρταύχενα monſtra feruntur,
Inque tuum jaciunt livida tela caput.
Sed tamen ut victis portentis dicitur ille,
Ad proprios ſemper victor abiſſe Lares:
Sic tua, certamen læſus quodcunque capeſſis,
Gloria devicto clarior hoſte nitet.
Illius aſſidua exercent diſcrimina corpus,
Perpetuuſque negat ocia cuncta labor.
Utraque *Eraſme* tui ſtudiis pars ſudat honeſtis,
Et legit, aut condit irrequieta libros.

Hic vanos titulos & nomen inane reliquit,
E queis posteritas commoda nulla capit.
At tu digna lini cedro monumenta relinquis,
Postera quæ insigni tempora fruge juvent,
Jam portentorum domitorem tetra libido
Perdomat, & crepidis mollis amica ferit.
At tu perpetuo macerata carne labore.
Fæda voluptatum sub pede regna teris.
Fingitur hic patrio demum donatus olympo,
Qui tamen æterno tostus in igne jacet,
Te vero ad summi divina palatia Christi
Evexit sancta cum pietate fides.

ΤΟΥ ΑΥΤΟΥ
ΙΩΑΝΝΟΥ ΗΛΙΑΡΟΥΣ, ΑΓΓΛΟΥ,
εἰς τ̀ μέγαν Ἔρασμον.

Στοιχείων πῦρ λαμπρόταλον, χρυσὸς δὲ μετάλλων,
Φωσφόρος ἀστέρων ἐστὶ φαεννότατος.
Παιδείας δ' αὐγαῖς ὕπω σελάγησεν Ἔρασμος,
Πῦρ, χρυσὸν, κάλλιστον φωσφόρων ὥστε νικᾷν.
Φοῖβος ἕλιξ ἕτερος, ᾠδαῖς νῷ τε, λόγων τε,
Λαμπάσι καὶ κτίσιν φῶτισε κόσμον ὅλον.

ΤΟΥ ΑΥΤΟΥ ΑΛΛΟ.

Κἂν μίαν οἱ πολλοὶ κοσμεῖν πόλιν ἀδυνατῶσιν,
Εἷς δὲ μέγας κόσμει κόσμον Ἔρασμος ὅλον.

ΑΛΛΟ ΤΟΥ ΑΥΤΟΥ.

Ἐν χοϊκῷ τύτῳ τὸ Ἐράσμυ σήματι σῶμα
Κεῖτ', εἰς χθὼν φυσικῶς χθὸς ἐπανερχόμενος.
Ζῇ δὲ ψυχὴ μακάρων μετ' ἀγήρως ἀθάνατός τε,
Πρὸς Θεὸν ἱπταμένη, ὃν πεπόθηκεν ἀεί.
Ζῇ δ' ἀνδρὸς κλειτὴ φήμη, καὶ ζήσεται ἕως γ' ἂν,
Αὖθις ἐγερθεῖσαν σάρκα τὸ πνεῦμα λάβῃ.
Σαρκὸς ζημία μικρὰ, μέγας δὲ τὸ κρεῖττον Ἔρασμος
Ζῇ, πάλιν ἐν πυλάτῳ ἤματι ζήσετ' ὅλος.

Numb. XXXIII.

G. URSINI VELII SLESII GERMANI GENETHLIACON DESIDERII ERASMI.

NATALIS rediit dies *Eraſmi*,
Partus conſcia lux beata magni,
Fauſto ſydere, ſole gratulante,
Et diis auſpicibus favente cœlo
Adſenſu genii beatioris
Exſultantibus *Aonos* puellis,
Phœbo dulcius accinente Carmen.
Ad communia ſacra jam frequentes,
Et natalitias adeſte pompas,
Quorum frons hedera viret ſequaci,
Et *Parnaſſia* luculenta *Daphne*
Lambit tempora; quoſque ſemidivos
Virtus nobilitat, manuſque bello
Non inſtrenua, quoſque ſemidivos
Vatum carmina naviter bearunt.
Hac nil candidius die *Batavis*
Illuxit, populiſque, quos inundant
Iſter maximus, auriferque *Rhenus*,
Qua lætus puer extulit ſub auras
Tam ſanctum caput: affuit beatæ
Dextra *Juno* facillima parenti.
Ter *Lucina* vocata, ter repreſſit
Ultro parturientis hæc dolorem.

Extemplo

Extemplo poſitum eſt onus ſuave
Et felix utero receſſit infans,
Vitæ ad munera, luminis ſub oras.
Natum prima vocat recens *Eraſmum*,
Divorum monitu beata mater,
Rebus nomen & omen auſpicatum,
Ut quo nil meliuſque, gratiuſque
Largiri potuere fata nobis,
Nil concedere dii queunt benigni,
Majus nec dederant prius, dabuntque.
Nati lanificæ manum ſorores
Admôrunt niveis repente filis,
Et lætos glomerant dies benignæ.
Porro limen ad extimum Comatus
Magnæ *Cynthius* adſtitit parentis,
Vitæ cum cecinit Deus, futurum
Divino *Pataræus* ore curſum,
Et ſanctam pueri indolem retexit
Fætuſque ingenii laborioſos.
Cum *Phœbo* cecinere tum puellæ
Hippocrenides, audiit ſub imis
Rhenus fluctibus, extulitque canum
Rauco fonte caput, ſimul lacertos
Muſcoſo levat uvidos ab antro.
Inſuetæ ſtupet evocatus amnis
Blanda ad murmura vocis, & novarum
Miratus faciem nimis dearum,
Intonſique Dei fides canoras
Mox curſum requievit incitatum.
Cum *Latonius* interim *Phanetes*
Et carmen cecinere tale muſæ,
Sed divinius ore grandiori,
Terris orte puer modo *Batavis*

Acceſ-

Acceſſure meæ novum cohorti
Et primum decus ævitatis hujus
Summis macte bonis. Tibi ecce fontes
Pandit *Cyrrha* ſuos, & ampliori
Vena *Pierii* fluunt liquores:
Atque arces reſerat ſuas Citheron,
Et ſacrum penetralius recludit
Imis ex adytis. Puer *Latinæ*
Junges *Pallada Cecropem Minervæ*
Admirantibus omnibus viciſſim
Romanis ſimul, & ſimul *Pelaſgis*,
Quin ſub tempus idem, probe rotundo
Ore, atque eloquio diſertiore
Inſectabere Barbaros Magiſtros,
Incultamque redargues loquelam,
Inſanas & ineptias refelles
Sana mente, ſeveritate juſta.
Poſt idem reducem ſuis *Philippum*
Regnis uſque ab *Ibericis* profectum
Verbis excipies: & univerſi
Conſenſu populique patriæque
Dices nomine gratulationem:
Caſus difficiles, iterque durum,
Attactumque *Britanniæ* minaci
Tempeſtate ſolum: proinde geſtas
Tot res egregie domi foriſque
Ingenti ſimul explicabis ore,
Regis quo nihil orbis ante majus
Vidiſſet, propria hæc tibi fuiſſent
Si *Germania* dona, *Caſarique*
Æqua mente *Dieſpiter* faveret.
Verum heu vocibus uſque luctuoſis
Immaturum obitum, necemque acerbam
Defle-

Deflebis Juvenis, manumque duram
Et fati violentiam maligni
Incusabis, & usque & usque amaras
Nequicquam querimonias profundes.
Exin majus opus reconditumque
Nulli consimili modo priorum
Tentatum aggrediere, quodque abunde
Diversa scatet eruditione.
Non calle ingredieris ante trito,
Nec vestigia nota consecutus,
Aut pressa alterius solo meabis.
Et jam *Græca Paræmia* & *Latina*
Tersa fronte aperitur explicata;
Dii quantum est operis? quid hoc librorum?
Pleno est copia florulenta cornu.
Tum *Graii* generosus *Euripidis*
Assumens tragicam severitatem,
Ad proscenia *Romuli* vocabis:
Cum vates opera tua *Pelasgus*
Fortunas *Agamemnonis* cadentes
Et fletus *Hecubes* amarulentos
Orchestram bene ductus in *Latinam*
Romano gravis intonabit ore.
Plutarchi tetricas subinde Chartas
Nec non scommata salsa *Luciani*,
Queis mores hominum suave carpit,
Illuditque deis, nihil verendo,
Donabis nivea Latinitate,
Dein mentes hominum libidinosas,
Nec non pectora cæca pravitate,
Et vitæ tenebras periculosæ
Scite nomine *Moriæ* notabis.
Scribes milite digna Christiano,

Et

Et quæ vir ſapiens bonuſque vitet
Trades, quæque ſequatur examuſſim.
Tum vero ſua Principes docebis
Quæ ſint officia: & quibus reguntur
Gentes artibus, & tenentur urbes.
Purgabis veteres *Sophon* libellos
Mendis: interituque vindicabis
Scripturas *Senecæ* catas ſeveri.
Et ſanctos *Hieronimi* labores
Antiquum revocabis ad nitorem.
Legum denique ſacra tu novarum
Cunctis Biblia rectius legenda
Et *Graiis* dabis, & dabis Latinis.
Tu quicquid rigida phraſi per orbem
Ætas priſca rudiſque publicavit,
Pauli dogmata, & irreprenſa *Chriſti*
Edicta, ac monitus benigniores,
Trades omnia puriore liugua,
Divinæ bonitate fretus auræ.
Oſtendes duce cælitum favore
Quanta numinis incitata flamma
Summi buccina patris inter ægros
Tum degens homines, ſalutis auctor
Et vitæ melioris excitator,
Princeps luminis, ore quo profari,
Chriſtus vel potuit, vel eſt locutus.
Myſtes ſacrificus Dei ſubinde
Placabis prece cælites, & aras
Colluſtrabis odoribus *Sabæis*,
Semper rite litabis adprecatus.
Tu decreta Dei atque jura cæli
Perſcrutabere funditus, perennem
Callebis ſapientiam deorum

Supremis

Supremis animum artibus colendo,
Quæ posthac pius omnibus repandens
Magnis digna diis loqueris unus.
Sed cum livor edax, & invidendi
Infelix rabies, sibique tantum
Importuna lues, & atra pestis,
Summis immineat subinde rebus:
Nil acti cruciabili furore
Vecordes tibi Zoili, tot uni
Vasta intemperie sua nocebunt,
Non impune tibi graves futuri.
Latratus facies pili improborum,
Pelles insidias furentum inanes,
Vim rupturus & impetum malorum,
Et linguas cohibebis impudentes.
Quin plures veluti manu retusi
Victi rationibus disertis
Entello tibi concident *Daretes.*
Cui pœnas tibi sunt daturi easdem,
Quas victus mihi *Marsias* pependit
Detracta cute, nudus & cruentus.
At longum fuerit, nimisque longum
Complecti numero tuos labores,
Et producere cuncta nominatim,
Ex te, sicut *Hymettiis* ab alveis
Favis *Attica* mella cum *Latinis*
Undabunt locupletius per orbem.
Primas quicquid agas feres, rotundi
In leges bene carminis ligabis
Sermonem, & facies repente versus
Affines *Lyricis Horatianis.*
Scribes verba modis celer solutis
Magno cum *Cicerone* fulminabis.

Promes

Promes *Socraticis* frequens ab arcis
Præſentes animæ omnibus medelas.
Et ſanctæ dabis inſtituta vitæ
Ingens ſobrietate vel *Platonis*.
Scripturas quoque temperabis omnes
Feſtivo ſale, Comico lepore.
Hæc tum feceris antequam ſenecta
Tanges undecimum gravante luſtrum,
Et terras ſimul exteras adibis.
Primum *Lutetiæ Pariſiorum*
Sectatus ſapientiæ magiſtros
Intrabis penitus larem *Sophiæ*.
Mox *Romæ* tereti & potente lingua
Facunda *Ciceronis* in palæſtra
Deſudabis: & impiger diſertis
Libris, *Felſineæ* vacabis urbe.
Viſes cæruleos item *Britannos*,
Et verſabere regiis in aulis
Inter nomina magna, & optimates,
Heroas, procereſque purpuratos.
Et dignaberis omnium favore
Vita mirifice decorus omni,
Pura mente, ſuavitate morum,
Et dulci eloquio, ac deæ ſuaſu
Pithus, omnibus unus adlubeſces.
Imprimis, hominum eruditiorum
Ingens præſidium decuſque rarum
Præclaris *Guilielmus a Waramis*,
Nullis non animique corporiſque,
Fortunæ quoque dotibus beatus
Te magni faciet: nec ille ſolum
Primas inter erit viros *Britannos*
Sed virtute ſua, ſibi hoc vel ipſum

Toto

Toto nomen in orbe vendicabit.
Amplexabere candidos politi
Mores ingeniumque dulce *Mori*;
Mori, cui fluet undequaque versus
Conditus sale, melle, felle, risu.
Tunc pro materia rei notatæ
Hic comis popularitate vitæ,
Prudens, ingenuusque, perspicaxque
Omnes ante alios placebit unus.
Cui tu credere cogitationes,
Quin & seria libere jocosque
Audebis, tibi dedito sodali
Mutam præcipue fidem colenti.
Illinc deinde reversus adjacentes
Rheno belligeras adibis urbes
Duri ex *Helvetii* jugis profectus.
Hic te *Capnion* innocens videbit,
Pullati rabie gregis tot annos,
Rictu & Mordicus appetitus atro,
Oblectaberis hospitalitate
Rhenani & studiis simul *Beati*.
Doctorum tibi quicquid est ubique
Applaudet reduci, tibi & *Latinæ*
Assurget bona pars sodalitatis.
Nostri & nominis universus ordo
Inclinet caput omnibus theatris.
Illis culte locis, *Erasme*, canus
Post quinquennia jam decem peracta
Nocturnas vigilabis ad lucernas,
Hebræa salebrosa verba linguæ
Exemplum studiosus ad *Catonis*
Edisces, sitis impotens honesti
Et famæ precium, nihil jubebit

Non

Non tentare boni: proinde nunquam
Magnorum obſaturaberis laborum.
Porro, cætera quæ ſequetur ætas
Divinis inhiabit apta rebus,
Humanis moderatius vacabit.
Quanquam conſiliis ſenatuique
Regum addictus eris, fideliorque,
Et non ultima pars patrum fereris.
Te vitæ tenor innocens, & uſus
Commendabit honeſtior: tibi uſque
Cordi ſimplicitas, bonum, piumque:
Et recti ſtudium, inque taminatus
Vitæ candor erit beatioris:
Et victus ſine ſorde mundiores.
Hæc tum *Phœbus Apollo* vera nobis
Olim præcinuit: Deo canenti
Fatorum ſtabilis ſtatim poteſtas
Subſcripſit: ſubito, O *Eraſme*, prodis
In lucem, nova lux tibi tuiſque
Non ſolum genitus, ſed univerſo
Orbi naſceris, optimum deorum
Munus: quale nec antea dederunt,
Nec ſunt, ut reor, amplius daturi.
Debebunt alii penatibus diis,
Communi & patriæ, parentibuſque:
Uni patria debitrix *Eraſmo* eſt.
Huic *Germanicus* orbis & *Latinus*
Nec non *Græcia* reſtituta debent,
Tot propter varios viri labores,
Doteſque ingenii affluentiores.
Hunc quantum eſt hominum modo bonorū,
Quantum vivit in orbe candidorum,
Hunc & fæmina, virque, & hunc puellæ,

Imberbes pueri, ſeneſque cani
Exornate diem, dies *Eraſmi*
Hic natalitius meretur eſſe
Toto feſtus in orbe: Vos *Eraſmum*
Et donis, & honoribus deorum
Omnes accumulate. Nunc & omnes
Ante aras bona dicitote verba,
Et linguis animiſque confavete.
Illi nunc bona comprecemur omnes,
Soles ariolemur & beatos.
Quot vixit numeret tot ille poſthac
Natales celebres & auſpicatos.
Hæc illi rata vota dii benigni
Poſſunt reddere: vota Dii vel iſta,
Ut juſti fuerint, rata exſequentur.

Numb. XXXIV.

John Leland's *Verſes on* Eraſmus, *and ſeveral of his Friends mentioned in the foregoing Hiſtory.*

Ad Deſiderium Eraſmum Roterodamum.

SI vis *Caſtalio* choro placere,
I nunc, I mea ſed gradu citato
Dulcis *Pieri*, gentis ad nitentes
Agros *Helvetica*, recurvus undis
Qua *Rhenus* tumidis volat per arces.
Defluxu *Baſilæas* amæno.
Illic invenies diſertum *Eraſmum*,
Inſigne eloqui decus Latini,
Pulſantem querulo lyræ canoros

Nervos

Nervos pollice; ſubtimentibus cum
Muſis, tum Clario: inclytos honores
Ne mons verticibus ſacer duobus
Perdat, ne titulos ſuos *Cytheron*,
Et dent *Teutonico* locum poetæ.
Cui ſi *Pieri* plurimam ſalutem
Noſtro nomine dixeris, ſtatim ulnis
Te amplexabitur obviis benignus.

In Laudem Deſiderii Eraſmi.

Oratore bono tumeat *Demoſthene Græcus*;
Et celebret *Marcum* turba *Latina* ſuum:
Dummodo collaudet magnum *Germanus Eraſmum*
Eloquii cujus fons & in ore fluit.

Ad Gulielmum Blondum, *titulo* Montioii, *illuſtrem.*

Sequanicis mitto parvum tibi munus ab Oris,
Candida *Pierii* gratia *Blonde*, Chori:
At ſi animum ſpectes, magnum miſiſſe videbor,
Res ubi deficiunt, eſt voluiſſe ſatis.

Ad Carolum Blondum, Guil. Blondi *Com.* Montioii *Filium.*

Parvum candidule en tibi libellum
Dono *Carole*, mittimus, quem *Homero*
Magno Theſpiadum ſacer ſororum
Ut vero tribuit Chorus parenti.
Tu munus ſpecie licet puſillum
Ne ſpernas tamen. Indicus lapillus

Sæpe eſt vel *Pariis* prior columnis.
Ne ſpernas *Latinæ* lyræ moventem
Græcum ſtamina ſuaviora *Homerum*:
Nam muſa illecebras habet *Latina*,
Quæ ſæpe *Aonios* tenent poetas.

Ad Tho. Bedellium.

Suppeteret mihi ſi dicendi tanta facultas
Olim quanta fuit *Naſo* poeta tibi:
Aut mihi ſi dives præſtaret copia cornu,
Virgilii quondam quale fuiſſe canunt:
Te vel in illuſtri tabula depingere vellem,
Bedelli, *Aonii* candida fama gregis.
Sed quoniam non iſta meo dat curta ſupellex
Ingenio, vati ſit voluiſſe ſatis.
Nec voluiſſe ſatis, repetat niſi paucula, quæ te
Commendent, laudes inſinuentque tuas.
Cantius ille ſuum te magni fecit Alumnum
Varramus, multæ nobilitatis homo.
Omnibus hinc doctis cæpiſti gratior eſſe,
Præcipueque tuus magnus *Eraſmus* erat.
Qui fuit æqualis magno *Grocinus Eraſmo*,
Inſigni coluit te pietate diu.
Prima ſaiutiferæ medicinæ gloria, *Thomas*
Te *Linacer* noſter fovet amore pari:
Denique te longo dilexit tempore *Morus*,
Morus amor *Phœbi*, deliciumque fori.
Hæc habui, cupidus te commendare perenni
Famæ. Nunc votis annuat ille meis.

Gratu-

Gratulatio in reditum Thomæ Lupſeti.

Veniſti incolumis jam mihi reddite
Lupſete? & *Venetum* linquere floridos
Vis campos, ſtudiis mote *Britannicis*,
Quæ ſic auxilium concupiunt tuum?
Veniſti ut veteres ſoſpes amiculos
Nunc tandem recolas? ô niveam mihi
Lucem, quæ potuit te modo reddere
Optatum toties ſollicita prece.
Hæc feſtis radians frondibus eſt dies,
Et ſertis mihi ſignanda recentibus:
Hæc votiva dies, hæc mihi calculo
Ornanda eſt niveo: quæ ſimul expulit
Curas e tremulo pectore lugubreis,
Et te delicium reddit amabile.
Non certe lyrico lauriger ille erat
Flacco Virgilius gratior, *Atticis*
Poſt longum rediens tempus ab intimis,
Quam *Lupſete* mihi tu modo reddite:
Quem longum cupiens cernere ſæpius
Laſſabam ſuperos vocibus aſperis.

In reditum Richardi Pacæi, *utriuſqũe linguæ ornamenti clariſſ.*

Jam ſoſpes rediit noſter ab inclytis
Pacæus Venetis, *Aonidum* decus,
Et ſecum in patriam lumina rettulit,
Aut (verum ut fatear) numina rectius.
Ecquis lucidulis candidus unio
Conchis innitet? Ecquis mihi fulgidus

Ramus concrepitat frondibus aureis?
Cum quo pectoris ingentia gaudia
Plaudentis celebrem? Quæ mihi consonæ
Musæ clara ferent carmina, queis ego
Pacæo reduci gratuler intime?
Quem absentem miseris vocibus ambiit
Doctorum chorus, O Sydera conquerens
Vel crudelia. Quem splendidus insuper
Nympharum numerus notus *Apollini*
Absentem indoluit mirificis modis.
Quem salvum ac reducem visere gestiens
Grex natus studiis, plausibus assonat.
Quem Musæ reducem denique splendidæ
Vinctæ purpureis tempora floribus,
Certant carminibus vel ter ovantibus
Ad cæli nitidi tollere culmina.

Ad Calliopen, *de* Jo. Claimundo.

Te nunc *Calliope* colit politus
Claimundus facilis, novem sororum
Cui fert tot niveos chorus lapillos.
Exornat quoque te frequenter ille
Largo munere, & ore perbenigno.
Quare *Calliope* lyra resumpta
Cures officium tuum vicissim,
Nomen *Castalii* ferens ad astra
Claimundi aurea laudibus canoris.

Ad Cygnum *de* Thoma Linacro.

Te sæpe audivi quærentem *Græca Latine*
Cujus adoptaret *Pietis* ore loqui:

Certior

Certior ut fieres ſuper hac re, nuper adibam
Plectrigerum *Phœbum*, *Theſpiadaſque* Deas.
Ipſe mihi *Phœbus Linacrum*, *Linacrumque* ſorores,
Totaque *Caſtalii* turba diſerta chori
Dixerunt uno conſenſu, verba *Latina*
Eſſe illum, vellent cujus in ore loqui.

Immortalis Linacrus.

Deſeret ante ſuos modulos philomela canoros,
Nullus & in vitreo flumine piſcis erit:
Nullus ager verno producet tempore flores,
Quam pereat nomen, docte *Linacre*, tuum.

Qualis Gulielmus Latimarus *Iſiacus*.

Siquis *Cecropiæ* gentis ſermone venuſto
Floret, & eloquio *Romæ* diſerta tuo:
Siquis *Ariſtotelis* fœcunda volumina verſat,
Judicii rara dexteritate boni:
Siquis legiferum *Moſen*, ſanctoſque prophetas
Excolit, ac *Chriſtum* purius ore docet:
Si quis avaritia pulſa, mediocria curat,
Eſt ea *Latimari* gloria vera pii.

Ad Thomam Volveſegum, *Archiepiſcopum Iſuronicannum*.

Sic tuus *Henricus*, Regum qui gloria florens,
Perpetuo ſtudio te colat, ornet, amet:
Sic pia conjungat proceres concordia magnos,
Ut juſto belli fulmine *Turca* ruat:
Sic vaſtas operum tantorum denique moles
Abſolvas, ſummo templa dicata Deo.

Sis bonus o felixque mihi tutela *Camænæ*
Dicêris merito, præsidiumque meæ.

Ad Polydorum Virgilium.

Primus ego asserui nostra sua nomina gentis
Urbîbus antiquis, ne *Polydore* neges.
Et quæ *Cimmeriis* obducta fuere tenebris,
Accepere novum (me referente) diem.

In statuam Joannis Coleti, *fani* Paulini Decani.

Eloquio juvenes ubi *Lillius* ille polivit,
In statua spiras magne *Colete* tua.
Quam si *Praxiteles* feciſſet magnus & ille,
Forsitan æquasset, non superasset opus.
Hæc salva statua, divini forma *Coleti*
Temporibus longis non peritura manet.

Ad Gonellum *, *ut urbem relinquat.*

Cur tanto studio colas celebris
Londini Aonie improbos *Gonelle*
Luxus, non video: quibus fovetur
Corpus molliculum, ingenî impotenter
Cura posthabita sacri: vel illos
Cur vanos strepitus ames superbæ
Urbis, multiloquus licet popellus
Te monstret digito, quod inter ipsos
Doctos doctus & ipse consequaris
Linguæ delicias meras *Latinæ.*
Averte auriculas tuas ab illo

* *A Native of* Land Beach *in Com.* Cantabr.

Plebis

Plebis judicio levi frequenter.
Si laudis ſolidæ petis coronam,
Seceſſus pete, conferent & illi
Flores ad cumulum venuſtiores.
Ædes ergo age civicas relinque,
Nam me judice non videtur ille
Dignis ſat propriæ modis ſtudere
Vitæ, qui genium ſuum per urbis
Ceſſator medias fovet popinas:
Quin ultro ingenium colit qui amænum
Intento ſtudio & quidem perenni.
Hic forſan videor tibi moleſtus,
Dum totus cano cantilenam eandem:
Certe candor, amor, movent jubentque;
Ac nunc ultra etiam imperant, ut audax
Scribam, ſuſtineamque conſtitutam
Cauſam, ſed ratione quadam honeſta
Hac, ut pervehemens velim videri
Orator potius tibi, imperator
Quam ſubdurus ego. Satis voluntas
Eſt autem tua cognita, at laboro
Currenti ſtimulum addere impetentem.
Sic villam repetas tuam beatus,
Commiſſamque tibi ſacro patrono
Defendas querulos pius clientes.
Te *Grantania* prædicabit illa,
Qua floret Schola maxime diſerta,
Linguæ & gloriola utriuſque pollens.
Venatoria te ſtatim obviiſque
Gens amplexibus advolans fovebit
Vivum, tum reducem ſibi valentemque
Hinc inde accipient: libenter ergo
Seceſſum celebra, relinque & urbem.

Collatio

Collatio Budæi & *Cuthoberti* Tunoſtalli.

Qua te noſtra canet *Tunſtalle Britannia* laude?
An qua *Budæum Gallia* docta ſuum?
Candidus ille ſtudet *Græcam* celebrare *Minervam*,
Græcorum celebras tu monumenta patrum.
Ille colit veteres intento pectore leges,
Sunt ſtudii leges cura diſerta tui.
Ille rudes aſſis docuit cognoſcere partes,
Tu numeros primus verba *Latina* loqui.
Gallia, cauſidicum tecum dignare *Britannum*
Conferri, niveis dignus uterque notis.

Ad Rob. Aldrigum.

Si ſcires penitus meæ *Camænæ*
Erga te ſtudium, benignis illam
Ulnis acciperes, tuoque dignam
(Ni fallor modo) diceres favore.
At qui ſcire meæ (rogo) tacentis
Affectum potes intimum *Camænæ?*
(Ut ſis ergo ſciens) lubenter in te
Teſtatos faciet ſuos amores,
Attingetque tuas canora laudes
Doctrinæ ſolidas, jubente *Granta:*
Quæ te quæ juvenem bonas docebat
Artes ingenuum, elegantiamque:
Illo tempore, quo beata *Eraſmum*
Ingentis pretii virum fovebat,
Non magno ſine commodo ſuorum
Omnium, & tulit ut quidem ſecundus
Caſus, præcipue tuo. Aſſidebas

Nam

Nam *Deſiderio* laborioſe
Exemplaria docta conferenti,
Caſtæ relliquias latinitatis.
Nunc *Aldrige* tibi ſuas *Camœnæ*
Partes præſtitit, additura metam
Succincti hendecaſyllabis Phaleucî.

Ad Thomam Cranmerum, *Cantiorum Archiepiſcopum.*

Eſt congeſta mihi domi ſupellex
Ingens, aurea, nobilis, venuſta,
Qua totus ſtudeo *Britanniarum*
Vero reddere gloriam nitori.
Sed fortuna meis noverca cæptis,
Jam felicibus invidet maligna.
Quare ne pereant brevi vel hora,
Multarum mihi noctium labores
Omnes, & patriæ ſimul decora
Ornamenta cadant, ſuuſque ſplendor
Antiquis male deſit uſque rebus,
Cranmere, eximium decus piorum,
Implorare tuam benignitatem
Cogor: fac igitur tuo ſueto
Pro candore, meum decus, patronumque
Ut tantum faveat, roges, labori
Incæpto: precium ſequetur amplum.
Sic nomen tibi litteræ elegantes
Recte perpetuum dabunt, ſuoſque
Partim vel titulos tibi receptos
Concedet memori *Britannus* ore.
Sic te poſteritas amabit omnis,
Et fama ſuper æthera innoteſces.

Ad Libellum de D. Jo. Checo.

Si vis *Theſpiadum* choro probari,
Fac ut conſilio libelle, noſtro,
Facundo ſtudeas placere *Checo*,
Quem *Pandoniæ* colunt *Athenæ*,
Et quem *Roma* colit diſerta multum.
Quem Rex maximus omnium, ſupremuſque
Henricus reputans virum probatum
Spectatumque ſatis, reconditæque
Cenſorem ſolidum eruditionis
* *Edvardum* bene filium, ſuumque
Hæredem, puerum, illi ad alta natum,
Sic concredidit, utriuſque linguæ
Flores ut legeret venuſtiores,
Exercens facili manum labore
Et *Chriſti* imbiberet ſuave nectar,
Felicem arbitror hunc diem fuiſſe,
Tanto diſcipulo dedit magiſtrum
Quæ talem. Unde ſuo venuſta alumno
Granta aſſurgit, & excitata plaudit.
Quod juſſi facias velim libelle,
Checum concilies tibique amicum.
Is ſi te nivea manu tenebit,
Perluſtrans oculo tuos ſereno
Verſus, O facile inter eruditos
Expectare potes locum poetas,
Et famam domini tui per orbem
Late extendere. Perge quo parabas.

* R. *Aſcham* in his 4*th* Epiſt. of his 1*ſt* Book, ſpeaking of K. *Edward* VI ſaies, —*Vix ulla felicitatis parte ego eum beatiorem exiſtimo, quam quod* Joannem Checum *ad præclaram doctrinam, & veram Religionem adoleſcentiæ ſuæ doctorem nactus ſit.*

Filiæ

Filiæ Thomæ Mori *Charitæa Corona.*

Tres numero *Charites Græci* finxere poetæ,
Æmula quas toties carmine *Roma* ſonat.
Hactenus at nunquam res eſt hæc credita vera,
Ut neque de muſis fabula vana novem.
Nos tamen intrantes facundi limina *Mori*,
Attoniti *Charites* tres novitate rei [ergo
Vidimus. Et quid enim eſt oculis (rogo) certius?
Accipiat plenam fabula priſca fidem.

Ad munificentiſſimum Henricum *Octavum*, Angliæ *Regem.*

Dii tibi dent omnes Rex illuſtriſſime, parvum
Henricum, referat qui patris ora ſui.
Dii tibi dent patri patriæ, feliciter illa
Vivere *Cecropii* ſæcula longa ſenis.
Dii tibi dent fidei tutori, maxime princeps,
Ut faveant votis optima quæque tuis.
Qui facis, ut faveant, fulvo regaliter auro,
Aſſidue votis optima quæque meis.

Comparatio, in gloriam Henrici Octavi *Regis potentiſſ.*

Quantum puniceis novo roſetis.
Cedunt vere ſuis rubeta ſpinis:
Quantum lilio amænioris horti
Gemmæ omnes aliæ nitore cedunt:
Quantum cætera punicis decoro
Malis poma quidem rubore cedunt:

Quantum

Quantum coniferis breves myricæ
Concedunt quoque gloria cupreſſis:
Quantum ſtelligero repreſſa tellus
Cælo, mole ſua & nigrore cedit:
Tantum omnes alii, celebritate,
Fama, nomine gloriaque vera
(Ut mittam ingenii valentioris
Lumen, flumina, fulmen atque vires
Rari judicii tui perennes)
Concedent tibi principes ſereni,
Henrice, o patriæ tuæ columna
Talis, qualis erat celebris illa,
Olim quam extulit *Hercules* triumphas.

Ad Ludovicum Vivem.

Gentis rarus honor decuſque *Iberæ*
Vives, qui patriam tuam ſerenas
Claris artibus, Eloquentiaque,
Authores cupiens ſuo nitori
Doctos reddere, quos moleſta valde
Illa injuria temporum repreſſit,
Aſpira reſonos modos canenti
Muſæ, quæ vehementer ardet illas
Virtutis ſolidæ tuæ nitelas
Toto pectore conſecrare famæ,
Ut te poſteritas celebret omnis.
Marcus Tullius utriuſque linguæ
Fons vel perpetuus, bonuſque poſcit:
Orator *Fabius* minora nulla.
Illius quoniam diſertus aptuſque
Interpres, ita *Scipionis* alti
Somnum diſcutis, ut vel elegantis

Com-

Commentaria *Macrobi* labore
Pergrato ſuperes, potens vel æques.
Atque hujus recolis frequenter artes
Dicendi, probus artifex & ipſe.
Tantundem tribuit tibi ſeverus
Hiſpano Seneca eruditionis.
Almum lumen & interim libellos
Illuſtri calamo tuo notatos
Fælices reputat ſuos: Ovatque
Auguſtinus Afer, ſacratioris
Scripturæ pius optimuſque certe
Doctor, gaudet alacritate motus
Qua tu reſtituis Deo ſupremo
Oblatrantibus impiis, coronam
Feſtam, munera ſumma *civitatis*
Cæleſtis, ſcholia aſpicitque lætus,
Queis illum niveis modis beaſti.
Perge hac comprecor ire: ſic micantes
Conſcendes nitidi ad choros *Olympi*.

Ejuſdem Lamentatio in mortem Eraſmi *Rot.*

Invida cur me ſic o nex disjungis amantem,
Quem bene colludens conciliavit amor.
Me dolor & lacrymæ vexant ſine fine labantem,
Hei mihi, quod tantis ſubdita vita malis.

Ad Lud. Vivem *graviter* Eraſmi *morte perturbatum conſolatio.*

Inclyta quem genuit tam fonte *Valentia* divo,
Orator, toto clarus in orbe mane.

Tu

Tu quoque jam lumen ſimul immortale *Latinis*,
Gloriaque *Hiſpanæ* gentis, & orbis honos.
Audi, tam armatus cur morti obſtaret *Eraſmus*?
Si moriens Phœnix unicus orbis erat?
Vive, tua in longos abeant ſuſpiria riſus,
Mortis enim hæc nemo tela cavere poteſt.
An perit ex totò, quem languida membra remittunt?
Vivit? an in cælum, venerat inde, redit?
Mens æterna manet, manet immortale ſepulchrum,
Per quæ præclarum plus micat ingenium.
Numina quod ſupereſt, tibi dent hinc ſancta precamur,
Hoc lacrymæ caſu ſi cohibere queas.
Ad quater undenos qui nondum veneris annos,
Quem omnes ſuſpiciant, atque ſequantur, eris.

Olai Pan.

Carmen in Eraſmum, *paulo ante mortem ad concilium a* Pon. Max. *evocatum.*

Juſſu Pontificis *Pauli* cum doctus *Eraſmus*
Concilio patrum geſſit adeſſe ſacro.
Tunc Deus omnipotens ſuperas tranſvexit ad auras,
Cætibus ut Divum redderet Æthereis.
Concilio *Pauli* poterunt tua ſcripta probari,
Vivere te mecum malo, ait ipſe Deus.

FINIS.

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CORRIGENDA & ADDENDA.

FOR, *Cynosura* of *Grammar*, r. *Cynosura* to *Grammarians*, Pag. 136. *Add.* ad majora discenda erit, vel opportunitate sua, principii gratiam: *between these Words*, principium *and* quod. *Not.* 137. *After verse* 10 *of the Iambics there seems to be a defect in the Copy*, 141. *For* of the *Scotical Clan*, r. next the *Scotch*, 173. *Phrygia*. r. *Frisia*. 219. *hostia*, r. *hostias*, 277. *tyranna*, r. *tyrannica*, 279. *annis*, r. *canonicis*, 281. *memoria*, r. *memoriæ*, 237. *Add.* Whitaker's *Effigies is in* Holland's Herologia 397. Sam. Johnson *was of* Trin. Coll. Cambridge 411. *Secr.* Pepy's *Library is now at* Magdalen *College in* Cambridge, 411. *Dr.* Gower's *Heir being now dead his bequests mentioned take place.* 420. For North end, r. South, 435. Add. *Revd. Mr.* Alured Clark *preached the Anniversary Sermon before* Paul's *Scholars in the Year* 1725—26, 441.